9.3.8.

CHRISTIANISMUS PRIMITIVUS:

OR, THE

Ancient Christian Religion,

IN ITS

Nature, Certainty, Excellency, and Beauty, (Internal and External) particularly Considered, Asserted, and Vindicated,

FROM

The many Abuses which have Invaded that

Sacred Profession,

BY

Humane Innovation, or pretended Revelation.

Comprehending likewise

The General Duties of Mankind, in their respective Relations;

And Particularly,

The Obedience of all Christians to MAGISTRATES.

And the Necessity of CHRISTIAN-MODERATION about things *Dispensible* in Matters of Religion.

WITH

Divers Cases of CONSCIENCE Discussed and Resolved.

By *THOMAS GRANTHAM*, a Servant of Christ. An Anabaptist, who explaines, and justifyes the Anabaptistic Doctrine as appeares by the whole discourse.

Vide, vol. 3.

It was needful for me to write unto you, and Exhort you that you should earnestly contend for the Faith, which was once delivered unto the Saints.

LONDON,

Printed for *Francis Smith*, at the Sign of the Elephant and Castle in *Cornhill*, near the *Royal-Exchange*, 1678.

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Ancient Christian Religion.

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FROM

The many Abuses which have invaded the

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BIBLIOTECA NACIONAL

The General Duties of Morality, and Prospective Relation

And

The Obedience of all Christians, as CHRISTIANS,

And the Necessity of CHRISTIAN MODERATION about

things Disputable in Matters of Religion.

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The Epiſtle Dedicatory
TO THE
ENGLISH NATION,
And every Perſon therein profeſſing Love to Jeſus Chriſt, under what Appellation ſoever:

Particularly to my BRETHREN and KINSMEN according to the FLESH.

More eſpecially to all the CHURCHES of CHRIST, who maintain one Baptiſm of Repentance, for the Remiſſion of Sins.

SIRS,



AS you cannot be lightly Ignorant of the many Changes which have befallen our Nation in the caſe of Religion ſince firſt the Chriſtian Faith was received in this Iſland; even ſo, you have great reaſon to conſider, whether your preſent ſtanding in that behalf, be ſuch, as that you may comfortably apply that ſpeech, 1 Pet. 5. 12. This is the true Grace of God, wherein ye ſtand. *Or at leaſtwiſe, great cauſe you have to conſider, whether you* ſtand perfect and compleat in all the Will of God, Col. 4. 12. *That being the great End of the Lord, in ſending us the Word of his Salvation, even* to preſent every Man perfect in Chriſt Jeſus, *Phil.* 1. 28.

After what manner this Nation firſt received the Chriſtian Faith, does not ſo clearly appear from Hiſtory, as might be deſired. The Roman Party *glory much in* Auſtin *the* Monk, *and would have him* Englands Apoſtle. *But Doctor* Fulk *denies him that Honour: Shewing withal, that when he came hither, he corrupted with* Roman *mixtures, that Chriſtianity which he found among the* Britains. *And indeed,* Fabian (*though a* Papiſt) *ſhews how he would have impoſed ſundry*

Rhem. Teſt. on 1 *Cor.* 4.

Fab. Chron. 5. p. f. 107.

ſundry Obſervations upon them, which the Britains *refuſed, as being contrary to the Doctrine which at firſt they had received.*

If Simon Zelotes, *or* Joſeph *of* Arimathea, *were the firſt that Preached Chriſt to this Nation, (as ſome hold) then we doubt not but the firſt Churches in this Land,* became followers of the Churches which in *Judea* were in Chriſt Jeſus. *And ſurely, it ſeems more credible, that one of theſe ſhould firſt Preach to the* Britains *the Word of Life, than that* Faganus, *or* Dunianus, *(ſent from* Elutherius *Biſhop of* Rome) *ſhould do it, theſe being above an Hundred Years after the time that* Joſeph *of* Arimathea *flouriſhed, which was* Anno 81. *the other not till* Anno 188.

1 *Theſ.* 2. 14. *Acts* 2. 41.

But however this may be, yet we have the ſacred Scriptures, which plainly ſhew us the Way of the Lord, as it was firſt delivered to the Churches of Chriſt in many Nations. And it is that way of Chriſtian Religion which the enſuing Syſtems *are deſigned to demonſtrate. Neither is there any other Goſpel to be received by us, though an Angel from Heaven ſhould introduce it: How much leſs the Children of Men, who are far leſs in Power and Dignity?*

The moſt ſpecious pretence under which the Alterations, and manifold Innovations which have befallen the Chriſtian Religion, have been obtruded, Is the Authority of the Church *(as if God had given her power)* to vary the Adminiſtration of Ordinances, *or to* make Inſtitutions in Religion: *But the conſequence hath ſhewed the vanity of ſuch pretences, whilſt we have been by this means, in ſome one Ordinance incumbred with the beſt part of an hundred Ceremonies, namely the* Euchariſt, *as is obſerved in the* Roman Maſſes; *for which, among other Errors, the* Proteſtants *have juſtly withdrawn their Communion. And it is well obſerved by ſome,* * That we have an Obligation to the Laws of God, antecedent to thoſe of any Church whatſoever: Nor are we bound to obey thoſe, any further than they are agreeable with theſe.

* Mr. *Sharps* Sermon before the Court of Aldermen, *Aug.* 23. 74.

Two cauſes are aſſigned, upon which ſeparation from a Church is lawful. 1. When ſhe requires of us, as a condition of her Communion, an acknowledgment and profeſſion of that for a Truth, which we know to be an Errour. 2. When ſhe requires of us, as a condition of her Communion, the joyning with her in ſome Practices, which we know to be againſt the Law of God. In theſe two Caſes *(ſaith my Author)* to withdraw our obedience to the Church is ſo far from being a Sin, that it is a neceſſary Duty.

Now

Now these things being so, I have only this in special in request of my Nation, or Countrymen in general, that they will be pleased (and especially the Learned and Pious among them) to devote themselves to the impartial search after Primitive Christianity. *And then, that they will vouchsafe to peruse these Labours, approving them only so far as Truth appears in them, and so much it will not be just to deny me, though they be not published with Learning. For which defect, I shall only Apologize in the words of* Ludovicus Vives, *who finding some defect of* Grammar *in a passage of* Augustine, De Civitat. Dei, *saith:* If a Modern Divine had plaid the Grammarian thus, he should have heard of it, but *Augustine* may: But if he and *Paul* lived now a-days, He should be held a Pedant, or petry Orator, and *Paul* a Madman, or Heretick. Ludovic Vives. Aug. De Civit. Dei. *l.* 13. *c.* 24.

To my Kinsmen according to the Flesh, in the next place I address my self; I mean the Ancient Family *of the* Granthams, *in the County of* Lincoln *especially. How welcome such a Dedication will be to you I know not, and therefore shall not name you particularly, you being Persons of Quality in this World, and my Extraction being immediately from your poor Kindred, yet such as were acknowledged by your Progenitors. And though I am one of the lowest of my Fathers House, yet let it not displease you to hear my Voice, whilst in these several* Tractates *I only bespeak you for God; and in order thereunto, beseech you to consider your standing in relation to Christianity, in respect of its* Primitive Institution.

I doubt not but it hath been your case, with others, to fall short of that beautiful Order wherein the Gospel was at first recommended to Mankind, by the Lord Christ and his Apostles; occasioned partly by the Traditions which we received from our zealous (though too much misguided) Progenitors, some of them living in the darker times of Popery; and those that Reformed in part, yet could not (perhaps) suddenly escape all the Intrigues wherein they had been bewildred; No, nor to this day may we be too confident, that there hath been (generally) so perfect an escape from them that live in Errour, as by some is presumed. Let us honour the Vertues of our Predecessors, who, by how much they departed from the By-paths of their Ancestors, are good Presidents for us to do the like; especially considering how it is written, Ezek. 20. 18, 19. Walk ye not in the Statutes of your Fathers, I am the Lord your God, walk ye in my Statutes, observe my Judgments, and do them.

Let no Worldly Advantages cause you to neglect that Honour which cometh of God only. *It was* Pauls *way to gain the excellent Know-*

ledg of Christ, by counting his noble Descent, and all things which were gain to him upon a fleshly account, to be but loss in comparison of the knowledg of Christ, the power of his Resurrection, and the fellowship of his Sufferings.

Brethren, my hearts desire and prayer to God for you all, is, that ye may be saved. And though, I hope, you are not unmindful of your Eternal Beatitude, yet being perswaded that these Labours may some way serve you towards your attaining that happy end. I have therefore communicated to you these following Meditations, containing an Epitome of that Doctrine, which (after the strictest search I could make, either in sacred Scripture, or other Writings) hath the neareſt and most full agreement with the state of Christian Religion, as it was delivered to the first Churches; whom we are to prefer as our Pattern, in all our enquiries; and to resolve to follow no Man, when we find him forsaking the Footsteps of Christ our Lord, and those his faithful Followers.

Thus committing you to the Grace of God, I leave this Testimony with you, as a faithful evidence of that Honour and Respect which I bear towards you, and to the eternal welfare of your Souls, at the Appearing of the Great God, and our Lord Jesus Christ; who will then make manifest the secrets of all Hearts, and render to every Man accordimg as his Works shall be.

Finally, To all Christian Churches which acknowledg one Baptism of Repentance, for the remission of Sins, I do more especially dedicate these following Treatises, which design the Restauration of Christianity (wherein it is either neglected, or abused) to its Pristine Integrity, both in the form and power of it.

And as Primitive Christianity is the Title, so my care hath been, that the Book might perform in some proportionable measure, what the Title promiseth. Nevertheless, I do readily acknowledg, that my power to perform herein, comes short of my desires, as well as of others expectation. Howbeit, I desire you to take in good part what I was able to do, whilst the innocency of my design by these Endeavours, shall plead against the censures of those Men; who because they cannot excel all Men, think it a dishonour to do any thing.

It is enough for me, that I can faithfully approve my Heart to God in this Work, as aiming sincerely at his Glory in it, and the chief good of all Men by it; being also very sensible, that there is need enough of the Publication of a Work of this nature, in behalf of the Churches professing one Baptism of Repentance, for the remission of Sins; as well in respect of themselves (who are too much strangers one unto another

ther) *as on the account of others misapprehensions* (*and thereupon misrepresentations*) *concerning them.*

Four sorts of great Actors on the Theatre *of* Christianity *have appeared in the World,* viz. *The* Founders, Advancers, Continuers, *and* Obstructions *of it: Of all which, the latter have been most numerous and prevalent, at least in many Ages. It will therefore concern you* (*the Churches of Christ*) *to consider how you are called to perform your parts on the great Stage of Religion. Let it never be said of you, that you came upon the* Theatre, *but did nothing, much less that you acted dishonourably there.*

The Founder and Advancers of Christianity, how famous are their Memories? Never Man spoke like our Saviour. The Prince of this World (i. e. *the Devil*) came, and had nothing in him; that is, found no evil in him. *It was meet the most noble Profession, should have the honour to be founded by Him.* *John* 14. 30.

The Advancers of it throughout the World, were famous for their courage and industry; no opposition could prevail against them. They were more than Conquerors through Christ, *that loved them. What those have done who were to be Continuers of this sacred Testimony, is not transmitted to us by such authentick Record as the former; yet certainly, worthy things have been done in many Ages, by Christians of that Rank.*

Now for our parts, we can never hope to advance Christianity above its Primitive Excellency (*as some would vainly pretend to do*): *It's enough if we can but arrive at the ancient Path, and be Continuers of the Truth, and the Honour of it, as becomes the Churches of Christ; who are* (*if faithful*) *as so* many Epistles of Christ, read and known of all Men, *yea,* the pillar and ground of the Truth. 2 *Cor.* 3. 2, 3. 1 *Tim.* 3. 15.

And though it must be granted, that many Learned, and in their way very Pious Men, of differing Perswasions from us, have wrote great Volumes on this Argument, and that with great advantage to the Truth. Nevertheless, by reason of some common Errour of the Times wherein they lived, and especially such Interests as were not easily to be laid aside, have commonly built (*in part at least*) *upon such Foundations as gave Infirmness to their whole Work. Among which none more prejudicial, than their seeking to raise up the* Temple, *or Church of Christ, of the meer natural off-spring of Men, yea, of whole Nations; and forcing on their sentiments about Religion, by coercive proceedings against Mens Estates, Lives, and Liberties.*

Now

Now you, the Baptized Churches, *whilſt you make every ones Perſonal Regeneration (at leaſt by profeſſion) neceſſary to ſacred Baptiſm, and ſo to their Admiſſion into the Viſible Church of Chriſt; and maintain that Principle, that it pertains not to the Powers of Nations, to force Men to a conformity to the Chriſtian Religion (as it is dignified above the common principles of Natural Religion) you have certainly on this account, the faireſt way of all Men profeſſing the Knowledg of Chriſt, to ſerve your Generation, in the bleſſed Reſtoration of the Chriſtian Church, (and therewith all Chriſtianity it ſelf) to its Primitive Beauty, in the orderly Profeſſion and due Exerciſe of it. In which reſpects alſo, you have great encouragement to proſecute the holy Reformation of Religion (wherein it is wanting) in all amicable Ways, according to the place and capacity wherein ye ſtand.*

And for as much as the Baptized Churches in Lincolnſhire, *have a more particular intereſt in theſe Labours, for that at their Importunity, and by their Encouragement, next to the wiſe diſpoſing of God's Providence, I have undertaken this Task; and now through the help of God, brought it to this preſent Effect. I do therefore more particularly recommend theſe following Diſcourſes to their conſideration, confeſſing that by how much any ſhall receive Profit in reading them, by ſo much they are Debtors to the ſaid Churches, as Inſtruments of their Good in this behalf.*

Your Servant in the Goſpel

for Jeſus ſake,

THO. GRANTHAM.

The

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§. 20. Of the Infirmity and Simplicity of the first Preachers of Christianity.

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Chap. 2.

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§. 2. *All Christs Disciples have right to the Promise of the Holy Spirit, whether Male or Female.*

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§. 4. *Separation necessary to be maintained between true Christians, and those that incumber that sacred Profession with Mean precepts, or dishonour it by an evil life.* See the last Part, or Treatise in the Defence.

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§. 2. *Of the Authority by which this Ordinance is settled in the Church for a perpetual Ministry. Wherein also is considered the Feast of Charity, and whether any other Food be necessary to that holy*

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§. 3. *Of the innovated formalities about singing in Parochial, or other Congregations.*
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Chap. 13.

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Also TEN ARGUMENTS, *proving the present Popal Church of* Rome *no true Church of Christ.*
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A SECOND DEFENCE *of the Scriptures, and the Authority of the Spirit speaking in them, in opposition to the spirit of the* QUAKER.
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And divers suggestions, that some parts of the Scriptures are false, though spoke by true Prophets; some true, though spoken by false Prophets; some part spoken by the grand Impostor, some by wicked Men, some part ill applied, &c.
All which,
Are fairly Examined, and the Vanity thereof manifested, to prevent the dangerous consequence of Quakerism, as it exalteth the Spirit speaking in them, above the Spirit speaking in the holy Scriptures. See Chap. 1.
2. *The great* ERROUR *of the* Quaker *concerning* CHRIST. *Declaring that* The Blood of Christ, which cleanseth from Sin, was never seen with mortal Eye; *Directly against the Scriptures. Where the subtil windings and turnings of the* Quaker *to escape in this case are opened, and his vanity plainly discovered.* See Chap. 2.
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In Answer whereunto,
The subtile Devices, and prodigious Evasions of the Quakers, *are searched, found out, and reproved.* See Chap. 3.
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Wherein
The great pride of their Spirit is plainly discovered, from the contemptuous words by which they express the Ordinances of Christ, terming them old Clouts, rotten Rags, &c. *Which great wickedness is reproved; the Ordinances of Christ faithfully maintained, and the heavenly use thereof further evinced.* See Chap. 4.
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With
An Exhortation to all Christians, to beware of the dangerous Errours of Quakerism. See Chap. 5.

The PÆDOBAPTISTS APOLOGY for the Baptized Churches: Taken out of Mr. *Perkins, Diodate,* and Dr. *Jer. Taylor.*

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Answered, and the Invalidity thereof plainly demonstrated.

Together with some particular Consideration of Dr. Hammond's *Arguments from Infant Baptism, supposed to be a Rite among the* Jews.

And some Friendly Animadversions on Dr. Stillingfleet's *Digressions about* Infant Baptism.

THE QUERIST EXAMINED,

OR

FIFTY ANTI-QUERIES.

TREATISE. 4.

Wherein

The chief Ground on which Mr. Baxter, *and the* Presbyterians *build the Practice of baptizing Infants, is proved to be very insufficient.*

Wherein

It is observed from the Learned themselves, that there is no clear Scripture for Infant-Baptism.

Nor

Prime Tradition, nor famous Report, that Infants were Baptized in all Ages of the Church. (See the Preface.) *And*

Also

Seven Arguments, in answer to a Proposition written by a Learned Man of the Church of England, *proving Infant Baptism to be* against the Command of Christ. With an Answer to two important Questions, propounded by a Person of Quality.

TREATISE. 5.

The Fourth Principle of Christ's Doctrine vindicated,

Both from Scripture,

And

The best Antiquity.

With

A Defence of the Office of Messengers in the Church to be of Divine Right, as the Office of Bishops, Deacons, &c. to the end of the World.

GOSPEL SEPARATION

MAINTAINED,

By

Scripture, Reason, and the Principles on which the Protestants *ground their Separation from the* Roman *Papal Church.*

And

The most important Objections against the Separation maintained by the present Baptized Churches; plainly answered, and confirmed by Testimonies, and divers Arguments.

The

THE INTRODUCTION

To the Ensuing

TREATISES.

Shewing the Truth and Divine Authority of the Scripture, as being the undoubted Oracles of God, against the vain Cavils of ill-minded and injurious Men.

SECTION I.

WEre it my business herein to deal with those that know not God, the poor Infidel Heathens, I should comfort my self with hopes to overcome their blindness, by comparing the Divine Oracles, with their Diabolical Divinity, or Philosophical Speculations: and thence demonstrating the *excelling Purity of the Christian Law*, above what can be objected against it. Nor would I fear to prevail as much by recounting the Miracles wrought in confirmation of the Christian Faith, as if I could work some Wonders presently among them; Because these things were written, *that Men might believe that Jesus is the Christ*: and consequently I might not fail of the Effect attending the *Cause* or *Means*, or *Word of Faith*; *when in the Fear of God ministred or preached in his Name*. Yea, I would not fear to win some, by shewing the impossibility of redeeming our selves: and then by observing that no Doctrine save that of the Holy Scripture directs us to a Saviour, or one who came on purpose to redeem Mankind, by his laying down his own Life for them: neither should I doubt the perswading them to believe the Resurrection of the Dead, and the Judgment to come; by shewing, 1. That the thing must needs be possible with God, who made the World; and 2. the several Instances of those mentioned in the Scripture, who rose from Death to Life, especially the Resurrection of Christ. And I would either shew them, they must believe these Instances, or else believe nothing that by Report, or Writing, had been told them, these being as credible as the other.

But these are not the Men we have to deal with, a generation of Men, even of those that bear the Christian Name, are risen up to quarrel the Oracles, on which the Christian Faith hath so far a dependance, as if they prove False, Christianity cannot be True.

These kind of Men talk much of the *Originals*, as if nothing else would down with them but the *Original Text*. When yet no Man can say that that very Paper which the Apostles committed those Oracles to, in the first place, hath remained to this day; Nor was it needful, many Copies being probably more exactly drawn, * and so more fit to be kept for Posterity. To say that the Apostles wrote in Parchment, what they sent to the Churches, is more than can be proved: It's certain some wrote in Paper, 2 *John* v. 12. yet it is rational to believe the same Matter was committed afterward to more durable Materials. My Judgment is, that it was better for the Churches, that these first Sheets should not endure long, the same Matter being now committed to Writing by many Hands throughout the whole World; for had any now these first Draughts to shew, they might abuse the World, and all the Churches in the World, more than any Man can do by the Copies; as by adding or taking away at pleasure, and who could correct the Original? Were these Manuscripts in the hands of the *Pope*, or his Party, what Mists might they cast upon the Nations, and who could get them out of their hands to discover the Cheat? And the same may be said if these Writings were in the hands of any other Potent Party. But now the Originals being no where to be found, but yet a multitude of Copies, and the same translated by multitudes of Men into several Languages, by this means all are forced to be more peaceable than perhaps they are willing to be, since they have only Copies of the Sacred Oracles, and others have the like, so that they cannot pretend the *Original*, nor quarrel, with any reason, about their Copies. Thus hath God's Wisdom disposed better for the Church than she could have thought or desired. And it is worth observation, that scarce any one of the Churches, to whom *Paul* wrote (except the *Galatians*) had the Original, but only certain Copies written by divers hands, as I shew in the Margin: And why might not these *Copyists* possibly vary in some word or tittle, and yet these Sacred Writings never the worse, while the Holy Doctrine therein was not violated? Can we think, that when the Apostles preached, they had still the very self same Phrase? this were idle to imagine, and yet they had the self-same Gospel to preach in every place. I speak not this as that I approve of altering the Holy Writings, no not in the least iota; yet if casually in Transcribing or Printing there should be some failure, I do not think that by and by that Copy is to be rejected altogether, or the Authority of the Scripture therefore made null or void, that Men might set up themselves above it, some under pretence of the Church, and others pretending the Spirit, whilst they both reject the Church and Spirit, as held forth, and speaking in the Scripture.

* *The Epist. ad Heb. was writ by* Tim. Heb. 13. *Postscript.* Rom. 16. 22.

J. Tertius *who wrote this Ep.*

Four Brethren wrote the 1 *Ep. to the* Corinth. 1 Cor. 16. *Postscript.*

Two Brethren wrote the 2*d.* 2 Cor. 13. *Postscript.*

Titchicus *wrote the Ep.* ad Eph.

Epaphroditus *that to* Philipp.

Titch. & Onesi. *that to* Collos.

Now those Churches had only Copies, the Original being yet in Paul's *hand, which 'tis like they never saw.*

SECT.

SECT. II.

I am sorry to see Learned Men quarrelling as they do, about the Original Scriptures, (or those at least which pass under that Name) *Papist* against *Protestant*, and sometimes *Papist* against *Papist*. Thus Gray *Martin*, a *Rhemist*, against Dr. *Fulk*, who yet learnedly defends both the Copies, and the English Bible which was taken out of them. How stoutly *Arrias Montanus*, and others with him (though of the Papacy) have defended those Copies, which agree with those that were Translated into English, against *Lindanus* and his *Complices* is well known, so that we need not concern our selves in the Quarrel, whilest the Truth finds Defenders even among its Opposers. Nor are the Baptized Churches without Learned Men, and such as have concern'd themselves in this Controversie; yet shall we not build upon their Authority, neither contemn it, knowing no reason why their Judgment may not pass among other Learned Men. But this I declare to all the World, that I conceive it abundantly satisfactory, that the Copies of the Sacred Oracles, commonly called the *Originals*, have no corrupt Doctrine in them, because, after all that Envy can do, after the greatest sifting, the Objections are of small moment; as all may observe, who shall diligently read the Controversies depending in that Case, between the Learned *Papists* and *Protestants*. And besides, it is certainly impossible (in these days) for any Man whatsoever to corrupt the Greek Copies, there are so many Copies extant to discover the Cheat, and watchful Instruments on all sides, that he that should attempt it, would be sure to meet with no small correction for such bold folly; and we have no reason to doubt but there was as careful Watchmen in the Christian Profession in this behalf, in the first Ages of the Church, as can now be found: And the Apostles themselves lived till there were innumerable Copies of the Sacred Scripture, so that all Churches were furnished with helps that way (in all probability) to discover any Falsifications, if any were made in the Holy Writings: But it should seem that none were so hardy to attempt it in the Apostles Times, only some there were, that by *wresting those Epistles of Holy Paul*, endeavoured thereby the *destruction of themselves*. This *Peter* gives notice of. And had any denied or corrupted the Writings themselves, we should as well have heard of it as of the other. We therefore conclude, that such hath been the Providence of God, that Men could not corrupt those Holy Writings which he had ordained for the Generations to come; neither can all the Art of Evil Men rase out, or foist into the Greek Copies, so much as one Sentence, but either Friend or Foe would soon detect them. Of the same consideration is the *Hebrew Text*; and beside that, the *Jews* have such a jealous Eye in that case, as some have observed, that it's impossible to corrupt the Sacred Scriptures of the Old Testament, since it became God's Providence so wisely to provide for the contrary; so that we have ground to believe, that no material change hath befallen the Scripture since the Writing thereof to this day.

Greg. Martin. Dr. *Fulk.*

Lindanus.

See Dr. *Fulk*, Pref. to the Defence of the *English* Translation.

Luke 1. 1.

SECT.

SECT. III.

The next Quarrel lieth against our *English Translation of the Scriptures*, which the Papists do account *False and Heretical*, &c. A great Noise we have about this by *Greg. Martin*; but I think it's sufficiently still'd by his *Antagonist* Dr. *Fulk*, to * which I refer my Reader; and yet because every Man cannot read that Disputation, we shall here briefly shew the vanity of this Objection, as to the great Dogmatical part of our Bible in the English Tongue, by an Appeal to their own English Translation of the Rhemists; though it is certain our Translation is nearer the *Greek* Copy than theirs, as appears by *Montanus*, who though a *Papist*, yet he leaves their Vulgar Latine (out of which the Rhemists translated) in many hundreds of places I suppose (though I have not Computed them, and translates from the *Greek* as we do) I will set down two Instances in stead of the rest: For Example only; in *Matth.* 3. 2. in favour of your penal satisfaction for Sin, you read from your *Vulgata*, Do Penance, *Pœnitentiam agere*; yet *Montanus* translates from the *Greek*, *Pœnitemini*, *Repent*. Again, you read in *Heb.* 13. 16. *Promeretur*, as if we *merit God by good Works*; but *Montanus* from the *Greek* reads *Bene placet*, Well pleased, as it is also in our English Translation. And thus is our English Bible defended by a learned and judicious *Papist*, against those who Carp at it; yea, against their *Vulgar Latine* (at least in very many Passages) and English Translation also. And yet surely, when all is said on both sides, that may fairly be said, a little Charity would put an end to these needless Cavils about the English Translation of the Holy Scripture. For it cannot be denied, but Translations are so much the more Excellent, as by how much the Translator was more Able and Honest than others; and it would better become Men to help one another, than to lie Carping at one another, as the manner of some is.

* *Dr.* Fulk *Def. of the Engl. Translation.*

Μελανοῦντι.

Εὐαρεστῆται.

It must needs be a great Breach of Christian Charity to think, that those who have Translated the Scriptures into our Mother Tongue, would purposely give us a false Interpretation of any word, if they in their Conscience knew it to be so. Would they be so foolish thus to abuse their Countrey, and expose their Credit as Scholars, their Countrey with themselves, to the peril of Eternal Damnation, and all this only about the true English of an *Hebrew*, or *Greek* phrase. He that shall say this of Men, Learned beyond exception, for such a Work (as it is known our Translators were) that they wilfully, or of set purpose, did Translate falsly (as that is the usual Charge of the *Rhemists* against their Opposites) what doth he else, but give notice that no Man give credit to him, in his Undertaking to give us a more perfect Translation; and it is upon the matter to expose all Conventions of Learned Men to unavoidable Suspition.

Finally, So much is the Perfection of the meanest of our Translations, that I fear no Mans growth in Christian Vertue and Knowledg comes up to the pitch of it, why then may it not stand a Witness against those that Contemn it, and scorn to Read it? All the Apostles did not

Preach

Preach the Goſpel with the ſame excellency: All the Evangeliſts did not write the Goſpel with the ſame ſtile and exactneſs; And why muſt all Interpreters be of the ſelf-ſame length and breadth, in their exactneſs in Tranſlating the Goſpel? I am perſwaded I can find as ſeeming Contradictions, among the Evangeliſts, in penning the Divine Story, as any Man can find in the Tranſlations which are extant; we labour to reconcile the ſeeming Differences in the firſt, why do we do not ſo by the latter? Would God there were as great an harmony in Doctrine and Practice, among all that own the Chriſtian Name, as there is among the ſeveral Tranſlations, we ſhould ſoon be one Church, for they are all one Scripture.

SECT. IV.

I have been very earneſtly demanded, by ſome of the Romiſh Church, *How I knew our Copies and Tranſlations of the Scriptures to be the true Word of God?* I ſhall cut my Anſwer ſhort to this *importune* Demand; and yet truſt to make it plain to every Capacity, only by ſhewing that the New Teſtament is God's Holy Oracle; for in ſo doing, the Law and the Prophets are confirmed, being therein alledged as the Word of God more than an hundred and twenty times, by Chriſt and his Holy Apoſtles; and once in general it is ſaid of the Lord Jeſus, That *beginning at Moſes and all the Prophets, he expounded to his Diſciples, in all the Scriptures, the things concerning himſelf*, Luke 24. Which is a full Evidence that the Scriptures then extant are Authentick, notwithſtanding they had been Tranſlated by the *ſeventy two Interpreters*, long before that time, ſo that it is needleſs to enquire further in that caſe.

And that the New Teſtament is God's Oracle, I prove after this manner; 1. It is either the Oracle of God, or the Oracle of Satan, or Man's Devices. But it is not Satan's Oracle, nor Man's Devices; *Ergo*, it is God's Oracle. The Major is evident of it ſelf: And Satan's Oracle it is not, becauſe it teacheth all manner of Vertue and Holy Living; nor can any Iniquity or Impiety be ſhewed to be the Deſign thereof, for it doth conſtantly reprove all Impiety and Iniquity; and who ſo loveth theſe Teſtimonies, and conforms to their Documents, doth hate the Devil above all things. And again, all the workers of Iniquity, and ſuch as love Debauchery, do fly from the Light of the Sacred Writings, having no greater torment in this World, than to be brought to their powerful Evidence againſt their Impieties, as bleſſed Experience doth abundantly teſtifie; ſo that he muſt have a brazen Forehead that dare contradict it. And that they are not Mens Devices is clear;

1. Becauſe they do not only agree to the Principles of Morality, and humane Vertue, in the higheſt degrees thereof, but do alſo heighten their Zeal to Vertue, and enlighten their Underſtandings in things more excellent, than Principles of a Common Juſtice, as appears undeniably by a Compariſon between thoſe who are actuated by them, and thoſe that are ignorant of them.

2. What is contained in theſe Writings of the New Teſtament, as

Matter of Fact, are no Deviſed Fables, becauſe the very Adverſaries of the Goſpel are forced to acknowledg ſuch things were done; and ſo apparent was the Life, Death, and Miracles of Jeſus, (on which the whole Teſtimony depends) that *Joſephus*, the Jewiſh Hiſtoriagrapher, who lived about theſe Times, cannot diſſemble it, but is forced to confeſs it, and to ſay it was ſcarce lawful to call our Lord Chriſt a Man, becauſe of the admirable Works which he did.

3. The Sanctity of the Precepts have not a meer humane Stamp, they having no tendency to exalt any but the Lord only; and lie ſo thwart to the humane Will, and worldly Intereſt, as nothing more; now had corrupt Man had the forming of theſe Laws, its apparent by the Laws they daily make, that he would have conſulted his own Honour and Intereſt in the making of them.

4. Neither do the Promiſes contain'd in the New Teſtament, ſavour of Man's Device, being of ſuch ſublimity, as hath not entred into the Heart of Man to conceive, eſpecially that of the Reſurrection of the Body, and the Glory that ſhall follow, which we ſee thoſe that leave theſe Oracles contemn as a Fable, or elſe make the beatitude they look for, to ſtand in Carnal Delights, as the *Mahumetans*.

5. Nor are the Threatnings or Judgments againſt wicked Men, thereby given forth like Men's Imaginations, being a perpetual Torment in everlaſting Fire, which is a thing beyond the reach of Man's Conceit how it ſhould be; and therefore derided by thoſe that follow their humane Light only, as a thing incredible.

6. If this Book of the New Teſtament be Fabulous, or Men's Devices; than no Book whatſoever can eſcape the like Cenſure. No Hiſtory can have ſo much as Humane Credit: all are lies, if this be not true; ſeeing upon the ſame grounds any Man queſtions this to be a true Record of the Will and Teſtament of the Lord Chriſt, all Monuments of Antiquity, Records, Wills, Charters, Donations, Hiſtories, Precepts of Philoſophy, and whatſoever is by Writing tranſmitted to us from the Ages before us, muſt undergo the ſame Cenſure. And then as the firſt would turn Chriſtianity out of the World, the latter ſends away Humanity after it. But if otherwiſe we will not part with the latter, let us like Men conſider, that God hath been as careful over Men in things Religious as Civil; and that it is by *his Providence* that theſe Divine Records have out-liv'd the malice of many wicked Generations who have ſought their Deſtruction, as much as *Herod* ſought the life of Chriſt himſelf. This way went the Famous *Auguſtine*, affirming, *That by the diſpoſing of Divine Providence, the Scripture hath gotten the moſt excellent Authority of any other Books.*

Aug. *de Civit. Dei.* l. 11. c. 1.

7. Let the Accompliſhment of the wonderful Prophecies of Chriſt, contained in the New Teſtament, convince a *Jew* as well as a *Turk*, and much more Men pretending to love Chriſt, that theſe Records are Holy: The Unbelieving *Jews* have had occaſion to bewail the Deſolation of their City and Nation, as Chriſt with Tears foreſhewed them, *Luke* 19. 42, 43, 44. and by this let all Men learn to beware how they queſtion the verity of the Reſidue.

8. *Bellarmine*,

8. *Bellarmine* himself is compelled to allow the Scriptures own Evidence to be of great Authority to prove it the Word of God, *Testes est ipsa Scriptura*, as he is quoted by Dr. *Willit*. This we call God's own Witness, putting his name to these Holy Sayings, that we might have sure confidence. Thus *Augustine*; *God having spoken what he held convenient, first by the Prophets, then by himself,* [meaning the Lord Christ] *afterward by his Apostles made that to be Scripture also (which we call Canonical) of the most excellent Authority on which we rely in things which befal our Understanding.* Aug. *de Civit. Dei.* l. 11. c. 3.

9. Nor shall we baulk the Testimony, in which the *Romanists* suppose they have the clearest Interest, *viz. the Church of Christ*, by whom God hath transmitted these Writings *(as God's Oracles)* to us. But then, *will they, nill they*, this Church is the * Baptized Church; for unto them was committed the Oracles whereof we speak, as the Direction or Inscription of divers of the Holy Epistles do clearly shew: Nor can they deny it, or prove the contrary; and of *these first Churches, Who saw Christ, and were his Record-bearers?* We ought to interpret (saith *Gerson*) that saying of *Augustine*, *I would not believe the Scripture, unless the Authority of the Church did move me.* As for those Churches which succeeded in the Ages following, wherein presently great Divisions happened; these are a far lower Evidence from whence to fetch the Certainty or Authority of these Sacred Books; not much stronger than the Evidence of the present Christians, being proper, neither to this or that Party of them, who still retained the Scriptures as they were delivered; any more than if the *Greek Church* at this day should arrogate that Prerogative; or the *Roman-Papal Church*, who would wrest it from all professing Christianity, to themselves only; whereas in truth, all that acknowledg the Scriptures, and profess to own that way of Christianity at first delivered, may claim this priviledg with as good Reason as the *Papists*: However the most pure Churches, have the fairest plea in this behalf; and who they are, will I trust, appear in some good measure in the following Treatises. And thus much at present (for we shall have occasion, in our Defence of Christianity, to speak further) to this Question, *How we know the Scriptures to be the Word of God?*

* Acts 2.41,42. Rom. 6.2,3. Col. 2.11,12. Gal. 3 27. Acts 18.8. Acts 19. 1,2,3. Heb. 6.1,2. John Gerson *de Vita Spir.*

SECT. V.

It hath likewise been demanded, by those of the Church of *Rome*, *How I knew precisely what was the Word of God?* But we are so far from defining the precise number of the Books of Holy Scripture, that we know they are not all come to our hands, 1 *Cor.* 5. 9. *Phil.* 3. 1. *Colos.* 4. 16. nor to the hands of others that we can hear of. Neither can I understand, what profit accrues to the Church, by rejecting so many Books as *Apocryphal*, whilest yet they are allowed to be read in the Church as Holy Writings; Nevertheless, it must be granted, that the Books commonly called *Apochrypha*, have been doubted very much, some or all of them, by one or other of great note in the Churches, yea, in the time of *Augustine*, and by *Augustine* himself: The *Macchabees* was not received into Aug. *de Civit. Dei.* l. 18.

into the Canon of Scripture, though eſteemed by ſome as Canonical.

In *Euſebius*, lib. 4. c. 25. we have an account of the Books of the Old Teſtament, received by the Church in thoſe days, which was given by one in the *ſecond Century*; his words are theſe, *I compiled in order the Books of the Old Teſtament, ſuch as were well known, and ſent them unto you, whoſe names are theſe;*

The five Books of Moſes, *Geneſis, Exodus, Leviticus, Numeri, Deuteronomium: Then Jeſus Nave*, meaning *Joſhua. The Judges. The Book of Ruth. Four Books of Kings. Two of Chronicles. The Pſalms of David. The Proverbs of Solomon. The Book of Wiſdom. Eccleſiaſtes. The Canticles. Job. Eſay and Jeremiah the Prophets. One Book of the twelve Prophets. Daniel. Ezekiel. Eſdras.*

Again in *Euſeb.* lib. 3. c. 22. we have this account of the Books of the New Teſtament. *In the firſt place*, (ſaith he) *the Four-fold Writings of the Evangeliſts. Next the Acts of the Apoſtles. Then the Epiſtles of Paul are to be added. After theſe the firſt of John, and that of Peter, which is Authentick. Laſtly, If you pleaſe, the Revelation of John. The Epiſtle of James. The Epiſtle of Jude. The later of Peter. The ſecond and third of John.*

Cyril *Catech.* 4 *Cyril* of *Jeruſalem* reckons the Divine Scripture of the Old Teſtament but 22 Books. *Epiphanius* is of the ſame mind, yet adds the Book of Wiſdom, and Jeſus the Son of Syrick, but does not ſay that they were kept in the Ark as the 22 Books of the Law and Prophets were. *De Menſur. & Ponder.*

So that we ſee the Ancient Chriſtians were not exactly of a mind in the preciſe Number and Order of the Books of the Holy Scripture, though they had the advantage of Times above us abundantly.

We conclude therefore, that it is more ſafe to make a Religious Uſe of all theſe Books called *Apocryphal*, than raſhly to cenſure or condemn any of them: Howbeit, nothing from hence accrues, that I know, to the advantage of the *Romaniſts*; yea rather they ſeem to make advantage of Men's raſh Speeches againſt thoſe Pious Books, wherein are many excellent Precepts of Vertue, and Examples of Faith and Love to God, and to Religion.

The faithful Demonſtration whereof, as it concerns Chriſtian Men in the naked Simplicity and ancient Purity thereof, is the great Deſign of this ſhort Introduction, as well as of the Book it ſelf; to which having thus brought the Readers, I commit them to the Grace and Bleſſing of God, in their impartial and ſerious peruſal.

Chriſti-

Christianismus Primitivus:

OR

The Antient Christian Religion,

IN

Its *Nature*, *Certainty*, and *Excellency*, above any other RELIGION in the World.

BOOK. I.

SECT. I.

Shewing briefly certain great and mischievous Obstructions to the Christian Religion.

AS it is certain we now stand a very great distance from the Primitive Times of Christianity, as well as from the Country where it was first planted, and its Foundation laid in the holy Doctrine, Miracles, and Sufferings of the *Messiah*, the Author thereof, called *The Apostle, and High Priest of our Profession, Christ Jesus.* So there hath intervened many dreadful Occurrences to render that glorious Profession either suspicious in respect of its Verity, or but of mean consideration in point of Excellency; partly through the prodigious impiety and immorality of many, who have assumed the Christian Name; and partly through the monstrous Alterations, and contradictions in Doctrine and Manners, and the Implacable and Sanguinary Feuds and Animosities, which have fall'n out among the Professors of Christianity, to the great Scandal of the *Jews*, and other Nations, as well as to the unspeakable prejudice of many Lovers of Christianity. Amongst those who have thus injured this holy Calling of Christianity, the *Papists* are not the least Culpable, but very deeply Criminal. To say nothing here of their Sanguinary Practices, notorious throughout the World, it shall not be amiss to recount

one only Inſtance (in ſtead of a multitude) of their imprudent and miſchievous Obſtructions of the Advancement of Chriſt's Intereſt, among the poor *Jews* in *Hungary*, *October* 22. 1650. where a great Councel of the *Jews* were met, to ſearch the Scriptures concerning the *Meſſiah*, whether he was already come (as ſaith my Author): when and and where after ſeven Days debate, about the time and manner of his Coming and Perſon; not a few arguing the poſſibility of Jeſus being He, chiefly from his Miracles, and the grievous Deſolation and Captivity of their Nation, ſince his Crucifixion (not to be parallel'd with former Preſidents) and the Lord's not Anſwering their Prayers as he was wont to do. Hereupon the Popes Deputies were called in, *viz.* Two *Jeſuites*, two *Franciſcans*, and two *Auguſtine Friers*, to give an account, That if the *Meſſiah* be come, and if Jeſus be He, what Rules and Orders had he left for his Followers to walk by?

See a Book called, The Life and Death of Mr. *Henry Jeſſy*.

Theſe Popiſh Companions being admitted, forgot the Cauſe of Chriſt, and ſpake not a word for him, or it; but at the firſt on-ſet, began to ſolicit them to become Proſelytes to their holy Catholick Church, (as they call that of *Rome*) whoſe Rules and Government, ſaid they, are the only Inſtitutions of Chriſt, whoſe *Vicar* the Pope is, *&c.* And thence deſcended to Particulars, aſſerting the Bodily Preſence in the Sacrament, the Invocation of Saints, and in particular of the Virgin, who could procure any thing of her Son; the Uſe of the holy Croſs; the religious Uſe of Holy-days. As ſoon as they heard theſe things, the Aſſembly broke up in great Tumult, and loud Screeks, crying out, *No Chriſt, no Woman God, no Images*; many rent their Clothes, and caſt duſt on their Heads, and cried, *Blaſphemy*, *Blaſphemy*. (And thus were theſe poor *Jews* hardned, inſtead of being Converted by thoſe Popiſh Vanities). This Story (as my Author truly ſaith) is worthy to be written in all Annals and Languages of Chriſtendom, to the eternal Infamy of *Papiſts* and their Cauſe.

By this ſad Inſtance we may ſee, with what Jealouſies poor enquiring Souls are as it were round begirt, and put to their Wits-end, by thoſe diſmal Occurrences, ſcarce knowing what to think of this moſt Innocent and Venerable Profeſſion. To diſpel which Clouds, and diſſipate that Smoke, which the Devil hath raiſed to darken the Sun and the Air, and to dim the Eyes of Men, leſt the Light of the Glorious Goſpel ſhould ſhine upon them, I conceive it needful in our entrance here, to ſhew the Certainty and Excellency of that Religion, which we intend (God willing) to deſcribe according to its Native Purity, and to defend it in ſuch Branches, as are moſt oppoſed by the Errors of the Times wherein we live.

And becauſe in an undertaking of this Weight, and common Concern to all that love the Lord Jeſus, it is not good to go alone, and not finding any that have more pithily and briefly, ſet forth the Certainty and Excellency of Chriſtianity, than that Learned and Moderate Man, Mr. *Hugo Grotius*; I ſhall therefore do little more herein, than preſent the Reader with what he hath calculated, and by ſundry Authorities confirmed. And ſith the Chriſtian Religion depends mainly upon the *Life*, Death,

Death, and Resurrection of the Lord Christ, we shall (with our Author) begin our Discourses there, where our Saviour began the Days of his Pilgrimage, for the Salvation of Mankind.

Sect. II.

That it is certain Jesus once lived upon the Earth.

SO uncontroulably evident is this, that Jesus the Lord of Christians, *once lived upon the Earth, and that in the Land of Israel,* according to the Prophecies that went before of him; that we hear not of any sort of Adversaries to Christianity that deny it, but rather grant it by deriding his Humility, or that Abject Estate wherein it pleased his Majesty to appear among Men. The *Turks* do not only acknowledg that such a Person there was, but they speak very Honourably of him, as being a Prophet of the Lord, and do greatly abhor the *Jews* for Crucifying so Holy a Man. And *Josephus*, a modest and eminent Writer of the *Jews*, who lived much about the time of the Passion of our Lord, left to Posterity a very remarkable Testimony of the Life and Death of Jesus. His words are these: *This is testified by* Suetonius, Tacitus, Pliny *jun.*

"At that time was Jesus a Wise Man, if it be lawful to call him a "Man; for he was the Performer of divers admirable Works, and the "Instructer of those who willingly entertained the Truth; and he drew "unto him divers *Jews* and *Greeks*, to be his followers. This was "Christ, being Accused by the Princes of our Nation before *Pilate*, and "afterwards Condemned to the Cross by him, yet did not those who fol-"lowed him from the beginning, forbear to love him for the Ignominy "of his Death; for he appeared unto them alive the Third Day after, "according as the Divine Prophets had before Testified the same, and "divers other wonderful Things of him: And from that time forward "the Race of the Christians, who have derived their Name from him, "hath never ceased. This being so full to our present Purpose, we shall (omitting at present the Evidence of Sacred Writ) forbear to add further Evidence from our Adversaries, of the Life of Blessed Jesus; save that we here insert the Testimony of a Heathen Writer, who describes both his Person, manner of Life and Doctrine. Namely *Lentilus* the Proconsul, in that Epistle written to the *Roman Senate*, (which goes under his Name) who residing at *Jerusalem* at the time of the Death of our Saviour, gives this Description of him, *viz.* Hakw. *Apol.*

At that time there was one Jesus, who was called of the Nations, the Prophet of Truth. A Man goodly to behold, having a reverend Countenance, his Stature somewhat Tall, his Hair after the colour of the ripe Hazel-Nut, from his Ears somewhat crisped, parting it self in the midst of his Head, and waving with the Wind, after the manner of the Nazarites: *His Face without wrinkle, mixed with moderate Red: His Beard somewhat copious, tender, and divided at the Chin: His Eyes gray, various and clear. He* Lentilus.

was in Rebuke severe, in Instruction wonderful; Merry with Gravity. He sometimes Wept, but was never seen to Laugh; in Talk full of Understanding, sparing and modest; thus far *Lentilus*. It is true, none of the Evangelists have given any description of the Stature, or Features of Holy Jesus, probably he might advise them the contrary; lest when he came to be worshipped throughout many Nations, Men should erect Images to him, or basely counterfeit his Similitude, and give that Honour to the works of their own Hands, which is only due to him; who as he once lived, and was known in Person both to *Jews* and *Gentiles*, so all Nations shall see him, and wail because of him; for though he was dead, yet now liveth for evermore.

Sect. III.

That Christ was put to an Ignominious Death.

THis also is no uncertain Report, but a Truth famously known. The memory whereof was so fresh among the Infidels for many Years after, as that the Queen, Mother to *Constantine* the Great, hearing of her Sons Conversion to Christianity, sent him her Letter, wherein she laid great Folly upon him, for that he would put Confidence in such a Man, as suffered himself to be Nailed to a Cross of Wood. And the *Turks* to this Day, as well as the *Jews*, do frequently upbraid the Christians by their Crucified God: Though as God he never died, nor could die; however the Philosopher did conceive the matter, when he cried out, upon occasion of that dreadful Darkness which covered the Earth at his Crucifiction: *The unknown God suffers, by reason of whom the whole World is darkned and shaken.*

Fab. Chron.

Dionysius.

Sect. IV.

Understanding Men worship Christ after his Death because of his Miracles, they were so Great and Indubitate.

AS Nicodemus *was convinced (as well as many among the Pharisees,* John 3.2. John 12.42.) *that Jesus was a Teacher sent from God, because no Man could do the Miracles which he did, except God were with him; even so these Living Works which he wrought, had the same powerful Influence upon, not the meanest of the People only, but also upon divers Persons of Eminency for Learning and Judgment.* Such were *Sergius Paulus*, Governour of *Cyprus*, Acts 13. 12. *Dionysius*, the Areopagite, *Acts* 17. 34. *Policarpus*, who died for his Witness to Christianity, *An.* 169. *Justin Martyr*, who wrote for the same, *An.* 142. *Irenæus*, who was famous in Christian Knowledg, *An.* 180. *Athenagorus*, who Flourished,

Dionysius.
Policarpus.
Irenæus.
Athenagorus.

Flouriſhed, 180. *Origin*, 208. *Tertullian*, about the ſame time. *Clemens Alexandrinus*, and many more, who being Men of ſuch Excellent Parts, why they ſhould devote themſelves to the Worſhip of a Man, put to a reproachful Death, *and hated by his own Nation, even to that Day*; eſpecially being almoſt all bred up in other Religions, *which we find to be ſo powerful a tie upon the Conſcience, that it muſt be ſome extraordinary Motive that draws off from that.* Nor were theſe Men allured to Chriſtianity by any temptation either of Honour, or Profit; *It being then rather a Shame than Credit among Men, and the ready way to Ruine in outwards, to profeſs that Name.* There can *in reaſon* no Account be given, but only this: That by diligent Inquiſition, ſuch as becomes Prudent Men, in a Buſineſs of the greateſt Concernment, they had found the ſame was true, and verified by ſufficient Witneſſes, which was ſpread abroad of his Miraculous Works; as of the Sick healed by a word only of his Mouth, *and by the touch of his Garment*, and openly in grievous and inveterate Diſeaſes: Of ſight reſtored to the Man that was born Blind, *and the Fig-tree made fruitleſs for ever, by the word of his Mouth; and by the ſame, the boiſtrous Winds and Waves of the Sea to be ſtilled.* Of the Loaves multiplied more than once, to Feed many thouſands, who were Witneſſes thereof: *Of Water turned into Wine*; and the Men raiſed again to Life; with many more of the ſame nature, *legible throughout the ſacred Writings of the New Teſtament.* And this fame ſprung from ſo certain and undoubted an Original, that as the *Hebrews* in their *Talmud* openly confeſs, Celſus, *that Adverſary to Chriſt*, and Julian *the Apoſtate*, when they wrote againſt the Chriſtians, had not the boldneſs to deny that ſome Miracles were wrought by the Hand of Chriſt.

Clemens Alexandrinus.

SECT. V.

That theſe Works were not done by natural force, *which worketh by Inſtrumental Cauſes.* For as they are called Miracles, ſo it is certain that by the force of Nature, it is impoſſible by a word of the Mouth only, or touch of the Hand, grievous Diſeaſes ſhould be cured, and that upon the ſudden; *And that as well when the Patient was abſent as preſent*, Luke 7. 10. Again, If theſe Works might have been *in whole, or in part*, referred to Natural Efficacy, it may juſtly be preſumed, that ſome of thoſe that were profeſſed Enemies to Chriſt himſelf living, and no leſs Enemies to his Goſpel which he left behind him, would have told us ſo long ſince, *and have demonſtrated the ſame, either by doing the like, or ſhewing how without a Miracle thoſe things might be done.*

Nor were thoſe Miracles Impoſtures; Or things done in appearance only: Becauſe moſt of the Works were done among the People, and in the view of many Learned Men among the People, ſuch as had Wit enough and Malice enough, to obſerve all the Actions of Chriſt with curioſity. *Nor did they bring any thing of that nature againſt him, when they Arraigned him before the Judgment-Seat, and would have been glad of ſuch Articles, to have rendred him more Obnoxious to their Revenge.*

And besides, the like Works were often repeated, and the Effects not Momentanous but Permanent. These things weighed, it clearly follows (which the *Jews* also confess) these Works proceeded from some Spirit, either Good, or Evil. *They said (through Malice) against Reason and their own Experience, that these Works (at least his casting out unclean Spirits) was done by* Beelzebub *the Prince of Devils, blaspheming the Power of God, by which these things were wrought.*

SECT. VI.

Christ's Miracles were not from an Evil Spirit.

THat *Rational Answer which our Saviour gave to those that envied his Mighty Power; That Satan doth not cast out Satan, for then his Kingdom must (forthwith) come to nought; doth clearly acquit his Works from such impious Imputations, which yet are further cleared.* Because the the Doctrine of Christ, for Confirmation whereof the Works were done, *Heb.* 2. 3, 4. is the *greatest* overthrow of Evil Spirits, whom it forbids us to worship; *under the severest Penalties, even that of Eternal Death,* and draws us away from all Pollutions, wherewith the Evil Spirits are delighted. *As is abundantly shewed by* Aug. *De Civitate Dei,* Lib 8. & 9. *In the account he there gives of the most obscene and abominable Sacrifices and Services, which were offered by the Heathens to* Bacchus, *and* Priapis. And by *blessed* Experience we see, where once that Doctrine *of Christianity,* is received *in the Love and Power of it,* the worship of Devils and Magick Arts, do forthwith vanish; and the one True God is served with detestation of the Devils, whose power and force was broken by the coming of Christ. As *Porphiry (a subtile and bitter Enemy to Christianity)* himself acknowledgeth: *That Jesus his Ascension to Heaven, caused the publick service of the Gods [that is the* Dæmons*] to cease.* Neither is it Credible, that any Evil Spirit would be so imprudent to effect such things, and that very often, whereby no Honour, or Profit, could redound to himself, *(nor loss but gain to Mankind, which we know they labour to obstruct in all they may)* but on the contrary, great incommodity and disgrace *must thereupon accrue to him. But grant that the Devil should play the fool for once, as oft-times he doth, in taking ways to obstruct, which yet turns to the furtherance of Christian Vertue;* yet it no way becomes the Wisdom, *and Goodness* of God, to permit the Infernal Spirits to deceive Men, in whom was no guile, *or design of Evil, and who were devoted to his Fear and Service;* such as were the first Disciples of Christ, as both the unblamableness of their Conversation, and the many Calamities endured by them for Conscience sake, *in attesting what the Word of God did plainly hold forth,* do evidently declare.

Augustine.

Porphiry.

SECT.

Sect. VII.

If the Works of Christ proceeded from a Good Spirit, then from God.

IF yet it ſhould be ſaid, that the Miraculous Works of Chriſt proceeded from a Good Spirit, yet inferiour to God: this is to acknowledg that they pleaſed God, and pertained to the Honour of God, becauſe the Good Spirits do nothing but what is acceptable in the ſight of God; *nor do they theſe things without Authority from God*, and to his Glory only. *Though it's evident*, ſome of theſe Works do plainly point at God the Author of them, as the reſtoring of ſundry dead Men to Life again. And we know that God neither doth Miracles, nor ſuffers them to be done without Cauſe; for this is the part of a wiſe Law-maker, not to recede from his own Laws (*which in reſpect of God, is his common way of Providence, and not by Miracles*) without ſome Cauſe, and that of moment.

Now there can be no other Reaſon given why theſe things were done, beſide that alledged by Chriſt, the bearing Witneſs to his Doctrine; *which being now to take place of* Moſes's *Law, ſo as in many things to put a period to the Obligation thereof; as alſo to be publiſhed throughout the World, to alter the State of Religion every-where, it was requiſite the ſame ſhould be ſo approved from Heaven:* Neither could any of the beholders *of theſe Miracles* (among whom were many of a very Pious diſpoſition) conceive in their Minds any other Reaſon thereof, than to confirm the Doctrine of Jeſus. And upon this Ground, very many of the *Jews* that lived about the times of Jeſus, even they that could not be induced to omit any part of *Moſes* Law (the *Nazarites* and *Ebonites*) did nevertheleſs honour Jeſus as a Maſter ſent from Heaven.

Sect. VIII.

The Miracle of the Reſurrection of greateſt Weight, and confirmed by ſufficient Witneſſes.

AS from the Miracles wrought by Chriſt in his Life-time, ſo we argue from the greateſt of Miracles after his Croſs, Death, and Burial; namely his Reſurrection, and return to Life again. For this, not only as true, but as the principal foundation of their Faith, the Chriſtians of all Times and Places (*that are worthy that Appellation*) build upon, *as that which giveth Life to the whole of Chriſtianity*; which had been impoſſible, had not the firſt Teachers of Chriſtian Faith certainly perſwaded their Auditors, that the thing was ſo done. Neither could they have perſwaded Men endued with Judgment, unleſs they did affirm themſelves Eye-Witneſſes, without which Affirmation, no Man, though of

mean understandiug, would have given credit to them, *the thing being so like to things Incredible in the wisdom of Man*; and especially for that they must purchase their Belief so dearly, at the cost of the greatest danger and persecution.

That this was affirmed by them with great constancy, even their own Books, and the Writings of other Men do shew; yea, 'tis in their Books, they appeal to the testimony of five hundred Witnesses at once, 1 *Cor.* 15. 9. It is not a custom of Lyers, *in matters of Fact*, to appeal to Witnesses so many; nor can it be that so many should conspire to bring in an Evidence, in such a case, contrary to what they knew to be the Truth. Had there been no other Witnesses but those first most famous Propagators of the Christian Doctrine, their Testimony had been sufficient; *especially considering that these Witnesses all endured intolerable Ignominy, and other Afflictions, and most of them Death it self, for attesting in the case of Christ's Resurrection; not what they had by report from others, but what their Eyes beheld, and their Hands had touched, even the Sacred Body of the Lord Jesus being alive, and eating, drinking, and discoursing with them, forty days after he was risen from the dead: So that either this Testimony is most true, or else they must tell a wilful Lye, which in their Conscience and certain Knowledg they must know to be false, and that with the danger of death for so doing. Now this being utterly incredible, that so many Men, and such Men as could not be charged with impiety, should be so mad as to destroy themselves for nothing; it follows that the Resurrection of Christ is as certain and uncontroulable as any thing whatsoever can be known by any Men, in the most certain way of knowing any thing knowable by Man: and if the Evidence given in this case be rejected, there is nothing to be believed which Men report to others, upon the best knowledg of Sight, Hearing, and Touching, that Man is capable to exercise. I conclude then, that the certainty of Christ's Resurrection is to be accounted (even from rational demonstration) among things which are most certain, which are recommended to us at any distance from our reach and sight; or else all things offered to our Understanding must be accounted false or uncertain.*

And what we have spoken of those first *Witnesses*, the same is also true of *Paul*, who declared openly, that he had seen Christ reigning now in Heaven, 1 *Cor.* 15. 9. 2 *Cor.* 12. 4. *Acts* 22. 3. Yet wanted he none of the Jewish Learning, nor was he out of hope of Honours, if he had gone forward in his Fathers steps. But on the contrary part, he could expect nothing but hatred of his Kindred, travels over all the World, Difficult, Perilous, and Laborious, and last of all Death and Infamy.

A

SECT.

Sect. IX.

The possibility of Christ's Resurrection; and that being gained as undoubtedly true, Christ's Doctrine is evidenced, and Christianity established.

SUrely no Man can fairly deny credence to the Testimonies recited, unless he shall suppose the Resurrection of Christ to be like things which imply a contradiction, impossible to be done: which cannot be said in our case. It might indeed, if one should affirm the same Man alive and dead at the same time; But that a Dead Man should be restored to Life, by his efficacy, who at first gave Life to Man; why this should be counted impossible, there is no cause, nor have wise Men believed it impossible: For *Plato* hath written the same of *Er* the *Armenian*, *Heraclides Ponticus* of a certain Woman, *Herodotus* of *Aristaus*, *Plutarch* of another; which whether true or false, shew that Learned Men have thought a Resurrection no impossible thing. *Neither can any Man that believes there is a God, that he made the World, and is Omnipotent, with any shew of reason question the Resurrection as a thing impossible: for it must needs be every whit as easie (yea far more) to raise a Dead Man to Life, than to make the first Man, yea the whole World of Nothing.*

Now if it be neither impossible for Christ to have returned to Life, and evidenced by sufficient Testimony, (wherewith the Jewish Master *Bechai* being convinced, acknowledged the truth thereof) and the same Christ, as both his own Followers and other Men confess, published a new Doctrine as by Divine Authority; it truly follows that the Doctrine is true, because it cannot consist, neither with the Wisdom or Justice of God, in so excellent a way to honour him who had been guilty of falshood in so great a matter, especially when he himself, before his Death, foretold his Disciples of his Death, and the kind of Death; and his Resurrection also, adding these things should come to pass for the confirmation of his Doctrine. *And thus is the Christian Religion confirmed for a most sure and undoubted verity, above and beyond what can be pretended for Mahumetism, Judaism, (as now maintained by the Jews) or any other Religion whatsoever held in opposition thereunto.*

Sect. X.

The Christian Religion excels all other Religions in the World.

THe former Arguments are drawn from Matter of Fact, let us now come to those that proceed from the nature of the Doctrine. Surely either all the Worship of God is wholly to be rejected, (which he will

never agree to, who believes there is a God, and such a God as hath care of the World; and who considers Man, endued both with excellent Understanding, and with Power to chuse moral Good and Evil; and therefore having in himself Matter, as of Reward, so of Punishment likewise:) or else this Religion is to be admitted, not only for the evidence of Fact, whereof we have spoken, but also for the things intrinsical, and of the very nature of the Religion it self.

Seeing no other Religion in any other Nation or Age can be produced, either more excellent in Reward, or more perfect in Precepts; or for the manner whereby it was commanded to be spread, more admirable: *Or which is of greatest moment, the excellency of the High Priest, Sacrifice and Altar, pertaining to Christianity, as that by which the same is consecrated, ratified, and confirmed.*

To begin with the High Priest of this Holy Profession, Christ Jesus, who greatly excells Aaron *and the Priests descending from him, in respect of his Personal Excellency, being immaculate or sinless, which is not so much as pretended by any of the Priestly Tribe of* Israel. *For the Law maketh Men High Priests which have infirmity: but the Word of the Oath, which was since the Law, maketh the Son who is consecrated for evermore. They were sinful Men, and therefore did offer first for their own Sins, and then for the Sins of the People, and were not suffered to continue by reason of death. Our High Priest hath abolished Death, liveth ever, hath an unchangable Priesthood,* Heb. 7. 24. *Made a Priest with an Oath, by him that swore and will not repent, Thou art a Priest for ever,* &c. *By so much was Jesus a Surety of a better Testament than that of the Law, as that the one is fading, and the other permanent: He is not a Minister of the Tabernacle pitched by Man, but that which the Lord pitched, being set on the right Hand of the Throne of the Majesty in the Heavens,* Heb. 8. 12. *This is the Priest of the New Testament, Jesus the Son of God,* Heb. 3. 14. *On this ground his Followers are encouraged in their Profession, because he is able to save to the uttermost.*

Now what can be said by any Nation, Tongue, or People, since the Creation? Did any such Priest arise among the Nations? Sure it is not pretended; but the contrary is granted by consent of all Nations, by the continual interruption of their Sacrifices, by Death and other Changes. The Jews themselves pretend not that any but the Messiah can be such a Priest. It is reported of Rabbi Nathan, *that being desired to expound the Scripture,* Isa. 52. 3, 4, 5. He was wounded for our Transgressions, *&c. Turning to the Hebrew Text, he answered,* That the Prophet spake of the Messiah; *and further said,* That the Spirit of the Messiah was present with God at the fall of *Adam* and *Eve*, and in mercy stooped down to Man's Misery, and undertook to bear Man's Infirmity; and thereby made Reconciliation with God, and defended Man from Wrath, otherwise the World could have had no longer continuance, in regard God's Justice could not otherwise have been satisfied. *Forasmuch then as the Jews themselves confess the Messiah only to be the Repairer of Mankind, by stooping down to Man's Misery, and undertaking to bear Man's Infirmity, and that without this the World could not continue; It must needs follow that their High Priesthood*

hood is inferior to the High Priesthood of Christianity, upon this supposition, (which is not hard to prove) that Jesus is the Christ. And consequently that our Religion is more excellent than any other Religion whatsoever, in this respect.

SECT. XI.

Of the Sacrifice and Altar pertaining to Christianity.

THE Lord Christ being acknowledged the most excellent High Priest, the excellency of his Sacrifice cannot be denyed; It being his own most blessed Body, which he freely offered, through the Eternal Spirit (or by virtue of his Divinity) without spot to God for the Sin of Mankind; it is therefore called the Sacrifice of himself, Heb. 9. 26. *And of that perpetual Vertue, as that it needs not daily to be offered, (as all other Sacrifices must be repeated) because by one Offering it perfecteth what concerns the necessity of Man; and is to God an Offering of a sweet smelling savour,* Ephes. 5. 2. *And doth therefore excel all the Offerings and Sacrifices which were offered by the Law, which stood in Meats, Drinks, the Blood and Flesh of Bulls, Goats, &c. which God hath now rejected, as having no pleasure therein: For how is it possible that such Sacrifices should cleanse the Sin defiled Consciences of Men? And though many of the Gentiles did sacrifice Humane Flesh unto their false Deities, yet these were polluted Sacrifices, being sinful Flesh, as well as for other Causes, and therefore could not purge others from Sin.*

Of the Christian Altar the same consideration is to be had: for sith the Altar sanctifies the Gift, it can be nothing inferior to himself, that is, the Lord Jesus. Though he was pleased to offer his own Body upon the Cross, which Men had prepared for him, and set in an unclean place: But the Altar whereon the Christian Sacrifices are accepted, is said to be before the Throne of God, Rev. 8. 3. *where the High Priest himself entred to present his Sacrifice; and so to appear in the presence of God for us. And this is that whereof Christians have right to eat, by Faith, feeding daily upon the Flesh of Christ, which is Meat indeed, and the Blood of Christ, which is Drink indeed. And thus from the excellency of Christ's Sacrifice, and Altar, we infer the Excellency of Christianity it self.*

SECT. XII.

Of the Excellent Reward annexed to the Christian Religion.

NOw concerning the Reward, that is the end proposed to Man, because that (as we use to say) is the first in intention, though last in execution; *Moses* in the Institutes of *Judaick* Religion, if we regard (only) the express Covenants of the Law, promised nothing above the good

good things of this Life, a fruitful Land, and plentiful Store, victory over Enemies, long and healthful Age, and hopeful Posterity. What is beyond these, is vailed under Shadows, or to be collected by wise and difficult Ratiocination; [*Which mysterious Discourses, though they were very much unvailed by the Prophets, which that People was blessed with abundantly by God, who cared as well for their Eternal as their Temporal Happiness.*] Yet those that attended only on the Pentateuch, as the *Sadduces*, renounced all hope of good things to be attained after this Life. Among the *Grecians*, who received their Learning from the hands of the *Chaldeans* and *Ægyptians*, they that conceived any hope of another Life, after the end of this, spake of it with much hesitancy; as appears in the Dissertations of *Socrates*, in the Writings of *Tully*, *Seneca*, and others: and when they sought Arguments for it, they found very little certainty; for what they alleadg, most of it holds no better for Man than Beasts. This being observed by some others, it is not much to be admired, if they devised a transmigration of Souls, from Men into Beasts, from Beasts into Men. And this again being built on no certain Testimonies or Arguments, and yet it being clear that some end was proposed to Man, others were enclined to say, that Vertue is Reward to it self, and a wise Man is happy enough when he is tormented in the *Bull* of *Phalaris*. But this also, and not without cause, displeased others, who were sensible enough, that where Dangers, Incommodities, Torments, and Death are, there Felicity, especially the highest, cannot dwell, unless Men could content themselves with a sound of words without reality; and therefore these Men placed the supream Good, and the end of Man in such things as bring pleasure to the Senses. But this Opinion too is by very many, and that by sound Arguments, refuted, as an Opinion that extinguisheth all Honesty, and degradeth Man, born and erected for higher things, into the rank of bruitish Creatures, which with their down-cast looks, regard nothing but what is earthly.

In so many doubts and by-ways Mankind went astray in that Age, when Christ brought into the World the true Knowledg of the end: *Not but that it was in a good measure revealed before, and understood by very many; yet not so evidently revealed, and openly set forth to all, as now it was by Christ*; who, promised his Followers after this Life, a Life, not only without Death, without Pain and Trouble, but attended also with Joy unspeakable; and that not only to a part of Man, that is, his Soul, of whose hopeful felicity after this Life, was extant *(even among the Heathens)* partly by some Conjecture, and partly by Tradition: But now made as manifest concerning the Body also, with a great deal of reason; that as the Body for the Divine Law often suffers Hurts, Tortures, and Death, so it should at last be partaker of the representation, *in the Glorious Resurrection*. Now the Joys which are promised are not vile, as Banquets *to satisfie the sensual Appetite*, which the gross Jews hope for after this Life; nor the Pleasures of the Bed, which the *Mahumetans* promise to themselves: These are proper to this frail Life, *in the modest use thereof*, and by God's Ordinance a Remedy against Fornication. But the Delights of the Life to come, are perpetual vigour of Body, and more than

than Star-like Beauty; in the Soul perfect Understanding, even of God and his Providence, and of what now lies hid; a Will quiet, taken up with the fruition of God especially, and with the admiration and praise of him: briefly, all things better far than can be conceived, by comparison of the best and greatest things we know in this World, *because we shall be like Jesus, for we shall see him as he is*, 1 Cor. 13. 12. 1 John 3. 2.

SECT. XIII.

Of the Excellency of Christian Precepts; and 1. *about the Worship of God.*

THe next thing wherein Christian Religion excels all other, that are, or have been, is the exceeding sanctity of Precepts, both in things pertaining to the Worship of God, and the rest. The *Pagan* Rites almost all the World over, as *Porphiry* shews at large, and the Sea-Voyages of our Times do confirm, were full of Cruelty: For in most places the custom was, to appease their Gods with humane Blood; a custom which neither the *Grecian* Learning, nor the *Roman* Laws took away. And their most Sacred Mysteries (*as they suppose them*) either of *Ceres*, or *Liber Pater*, were most full of all obscenity, as appeared after the Veil of their secrecy was taken away. Which *Clemens Alexandrinus*, and others, largely declare. Moreover, the days consecrate to the honour of their Gods, were celebrated with such Spectacles, as *Cato* was ashamed to be present at.

Now though the Judaick Religion had in it nothing unlawful or undecent; yet to keep the People, who were prone to Idolatry, from departing from the Truth, it was encumbred with many Precepts of such things as of themselves were neither good nor evil, namely, slaying of Beasts, Circumcision, the exact Rest of the Sabbath, and the interdiction of sundry sorts of Meats. Some whereof the *Mahumetans* have borrowed, adding to them the prohibition of Wine.

But the Christian Religion teacheth to worship God, the purest Spirit, with Spiritual Purity, and with such Works, as of their own Nature, without any Command, are most fit to be done, *John* 4. 24. *Rom.* 12. 1. *And yet containeth a few solemn Rites by command from Heaven, to commemorate the Love of God in the Gift of his Son; and for Christians to express their Unity and Communion in the Mystery of the Gospel.* It commandeth not the Flesh to be Circumcised, but the Lusts of the Flesh, *Rom.* 2. 28, 29. *Phil.* 3. 3. Not to cease from all Work, but that which is unlawful, *and yet to employ much time in the Worship of God.* Not to offer unto God the Blood or Fat of Beasts, but if need be, to sacrifice our own Blood for a Testimony to his Truth; and to believe what we give of our Estates to the Poor, to be given to God, *Matth.* 6. 4. Not to abstain from certain kinds of Meats and Drinks, but to use both with that moderation, which is convenient for our Health; And somewhat by

1 Cor. 5. 8. 1 Cor. 10. 16. Heb. 13. 4.

Luke 21.34. Mat.6.16. John 13.14. Luke 11.18. Mat.21.21. Rom.4.22.

Fasting, to subdue the Body to the Soul, that it may be the better raised to things above. But the Chief part of *Christian* Religion is placed in a pious Confidence, whereby we being composed to faithful Obedience, rely wholly upon God, and without doubting believe his Promises; whence also Hope springs, and sincere Love, both to God and our Neighbour, so that we observe his Laws not servilely, for fear of punishment, but to please him, and to have him according to his infinite Goodness our Father and Rewarder. Moreover, we are commanded to pray, not that we may obtain Riches, or Honours, or other secular things, that have proved hurtful to those that have desired them; but first, *to pray for such things as more immediately relate to the Glory of God, as that his Name may not be prophaned, but hallowed or sanctified; that his Kingdom may be advanced in Righteousness, and perfected in its Glory; That his Will may be done, and not ours, but that we in all things may be subject to him.* And for our selves, *we are allowed to pray* for so much of this Worlds goods as Nature wants, leaving the rest to Divine Providence, not over-much caring which way God shall dispose them. But the things which lead to Eternity, those we are taught to ask with all ferventness, that is, pardon of our Sins past, the aid of the Spirit for time to come, whereby fortified against all Errors and Temptations, we may persevere in the way of Piety to the end. This is *briefly* the Worship of God in Christian Religion, than which certainly nothing can be devised more worthy of God.

Sect. XIV.

What Christian Religion teacheth more excellently than others, respecting those that trespass against us.

Of the same *Heavenly Nature* are the Duties required towards our Neighbour, *in the Christian Way, which herein excels all others.* The Religion of *Mahumet, may truly be said to be* born in Arms, breaths nothing but Arms, and by Arms is propagated. So the *Laconian Institutes*, most commended among the *Grecians*, even by *Apollo*'s Oracle, were all directed to puissence in War, as *Aristotle* notes, and blames them for it. But the same *Aristotle* saith amiss himself, *when he tells us* that War is natural against *Barbarians*; when the contrary is true, that Nature hath constituted Amity and Society among all Men, *which excellent Principle of Love and Friendship is much furthered by the Rules of Christianity.* And indeed what is more unjust than for single Acts of Murther to be punished with Death, and destruction of whole Nations, as an honourable Atchievement, to be glorified with Triumphs? And yet by what other means, but by War, oftentimes openly unjust, (as themselves confess of the War of *Sardinia* and *Cyprus*) did that so Celebrious City of *Rome*, rise to so great Renown? And indeed generally, as most worthy Historians have related, Robbery out of their own Bounds, most Nations accounted

accounted no Dishonour. *Aristotle* and *Cicero*, make Revenge a part of Valour. The Gladiators (or Sword-Players) mutual Slaughter, were to the *Pagans delightful*, among their publick Plays. To expose, *or suffer their Children to be devoured by wild Beasts if they were any way Deformed, was ordinary, no Law forbidding it.* Aristotle. Cicero.

The *Hebrews* truly had a better Law, a more holy Discipline, yet being a People of unruly Passions, some of their Infirmities were winked at, or indulged, as their eagerness against the seven Nations that had merited Extirpation; wherewith not contented, they had enlarged their hatred to all People different from themselves, the marks whereof to this Day appear in their Prayers, conceived against the Christians. But to satiate their Passion by the Law of Retaliation, to kill the Manslayer by the private hand of a Kinsman, was permitted by the Law, *Deut.* 19. 21.

But such is the Excellency of the Law of Christ, that it wholly forbids to return Injury, whether in word or deed, lest the Malice we reprove in others, we again approve by Imitation; it commands to do good to the Good especially, and to the Evil too after God's Example, from whose Goodness we have received Sun, Stars, Air, Showres, as common Gifts to all Mankind. *Yea, so perfect is the Law of Christ, that it strikes at the root of the detestable sin of Hatred and Murther, not permitting Anger which is attended with Sin, and though Anger may be lawful, yet it is not permitted to Christians to let the Sun go down in their wrath: Nor are they permitted to pray, without an heart as ready to forgive those that trespass against them, as they desire God to be ready to forgive them. In a word, this is the Christian Law, to render to no Man evil for evil, but to overcome evil with good; to love those that hate them, pray for those that dispitefully use them and persecute them; Precepts hardly found in any Religion in the World except the Christian, being evidently of a more noble descent and higher Pitch, than the best Moralist can fathom, or attain to.*

Sect. XV.

Of the Excellency of the Law of Christianity above others touching Marriage.

THE conjunction of Male and Female, whereby Mankind is Propagated, is a thing most worthy the care of Laws. It is no wonder it was neglected by the *Pagans*, when the Gods they adored, are so famous (or rather infamous) for their Whoredoms and Adulteries, to say nothing of Buggery, which they learned by the example of their *false* Gods; into whose number was referr'd upon that score *Ganymed*, and afterward *Antinous*. The same impurity is frequent among the *Mahumetans*, among the *Chinesis*, and other Nations, it is allowed lawful; and the *Greek* Philosophers seem to have taken pains to impose upon a foul Thing, a fair and comely Title. Those *Greeks*, the most Eminent

of

of them, having praised a community of Women, what have they else done, but turned the whole City into a common Stews. The very Animals, some of them, observe a conjugal Covenant; How much more should the divinest Creature, Man? That he might not spring out of uncertain Seed, and so the mutual affection that Nature hath kindled between the Parent, and the Children, be utterly extinguished. *How almost incredibly vile the Nations were by unlawful Lusts, is set down by the Apostle,* Rom. 1. *who in the just judgment of God, they refusing to glorifie God, were given up to vile Affections, for even the Women did change the natural use into that which is against Nature; and likewise the Men leaving the natural use of the Women, burned in their Lusts one towards another, Men with Men working that which is unseemly: all which Impurities, are so abandoned where Christianity reigneth, that these things are scarce imagined as possible to be acted; so pure and so powerful is that holy Religion, to the killing such Iniquities.* The *Hebrew* Law, indeed, forbids all Uncleanness, but allows one Man many Wives, *Deut.* 17. 16, 17. and gives the Husband *power* to dismiss his Wife upon every cause, *Deut.* 24. 1, 2, 3. Which at this Day is in use among the *Mahumetans*, and was of old among the *Greeks* and *Latines*, with so great *and odious* License, that their Wives were out to Use, and lent for a time by the *Lacedemonians*, and by *Cato*; *So prodigiously foolish were their Wise-Men, and so unwholesome were the Laws under which they lived.*

But the most perfect Law of Christ, pierceth to the very roots of Vices, and condemneth him that assaulted any Womans Chastity, or defloured her with his lustful Eyes, as guilty in the Judgment of God; who beholds the Heart of Sin desired, though not performed. And seeing all true Friendship is perpetual and indissoluble; justly hath it required that Tye to be such, that contains with the society of Affections, the communion of Bodies too; which without question doth more conduce also to the good education of Children. *Hence our Saviour establisheth Marriage, according to its Institution in Paradise,* Mat. 9. 9. *where the Lord joyned one Man and one Woman together. And the Apostle, as fully directs every Man to have but one Wife, as every Woman to have but one Husband,* 1 Cor. 7. Among the *Pagans*, some few Nations were content with single Wives; as the *Germans*, and *Romans*. This is the use of Christians, that the affection the Wife intirely bestows on her Husband, may be paid with equal Retribution; and that the Houshold Government may be more rightly ordered under one Guide; nor permits divers Mothers to bring in discord among the Children.

SECT. XVI.

Of the Excellency of Christian Doctrine about earthly Substance, above what other Laws prescribe.

TO come to the use of such things, as are commonly called Goods. We know Thefts were permitted by some *Pagan* Nations, namely the

the *Egyptians*, *Diod. Sic.* l. 1. *fiut Licurgo*, as also the *Spartans*; and they that permitted not the like to private Persons, made it their imployment in publick; as the *Roman* Orator once said, If they did restore to every one their own, &c.

The *Hebrews* indeed did not such things, yet were they permitted to take Use of Strangers, their disposition being favoured by their Law that promised Riches, *Lev.* 26. 5. *Deut.* 28. to the due observer of it.

But the Christian Law, not only prohibits all kind of Injustice, and that with respect to all Persons, *whether Friends, or Enemies*; but also forbids us to place our study in those perishing things, *Mat.* 6. 24. Because our mind is not able with sufficient diligence to attend the care of two severals, that do each require the whole Man, and oft-times distract us divers ways. And again, both in getting and keeping Riches, there is a Sollicitude, that draws with it a kind of Servitude, and Vexation, and so corrupteth the delight we hope for out of Riches. And the the things wherewith Nature is contented are but few, and to be obtained without much Labour and Expence: Nevertheless if God shall indulge us more than is necessary, we are not commanded to throw it into the Sea, as some Philosophers have unwisely done, nor to detain it without use; *but* to supply the needs of other Men, either by giving or lending to them that ask, *Mat.* 5. 42. *Luke* 6. 35. 1 *Tim.* 6. 17. as it best becomes Men who believe themselves to be Procurators and Stewards of God Almighty, their Father. For a Benefit well bestowed, is Treasure full of good Hope, and is neither subject to the violence of Thieves, nor to variety of other Accidents. Of this true and sincere Liberality, an admirable Example is left us by the Primitive Christians, when even from *Macedonia* and *Achaia*, was sent relief to *Palestine*, Rom. 15. 25, 26. just as if the whole World, *of those professing the Name and Doctrine of Christ*, were but one Family. And there is added in the Law of Christ that Caution also, that our Beneficence be not defloured by any expectation of recompence, or glory *from Men*, Mat. 6. 1, 2. The Gift loseth its reward from God, if beside God it look at any other representation: Now that no man may (as the manner is) cover his Tenacity, *or withholding his hand from good Works*, with this pretext, a fear lest himself in old Age, overtaken with some Calamity, should have need of what he is required to give in Alms; our Law promiseth a special care of such as keep those Precepts, *Mat.* 6. 32. and to cherish their Confidence, reminds them of God's Providence, *Mat.* 7. 26. conspicuous in feeding wild Beasts and Cattel, and in adorning the Herbs and Flowers. Now it were an unworthy thing to disbelieve so Good, so Powerful a God, as an ill Debtor, nor to trust him longer than we hold possession of a Pledg.

Sect. XVII.

Of Swearing, and other Precepts, reſpecting Converſation.

OTher Laws forbid Perjury, but the Chriſtian Law requires us to abſtain *from all vain Proteſtations, and from all* unneceſſary *Aſſeverations*; and to be ſuch punctual keepers of our Word, and lovers of Truth in all our Speech, that there may be no need to exact an Oath from us at all. Briefly, there can be nothing found out, *in the Law of Nature*, the Grecian Philoſophers, or in the Sentences of the *Hebrews*, or other Nations, that is Excellent, concerning Modeſty, and Temperance, and Goodneſs, and diſcreet Behaivour; concerning Prudence, the Office of Magiſtrates, *honoured by Chriſtianity as God's Ordinance*, Rom. 13. *requiring every Soul to be ſubject thereto, for the Lords ſake:* Of Parents and Children, *Husband and Wife*, Maſter and Servant, but eſpecially touching Vices to be ſhunned, which by a fair ſhew of Vertue, deceived moſt of the *Greeks* and *Romans*; namely the *itching* deſires of Honours and Glory. Laſtly, The ſum of all Precepts, admirable for the ſolid Brevity, to love God above all things, and our Neighbours as our ſelves; that is, to do to another, what we would have done unto our ſelves.

1 Pet. 3. 2. Mat. 10. 16. 1 Cor. 3. 20, 21.

Againſt this commendation of Chriſtian Religion, it is wont to be objected by ſome, and particularly the Jews, The great difference of Opinions among Chriſtians: whence is ſprung alſo a multitude of Sects. *But though this may better be urged to prove the Doctrine of Chriſt to be Good than otherwiſe, ſith Satan and wicked Men, always went about to miſchief ſuch as walk in the Truth, by ſtirring up Commotions and Diſtractions among them, whoſe differences alter not the Doctrine which ſtands as the cleareſt Witneſs againſt ſuch Diſcords.* Yet we have another Anſwer ready, *viz.* That the ſame accident befals almoſt all Arts whatſoever, partly through the imbecility of humane Underſtanding, and partly becauſe Judgment is overſwayed by Affection; yet are theſe varieties of Opinion wont to conſiſt within the bounds of certain Truths agreed on, whence Arguments are drawn in Diſputations of the Queſtions. *As among the* Jews *(who cannot boaſt of their Unity) the* Phariſees, Sadducees, *and* Eſſeans, &c. *differed as much as Chriſtians, yet they all acknowledged one Deity, one Law, and one Law-giver; and their differences were about the Expoſition of the ſame Law. The Heathen may not boaſt in this caſe: for according to their Nations, ſo were their Gods; the variety of Gods adored by the ſame Nation, as may be ſeen in* Homer, *of the Wars of* Troy, *in* Aug. de Civitate Dei; *of the ſtate of the* Romans, Goths, *and* Vandals. In humane Arts, as the *Mathematicks*, it is diſputed, whether a Circle may be Quadrated: It is agreed on all hands, that equal parts being taken away from Equals, the remainders are equal. The like we ſee in Phyſick and Medicine, and other Arts. So alſo the diſcrepance among Chriſtians, *who were ſincere lovers of that Holy One, and his Goſpel in general (for all are not Chriſtians that call themſelves ſo)* could not ſpoyl, *though*

though it may injure, the Harmony of the Principal Points; that is, the agreement in those Precepts, from which we have especially taken estimation of Christian Religion; the certainty whereof is apparent in this, That whosoever in the heat of their Quarrels seek out matter of difference; yet do not proceed so far, as directly to deny those things commanded by Christ; no not they who will not compose their Life after that Rule; and if any one will be so absurd as to contradict these *Precepes of Christianity whereof we have* spoken, he must be numbred with the Philosopher that denied the whiteness of Snow. For as these are refelled by Sense, so are they by consent of *Christians in all Nations*, and of the Books written by the Primitive Christians, and their immediate Successors, who sealed the Faith of Christ with their Blood. What all these acknowledg *(especially the Primitive Witnesses)* to be the Doctrine of Christ, must be accounted so by every upright Judg; as *Plato* is believed, *Xenophon*, and other *Socratists*, concerning the Doctrine of *Socrates*; the School of *Stoicks*, in those things which their Master *Zeno* taught. *And indeed nothing can be objected against the certainty of the Doctrine of the Gospel being Christ's, which will not equally call* Moses *himself in question, and all Authors of any Form of Doctrine whatsoever, whether such Doctrines were theirs.*

SECT. XVIII.

The Eminency of the Author of Christianity, and the manner of its being propagated, shews it to be very excellent.

ANother Point wherein Christian Religion excels all other which are or may be devised, is the manner whereby it was delivered and propagated; where first we must look upon the Author of the Religion. The Authors of the *Grecian* Wisdom, confessed the uncertainty of their Doctrine, saying, Truth was as it were drowned in a deep Well, and our Mind like the Night-Owl to the Sun's Light, is dim-sighted to behold things Divine; *And therefore it was no mistake in* Paul, *to say these Disputers of this World through Wisdom knew not God.* And *beside there were* none of them but were some way vitious, either for flattery of Princes, or for impure Love, or for snarling Impudence. All are convinced of Envy one towards another, by this very Argument, their contentions about words, and of things of no moment; and of boldness in God's Service; for that when they believed one God, laying him aside, they worshipped others, and such as they believed to be no Gods, making the Custom of the People the Rule by which they squared their Religion. Lastly. Of the Reward of Piety, they asserted nothing firmly, as is manifest in the last Discourse of *Socrates* before his Death: *And consequently their Religion which could assure nothing in point of Reward, must needs be far from Excellent.* Democrit. *apud Cic. in Acad.*

To proceed; *Mahumet* was the Author of a Religion far and wide dispersed,

sperſed, but he was all his Life given over to Luſt, which his own Followers do not deny, *and his own Alcoran doth make appear, himself saying, That it was allowed to him to have as many Women as he pleased.* And the Reward he promiſed, conſiſting in Feaſts and Venery, he gave no aſſurance it ſhould ever be extant, for his Body is not ſaid to have returned unto Life again, nay to this hour it lies buried at *Medina.*

Next for the Hebrew Law-giver, *Moſes:* He was indeed a rare Man, but not excuſed from all blame, ſeeing, with much regret, he at laſt undertook the Meſſage God ſent by him to the King of *Egypt*, Exod. 2. 10. and ſhewed ſome diffidence of God's Promiſe, about drawing Water from the Rock, *Numb.* 20. 12. as the Hebrews do confeſs. Neither did he obtain ſcarce any part of the Reward he promiſed his People by the Law, being vexed in the Deſart with perpetual Seditions, and entred not into the Land of Promiſe.

But Chriſt is ſet forth by his Diſciples, without the leaſt ſpot of Sin; and by his Enemies is not accuſed of any Fault that can be proved by competent Witneſſes. What he preſcribed to others, he performed himſelf; for the Commands laid upon him by God, he faithfully fulfilled; in all his Life moſt innocent, 1 *Pet.* 2. 22. of Injuries and Torments moſt patient, (as he ſhewed induring the Croſs) moſt Charitable to all Men, even to his Enemies, even to them that cruelly nail'd him to the Croſs, at once ſuffering their Malice, and praying for them: Then the Reward he promiſed his Followers, himſelf is ſaid and proved to have obtained, in a moſt eminent way. After his Reſurrection he was ſeen, heard, and felt of many: He aſcended into Heaven in the ſight of *the Eleven.* That he received ſupream Power there, is demonſtrated by the variety of Tongues, *Acts* 2. 3, 4. *given to thoſe that were unlearned Men; which can be no Fable, being ſo openly done in the preſence of ſo many thouſands of his Enemies; and that to the Conviction and Converſion of three thouſand of them at that very time, that it is impoſſible to doubt of this, if any thing in any Story, Sacred or Humane, may be believed.* And, *together with the Gift of Tongues*, other marvellous Gifts he poured down upon his Followers, according to his Promiſe, before he left them. Which *as this his faithfulneſs to theſe his choſen Diſciples, muſt needs create a moſt ſure confidence in them, with reſpect to whatſoever he had promiſed, or ordered to be done*; ſo it will not ſuffer us to doubt, neither of his Faith, nor of his Power, to render us that Reward which he hath promiſed. *And ſeeing nothing like this, either is or can be pretended with ſuch demonſtration, concerning the Author of any other Religion*; Hence we juſtly collect the Chriſtian Religion is moſt eminent herein, becauſe the Maſter thereof himſelf performed what he commanded, and what he promiſed, himſelf obtained; *and as far as was hitherto meet, hath fulfilled his Word unto his Adherents.*

SECT.

SECT. XIX.

Further of the Propagation of Christianity.

LEt us now consider the Effects of that Doctrine whereof Christ was Author: Which if we mark well, are of such a Nature, that if God have any care of Humane Affairs, the Doctrine can be believed to be no less than Divine. It was a thing becoming the Divine Providence, to take care that the best things might be most common, and of largest extent: So is Christian Religion, which we see is taught through all *Europe*, yea in the utmost Recesses of the North; and through all *Asia*, the Islands of the Ocean not excepted; through *Egypt* also, and *Ethiopia*, and some other parts of *Africk*; lastly, through *America* too. Nor is it so only in our Time, but in former Ages *(and probably with far greater purity)* as appears by all Histories, by the Books of *Ancient* Christians; by the Acts of Synods; by the Ancient Tradition still preserved, even among the *Barbarians*, of the Journeys and Miracles of St. *Thomas*, *Andrew*, and other Apostles. How far the Name of Christ was spread in their Times among the *Britains*, *Germans*, and other remote Nations, is noted by *Clemens*, *Tertullian*, and others; What Religion is there that can equal the Christian in so large a Possession. If you name *Paganism*, you alledg the name, not Religion, for they adored not the same Deity, but some the Stars, some the Elements, some the Beasts, some things of no Substance; neither had they one Rule or Law, nor any common Master of their Religion. The *Jews* indeed are dispersed, but all one Nation; and since the Time of Christ, their Religion hath received no notable encrease. Yea, their Law hath been made known more by Christians than themselves. *Mahumetanism* hath enlarged it self into Countries more than enough; but not alone, there is a mixture of the Christian Religion; and in some places the Christians are the greater number, when yet *Mahometans* are not found in many of them, where Christians are. *And suppose those Christians, many of them, be much degenerated from the purity of Christianity, and so perhaps do as much disservice, as service to the Christian Cause: Yet sith by this means the Divine Law of Christ (the Scriptures) have been translated into most Languages, God hath his Witness in those Nations, setting forth as well the Way to fear and serve him in sincerity, according to his Will, as rebuking those that falsly pretend to that worthy Title of Christian.*

Vid. Adam Bremens & Helmodium. *Act. con. Universal.* Osorium *in Lusit.* Euseb. 6. 34. Tertul. Aug. *&c.*

SECT. XX.

The Infirmity and ſimplicity of the firſt Preachers of Chriſtianity, ſhews the excellency of their Miniſtry or Religion.

THat ſaying of *Paul*, 2 Cor. 3. 7. *We have this Treaſure in Earthen Veſſels, that the excellency of the Power may be of God, may juſtly give us occaſion to conſider with admiration*, by what Hands and Inſtruments Chriſtian Religion was carried ſo far, that in this reſpect alſo it may be compared with others. We obſerve how moſt Men are ſo affected, that they eaſily are drawn after the Examples of Princes and Great Men; and the more, if the Example be ſtrengthned with Law and Force. Hence had the *Pagan* Religions, hence had the *Mahumetan* their encreaſe, *as is abundantly ſhewed by Records of theſe Times.*

But the firſt Teachers of Chriſtian Religion, were not only without Command *(or Authority)* but of a very low *Condition*, *Fiſher-men*, *Tent-makers*, and the like. And yet by their Labours, the Doctrine within about thirty Years was propagated, not only through all the Parts of the *Roman* Empire, but even to the *Parthians* and *Indians*: Neither at the beginning only, but for three Centuries, by the Hands of private Men, without any Threats, without any temporal Encouragements, and notwithſtanding all the oppoſition of ſecular Rulers, was this Religion promoted. So that before *Conſtantine* gave his Name to Chriſtianity, this was not the leſſer part of the *Roman* World.

Now the *Maſters* of *Manners* among the *Grecians*, were commendable for their other Arts, as the *Platoniſts* for *Geometry*, the *Perepateticks* for Natural Hiſtory, the *Stoicks* for Sophiſtry, the *Pythagoreans* for Muſick; not a few of them, as *Plato*, *Xnephon*, *Theophraſtus*, were graced with a kind of admirable Eloquence. But the firſt Doctors of Chriſtianity had not the aid of any ſuch Art; Their Speech was with great ſimplicity, and without allurlng Ornaments, contemptible naked Precepts, Promiſes, Threats; which having not of themſelves an efficacy equal to ſuch great Progreſs, we muſt needs conclude, that either Miracles, or the ſecret aſſiſtance of God, or both, proſpered their Work. *For the Devil and the Earthly Powers bending continually againſt them, it can be no other than Almighty God which ſtood with them; as alſo is witneſſed by the Apoſtle*, 2 Tim. 4.

SECT.

Sect. XXI.

The Impediments overcome by Christian Doctrine, shews its Excellency.

BE it further considered, that the first Disciples and Followers of those our Christian Doctors, had not minds unprepossessed of certain former Religions, and so not easie to be framed to the form of the Religion they proposed, *but the contrary: and here the pulling down of the old Form according to the Law, might prove more difficult, than setting up the new form of Gospel-Worship.* Whereas those that first admitted *Mahomets Law, were generally devoid of any Religious Tye*; but contrariwise, *where our first Preachers came, the People were ordinarily* preingaged to Opinions, and (that second nature Custome) repugnant to these new Doctrines; having been bred up, and by the Authority of their Country Laws, and by their Parents confirmed in *Pagan* Idolatry, or Jewish Ceremonies. To this Obstruction, was added another as great; that is, most grievous Sufferings, which presented themselves to the Professors at the very entrance of Christianity, to be endured, or feared for that Cause. For seeing human Nature is abhorrent from Evils, it follows that the causes of such Evils are not undertaken without much reluctancy; *for who that is wise would expose himself, and all his, to inevitable Ruine, but only in a Cause that he is sure will produce thereby an advantage greater than the loss.*

The door of preferment was long shut against the Christians, *and it's most likely hath been little open at any time to sincere Christians, whilst* the way to Exile, or Sequestration lay open. These were lighter Matters; they were also condemned to the Mines, they were afflicted with Torments, the most Cruel that could be invented, and to Death often: So that the Writers of those Times do testifie, by no Famine, by no War, by no Pestilence, was a greater multitude of Men consumed at one time. Neither were the ways of Death vulgar, but Burnings alive, Crosses and Punishments of that sort, which without greatest horror we cannot read, or think upon. And this Cruelty, that continued without any long breathing spaces, (and those Intervals not every where) till about the Raign of *Constantine*, in the *Roman* Empire, in other places longer. *Yet were these* Troubles so far from diminishing the Christians, that on the contrary their Blood was compared to Seed; so fast did they grow up again after the Cutting down.

Here also let us compare with the Christians, other Religions: The *Greeks*, and other *Pagans*, accustomed to vaunt and amplifie what was their own; number some few, who for their Doctrine suffered Death, some *Gymnosophists*, *Socrates*, and a few more. Neither can it be easily denied, but these most noted Persons were emboldned with a desire of transmitting their fame unto Posterity.

But among Christians that suffered Death *in the early Times of the Gospel,*

pel, for their Doctrine, were very many *Plebeans*, ſcarce known to their Neighbours, Women, Virgins, Youths, who had no appetite, nor probable hope of a laſting Name; and few of them are by Name recorded in the Martyrologies, in reſpect of the great number that ſuffered for the *Chriſtian* Cauſe, being only honoured with a general Remembrance.

It is worth obſerving by the way, that by an eaſie Simulation, as the caſting a little Incenſe upon the Altar *of the Heathen Gods*, very many might have eſcaped Death; which cannot be ſaid of them (*for ſuch there were among the Philoſophers*) who whatſoever thoughts they concealed in their Hearts, certainly their open Actions complied with the vulgar Manners: So that to have died for the Honour of God, is an Honour hardly communicated to any other but *Jews* and Chriſtians; nor to the *Jews* at all ſince the Times of Chriſt, in former Times but a few of them, if they be compared with Chriſtians. More of whom in ſome one Province, ſuffered for the Law of Chriſt, than ever did of *Jews*: All whoſe Patience of that kind, is almoſt reduced to the time of *Manaſſes*, and *Antiochus*.

Wherefore, when the Chriſtian Religion in this part alſo, ſo infinitely excels all others, it deſerveth to be preferr'd before them. From all that ſo great multitude of every Kind and Sex, divided by ſo many Places, and who feared not to die for this Religion, *but rather after a wonderful manner of Courage, did many times put themſelves into the greateſt jeopardy on that Account, contemning the face of the Preſidents, the Teeth of wild Beaſts, Fire, and all Inſtruments of Torment, as very Straws and Toys, not to be feared or regarded. Upon this account of their love to Chriſt*, we muſt conclude there was ſome cauſe of ſo great Conſtancy, and no other cauſe can be imagined but the Light of Truth, and the Spirit of God.

SECT. XXII.

The Concluſion, reflecting briefly upon the former Diſcourſes.

TO conclude, ſeeing from the Grounds alledged, Chriſtianity is a Religion as certain, as any thing that is knowable by Men, by virtue of the beſt Records, or Monuments of Antiquity, whence the knowledg of the Things they recieve for true, are gathered; and that not only from the holy Scriptures, (the ſureſt and fulleſt Witneſs thereof*) but alſo from the next Teſtimonies of greateſt Credit and Eſtimation otherwiſe alleagable, whether Authorities, or rational Demonſtration; inſomuch that all things muſt be falſe, if Chriſtian Religion be not true, from the ſame Grounds on which Men build their Objections againſt the

* *Not to inſiſt upon the concurrent Evidence of God himſelf, by his good Spirit in the Conſciences of ſuch as receive the Truth in the love of it, ſith that Witneſs (though we in no wiſe contemn) being more intrinſecal and particular, is not ſo fitly to be alledged here, and the rather for that it might ſeem to be ballanced by Pretences as high on the contrary ſide, though in reality it cannot be.*

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verity thereof: It will, I trust, abundantly satisfie judicious Men, upon their diligent consideration of the Proofs above, collected as you have heard, mostly out of the works of the Learned Author aforesaid; so that it shall be needless here to add any more.

And for the excellency of this holy Profession, sith it therein stands not only upon equal Grounds, with whatsoever may be said for any other Religion which hath yet appeared in the World, but in many things (if not in every thing that renders any thing truly excellent, especially in a Divine, or Spiritual way of Excellency) doth over-match upon the most equal Trial, the most specious Religions any where extant. It follows, that laying aside all Hesitancy, and watching against all low Conceits of the Christian Faith, we devote our selves to honour this Holy Calling, in assured confidence of the Beatitude annexed to it.

And because this holy Profession, as other excellent Donations from the Hands of a Gracious God, hath been abused, injured, and rendred thereby less desirable (through the enmity of Satan, and the indiligence of Men) we shall in our following Treatise, endeavour to set forth the Christian Religion in its ancient and naked Purity, and therein joyn our Labours with those that sincerely are for *naked Truth*; because she is most lovely in that appearance, disrobing her (as much as in us lieth) of all those gorgeous Vanities, wherewith too many of her pretended Friends have burthened her, thereby rendring her more like the Vanities of the *Gentiles*, than the solemn way of Christianity.

Add further, that which is as crying and dreadful a Consideration as any other: That this holy Title of *Christian*, should be invaded by so many, and yet so few found that walk in any measure of Conformity to her sacred rules of Piety and Morality. Insomuch, that the Lord may justly complain against this Generation, as he did against the House of *Israel*, Hosea 8. 12. *I have written to him the great Things of my Law, but they are counted a strange Thing.* To remedy all which unanswerable walkings towards a Gracious God (if it may be) are these Treatises written, and in the fear of God recommended to the consideration of all professing Christianity, and to every one that are any way concerned therein.

Christianismus Primitivus.

The Second BOOK.

Of the Internal part of the Christian Religion.

CHAP. I.

Of the Definition of the Christian Religion.

Sect. I.

IT is a good Rule left us by the Ancients, to regulate our Discourses, specially in things disputable, *viz.* That *the beginning of any thing is the definition thereof.* Which in the Case proposed, I take to be fitly made in these words; *Religion is a holy resignation of the creature Man to the Will and Service of his Creator, the Omnipotent Commander, and the sole Disposer of the Universe.*

Some derive the word *Religion* from *Relego*, to read again; thereby intimating, that those only are Religious, who diligently consider and observe what they read. *Augustine* derives it from the Verb *Religo*, to bind; and hence *Aquinus* teacheth, *That all Men being Originally in God, and by Creation set, as it were, a-loof from him by the Bond of Religion, are fastned to him.* And indeed we find when God had created *Adam*, lest now he should forget God, he had a just Law given him to oblige him to his Creator, in dutiful Obedience. Howbeit, the general Definition of Religion followed by Christian Writers, is this; *To worship God duly, as his infinite Majesty doth deserve, in regard of his Excellency and Preheminency above all things; and for the great Benefits which we have received, and do daily receive at his hand.* But yet in mine Opinion, we have a more compleat definition of Religion (especially as it concerns Christianity, the Religion now to be considered) by the Apostle *Paul* himself, *Tit.* 2. 11, 12, 13, 14.

13, 14. *The Grace of God which brings Salvation, hath appeared to all Men, teaching us, that denying Ungodlineſs and worldly Luſts, we ſhould live Soberly, Righteouſly, and Godlily in this preſent Life; looking for that bleſſed Hope, the glorious Appearing of the great God, and our Saviour Jeſus Chriſt: who gave himſelf for us, that he might redeem us from all Iniquity, and purifie to himſelf a peculiar People, zealous of good Works.* In this Definition (ſo I call it) the Apoſtle layeth the Foundation of a Religious Life, and the Glory conſequent to it, upon the Free Grace of God manifeſt to all Men, and makes Religion it ſelf to conſiſt, 1. In denying all Ungodlineſs, which comprehends all negative Sanctity. 2. In a *Sober*, *Righteous*, and *Godly* Life, which contains all that lies within the verge of poſitive Sanctity. 3. It taketh in the great duty of perſeverance in Faith, and a zealous performance of Good Works till the conſummation of the World. Wherefore from this Definition, I ſhall proceed to my propoſed Subject, *i. e.* To ſhew the Nature of the Chriſtian Religion; firſt, in reſpect of the Internal part thereof; and ſecondly, in reſpect of the External.

Sect. II.

How eminently neceſſary it is to regard the Internal Part of Religion, is apparent from *Rom.* 2. 28, 29. *He is not a Jew that is one outwardly, neither is that Circumciſion which is outward in the Fleſh; But he is a Jew that is one inwardly, and Circumciſion is that of the Heart in the Spirit, whoſe praiſe is not of Men, but of God.* Not that the Holy Apoſtle, in this or any other place, either ſlights or rejects the External part of Religion: for, *Rom.* 3. 1, 2. having occaſion to anſwer an Objection, which ſome perhaps would make from his former words, gives even Circumciſion it ſelf, among the Jews, its due honour. *What advantage then hath the Jew, or what profit is there of Circumciſion?* He anſwers, *Much every way, chiefly becauſe unto them were committed the Oracles of God:* Plainly ſhewing, That the regular way to claim the Priviledges contained in God's Oracles, is, for Men to be imbodied as his Church and Family, by the juſt obſervation of his Ordinances. Only this is moſt evident from the place, that where the Internal part of God's Worſhip is wanting, the Externals in Religion avail nothing; For the Holy Spirit makes believing with the Heart neceſſary unto Righteouſneſs, as well as he makes confeſſion with the Mouth neceſſary unto Salvation, *Rom.* 10. 10. And becauſe we thus find that the Internal part, or belief of the Heart, hath juſtly the precedency in Chriſtian Religion, I ſhall propoſe this method for the more convenient demonſtration thereof; diſcourſing,

1. *Concerning the Knowledg of God, and Jeſus Chriſt whom he hath ſent.*
2. *Concerning the denyal of our ſelves, in point of fleſhly Vanities; or, the true Nature of Chriſtian Humility for Sin.*
3. *Concerning our conformity to Chriſt in the Spirit of our Minds.*
4. *Concerning a Chriſtians Hope and Expectation at the appearing of Jeſus Chriſt.*

Theſe

These Particulars I suppose to be comprehensive enough to give us occasion to discourse all those things which relate to the Internal part of Christianity; to which we shall (God willing) now apply our selves. And first to the first Particular.

CHAP. II.

Of the Knowledg of God, and Jesus Christ whom he hath sent.

SECT. I.

ALthough this present Subject be of the greatest sublimity; Yet sith it is undeniable, that the Salvation of Man dependeth greatly upon the Knowledg thereof, *John* 17. 3. It is therefore necessary that we labour, above all things, to make our discovery with all the clearness we can attain unto in this Particular. And truly such is the Nature of Christianity, that can we but avoid Curiosity, this almost inaccessible Mystery will unvail it self *sufficiently*, by the Word of Truth, to Christians of the meanest capacity, and yet remain a great Mystery to the most eminent Apostle, 1 *Tim.* 3. 16.

Nor shall I (if I could) affect loftiness of Stile, or curious Phrases, in the handling this Mystery, lest whilest I should explain it, I make it more obscure. Neither shall I incumber the Reader with a multitude of Opinions, whether of the *Heathens*, or *Apostates*: the last having, in the close of all their curious search, resolved upon this dreadful conclusion, *That there is no God at all*; of whom, or of such-like Atheists, this Age affords too many. Yea, of the Heathens, *Plinius Secundus*, reputed one of the wisest Philosophers, could arrive but to this, (as his most fixed Opinion) *That there is no God, but the World it self*, (though he doubted whether there were any God at all). The natural result of which conceit is this, *Let us eat and drink, for to morrow we shall die.* That we may therefore miss these Rocks, and find the Path of Christian Knowledg concerning God, *&c.* We shall first consider, *in what respect we ought to be ignorant of him.* And though this may seem a new Method, yet surely upon consideration it will be found profitable to lead us to the end designed, even to know God aright. For undeniable it is, that God hath reserved the discovery of himself in a great measure, (if I may so speak); Witness that case of *Moses*, who desired to see the Glory of God, *Exod.* 33. 1. But the Lord refused, saying, *Thou canst not see my Face, for there is no Man shall see my Face and live.* Job 11. 7, 8, 9. *Canst thou by searching find out God? Canst thou find out the Almighty unto Perfection? It is as high as Heaven, what canst thou do? Deeper than Hell, what canst thou know?* John 1. 18. *No Man hath seen God at any time.* And again, 1 *Tim.* 6. 16. *Who only hath immortality dwelling in the Light which no Man can approach unto, whom no Man hath seen, nor can see.* Hence it's evident, that the full knowledg of God is not attainable in

Plin. *Nat. Hist.* l. 1.

this World; but the moſt illuminate Chriſtian, muſt and doth confeſs he knows but in part, ſees but darkly as through a Glaſs, 1 *Cor.* 13. 9, 12. Yea, it is but a little Portion what we hear of him, *Job* 26. 14. and therefore muſt acknowledg we are far from a plenary Knowledg of him. When we conſider 1 *Cor.* 1. 21. That *the World through Wiſdom knew not God:* And how we are exhorted, that in things relating to God, We *be not wiſe in our own conceit*, Rom. 12. 16. *with* Prov. 3. 6. It ſhould teach us to be humbly content with that meaſure of the Knowledg of God, which his Word accommodates us with, admiring the Wiſdom of God, in reſerving a more excellent diſcovery of himſelf unto that bleſſed Day *of the Appearing of the Great God, and our Saviour Jeſus Chriſt.*, And thus ſhall we truly account our ſelves *Abſent from the Lord, whileſt we are at home in the Body:* And in the mean time avoid all unneceſſary Queſtions, either concerning God, his Shape, and manner of reſidence in Heaven; or concerning his Works, as what he did before he created the Worlds: knowing that he is not bound to give account of any of theſe Matters, further than it pleaſeth him. And it is juſt with him to catch the Wiſe in their own craftineſs, by entangling them in ſuch their Enquiries, whileſt he giveth Grace to the humble.

Nor is this the only caſe, wherein we ought to content our ſelves with humble ignorance, in many Particulars; for in other caſes of importance we only have a brief diſcovery, as it were, in generals: For Example; Touching the Angels, we know indeed that *they are miniſtring Spirits, ſent forth to do the Will of God, for them that ſhall be Heirs of Salvation.* But if we curiouſly enquire when they were created? What is their proper Form? How they recide, and what their Employment is in the Heavens, *&c?* The reſult of ſuch Inquiſition, is moſt likely to be that of the *Sadducees*, who denied that there is *any Angel or Spirit*. Again, to come home to our ſelves: If the Queſtion ſhould be about the Soul of Man, *What it is?* Who can infallibly and fully reſolve it? Do not the greateſt Diſputers about it, conclude at laſt, That *it is hard to ſay what it is?* Yet that *Man* conſiſts of *Soul* and *Body*, is ſo evident, from the Word of God, and particularly from the Words of Chriſt, *Mat.* 10. 28. that nothing but Infidelity it ſelf can queſtion it. Shall we then, nay, muſt we not content our ſelves to be ignorant of many Particulars in theſe lower caſes, whileſt we know them in general? And ſhall we not thankfully accept of what it hath pleaſed God to reveal of himſelf, albeit he greatly exceed ſuch Diſcoveries? Let us remember, that a deſire to know what God would conceal from *Adam*, was the cauſe of his overthrow; and let us, the weak Sons of *Adam*, beware of ambition of that kind, leſt we incur greater condemnation, having ſo fair a warning in his fatal caſe before us.

See a Book Intituled, Of Wiſdom.

SECT. II.

Thus then we approach to conſider, what may be known of God, according to that Revelation which it hath pleaſed him to give us of himſelf, either by his Holy Writings, or by his Works, and continual Providence. All which we are under ſtrict obligation to take notice of, that

we

we may know him, *Isa.* 40. 26. *Lift up your eyes on high, and behold who hath created these things.* For as it is said in *David*, Psal. 19. *The Heavens declare the Glory of God, and the Firmament sheweth his Handy-work.* And the Apostle, *Rom.* 1. 20. *For the Invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, even his eternal Power and Godhead, so that they are without excuse.* So that we shall rather shun, as an idle vanity, this Question, *i. e. Whether there be any God:* than vouchsafe to answer it, sith they that make such Demands, fight against Heaven and Earth; yea, the worst of Men, and Devils themselves, are constrained to believe and acknowledg that there is a God, and tremble for fear of him, *Jam.* 2. 19. But our Business is to set forth the Knowledg of the *only true God*, to which purpose we descend to these Particulars.

1. *That God is One, or there is One only true God; best known to Mankind now, by the Appellation of Father, Son, and Holy Spirit.*
2. *His Essence, or Being, is Spiritual, or Incorporeal.*
3. *That he is Eternal, without Beginning, without End.*
4. *He is Omnipotent, He doth whatsoever he pleaseth.*
5. *He is Omniscient, nothing can be hid from him.*
6. *He is Just, there is no Unrighteousness in him.*
7. *He is Good and Holy, there is nothing corrupt in him.*
8. *He is very Gracious, full of Mercy, no Cruelty is in him.*
9. *He only is Perfect, so as no Imperfection is in him.*
10. *His place of residence is in Heaven, yet not confin'd to place.*
11. *Nothing can be done without his Providence, though contrary to his Will.*
12. *It is unlawful for Men to form any Shape or Image of him, so much as in our thoughts.*

Touching the first Particular, *That God is One*, &c. It is considerable which is said by some, *That Infinity admits not of Plurality*, sith only one thing can truly be said to be Infinite. Wherefore the Holy Scripture doth with great perspicuity set forth this Truth, *that God is One*: for if a plurality of Gods be admitted, the number of them cannot be determined; for why there may not be two thousand as well as two, no reason can be shewed: and the experience of those that have been destitute of the knowledg of *the One God*, in multiplying their * Gods, from time to time, (of which we read at large in *Aug. de Civit. Dei.*) sufficiently shews, there is (in a manner) no end of their number; and consequently no certainty whom to worship, or which to give a precedency unto in adoration. Whether the Sun, Moon, Stars, Angels, Men, four-footed Beasts or creeping things, all which have been adored by deluded Men, *Rom.* 1. 25. *Who changed the Truth of God into a Lye, and worshipped and served the Creature more than the Creator, who is God blessed for ever.* To divert us from which gross darkness, thus saith the Lord, Isa. 45. 22. *I am God, and there is none else:* And this he speaks to controul the vanity of worshipping or depending upon Idols, or any created thing

That God is One.

* *They are noted by some to be about* 12000.

thing, *verſ.* 20, 21. How ſtrictly God by *Moſes* recommended this Verity to *Iſrael*, we may not be ignorant, *Deut.* 6. 4. *Hear, O Iſrael, the Lord thy God is one Lord.* Exod. 20. 3. *Thou ſhalt have no other Gods before me.* To which agreeth that of the Apoſtle, 1 *Cor.* 8. 4, 5, 6. *We know——that there is no other God but One. For though there be that are called Gods, whether in Heaven or in Earth, (as there be Gods many, and Lords many); But to us there is but one God, the Father of whom are all things, and we in him; and one Lord Jeſus, by whom are all things, and we by him.* Now if theſe words, *There be Gods many*, &c. be taken in a good ſenſe, yet the Phraſe is uſed figuratively, not properly, and they are ſo called, upon the account of ſome Power or Office committed to them, as we find it *Exod.* 22. 28. & 4. 16. & 7. 1. So that they are only (as the Apoſtle ſaith) *called Gods*. But if we take the words on the worſt part, as that is the moſt agreeable to the ſcope of the place, ſith Idolatry is there the thing oppoſed, then its evident that theſe words, *There are Gods many*, &c. are ſpoken after the manner of Men only, or according to the fooliſh conceits of Men. Our Lord Chriſt, the great Apoſtle of Chriſtianity, delivers this truth very clearly, when he calls his Father, *John* 17. 3. *The only true God.* And confirms the Doctrine of *Moſes* in that behalf, *Mark* 12. 29. *Hear, O Iſrael, the Lord thy God is one Lord*; making it a part of that greateſt and firſt Commandment, that we hearken diligently to that particular.

Sect. III.

The Unity of the Godhead proved, from the Unity of the Nature and Eſſence of the Father, Son, and Holy Spirit.

As Chriſtian Doctrine knoweth but one only true God, ſo it recommendeth us for the moſt ample diſcovery (attainable in this World) of this One and Eternal Godhead, unto the *Name* of *Father*, *Son*, and *Holy Spirit*, which ſome call the *Trinity*, a Phraſe no way offenſive to Chriſtianity; yet, as ſome of the * Ancients, well obſerve. It is not neceſſary to impoſe words upon any Man which God himſelf hath not uſed, by which to make known himſelf. Yet truly this term, *The Trinity*, hath very near affinity with the Language of the Holy Ghoſt. 1 John 5. 7. *There are three which bear Record in Heaven, the Father, the Word, and the Holy Ghoſt; theſe three are One.* We ſhall therefore briefly ſpeak of the Unity of theſe Three, in reſpect of their Nature or Eſſence; which muſt either be the ſame, or elſe we endanger to ruſh upon that great Error, *viz.* to hold two *Principles*, *Beginnings*, or *firſt Cauſes*, in *diſtinct Natures*; and if we admit two, we may admit twenty, yea, *ad infinitum*; or if this be avoided, we muſt deny the Eternity of the *Son* and *Holy Spirit*, which is contrary to the Word of God, and the beſt *Antiquity* next that of the Holy *Scriptures*. But that the Son *(I ſpeak now in reſpect of his Divine Eſſence only)* and the Holy Spirit are Eternal, as the Father is Eternal, or conſequently of the ſame Nature or Eſſence, may be gathered from theſe Teſtimonies, *Col.* 1. 16, 17.

* Calvin. *Inſtitut.* l. 1. c. 13. fol. 29.

For

For by him were all things created that are in Heaven, and that are in Earth, Visible and Invisible, whether they be Thrones, or Dominions, or Principalities, or Powers; all things were created by him, and for him: And he is before all things, and by him all things consist. These things are spoken of the Son of God, as appeareth *vers.* 15. who is expresly said, not only to be before all things, but him also by whom all things were created; and therefore himself was not created, and consequently he is Eternal. For two things only come under consideration in this case; Either he had his beginning in Time, or else is Eternal: That he had not his beginning in time, hear what himself saith *Rev.* 1. 8. compared with *vers.* 17, 18. *I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty.* The very same words which are used by the *Father* himself, to demonstrate his Eternity, *Isa.* 41. 4. *I the Lord First, and with the Last I am he.* Again, *Isa.* 44. 6. *I am the First, and I am the Last, and beside me there is no God.* Thus we have the same Testimony, or manner of Speech to reveal to us, the Eternity of Christ as that of the Father. We have yet a further Evidence, *John* 1. 1, &c. *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God; All things were made by him, and without him was not any thing made that was made.* The things to be noted here (as to the Point in hand) are still, that Christ is the Maker of all things, therefore himself was not made; he was with God in the beginning, even as God was in the beginning; yea, he was God in the beginning, and is openly called the Beginning it self, even as God is said to be the First, as before is shewed.

Again, *Heb.* 1. 2, 8. Christ is called *the expres Image of his Fathers Person*, or rather the expres *Character of his Substance*, και χαρακτηρ ὑποστασεως αὐτου, *Character substantiæ*, as *Montanus*. Whence his Godhead is truly inferred, sith neither of the Angels, or any Created thing, may it be said, that it is the *expres Character of his Substance*. For that he is of a more sublime Essence, than to be compared with any Created thing; For unto what shall we liken God, or where-with shall he be compared? But of the Son 'tis said, *Who being in the form of God, thought it not Robbery to be like, or equal with God; and hence his* Godhead is further declared, and therefore his Eternity, is justly inferred; for as those Testimonies which prove his Eternity, do also prove his Godhead, so the Testimonies which prove his Godhead, do prove his Eternity; and thence is concluded, that he is of one Essence with the God and Father of our Lord Jesus Christ. When therefore it is said, *ver.* 8. *Thy Throne, O God, is for ever and ever:* There is both his Godhead and Eternity asserted, with as much clearness, as the Eternity of the Father is asserted, *Psal.* 90. 1. *From everlasting to everlasting, thou art God.* And the like followeth of these words, *Thou Lord, in the beginning laid the foundation of the Earth, and the Heavens are the Works of thy Hands*, Heb. 1. 10. with as much truth and clearness, as if we should prove the Eternity and Godhead of the Father, by *Gen.* 1. 1. *In the beginning God created Heaven and Earth*; which I suppose is allowed a cogent Evidence in that respect.

Montanus.

See a full place to this purpose, *Mat.* 5. 2. *His going forth hath been of old from everlasting.*

Sect. IV.

Of the Essence of the Holy Ghost.

That the Holy Ghost is Eternal, and consequently of the Essence of the Father, and so God by Nature, is evident from *Heb.* 9. 14. *Who through the Eternal Spirit, offered himself,* &c, Here the Holy Spirit is openly said to be Eternal, and though this word Eternal (I acknowledg) is often used to express the Duration of that which once had a Beginning, yet being referred to the Godhead, it must also respect from Eternity to Eternity; or, as the *Psalmist* hath it, *from everlasting to everlasting,* Psal. 90. 1. And that in this sense, it agrees to the Holy Spirit, may be gathered from these Grounds: 1. Because he is expressly called God, *Acts* 5. 3, 4, 9. where the false dealing of *Ananias* is said to be a *tempting of the Holy Ghost,* or a *lying unto God, and not to Men.* 2. The work of Creation is ascribed to the Holy Ghost, *Gen.* 1. 1, 2, 3. *And the Spirit of God moved upon the face of the Waters. And God said, Let there be Light, and there was Light.* Psal. 104. 30. *Thou sendest forth thy Spirit, and they are created.* And hence we gather the Eternity of the Godhead of the Holy Spirit, because God is no where said to create the World, or any part thereof by Angels, or any other created Thing. 3. Because the Holy Ghost is said to *proceed, and come forth from the Father,* John 15. 26. Not by Order, or Designation only, for so the Angels, or Men, may be said to proceed and come forth from God; but here the procession of the Holy Ghost, is evidently distinguished from his sending: *But when the Comforter is come, whom I will send unto you, from the Father; even the Spirit of Truth, which proceedeth and cometh forth from the Father.* And therefore can have no meaning so fitly as this, *viz.* To proceed and come forth of the same Essence, or Substance, of the Father. A like passage we have, concerning Christ's coming forth from the Father, *John* 16. 28, 30. *I came forth from the Father, and am come into the World; again, I leave the World, and go to my Father.* Upon this the Disciples reply, *Now are we sure thou knowest all things, and needest not that any Man should ask thee; by this we believe, that thou camest forth from God.* The Disciples here cannot intend only this, that they believed Christ was sent from God, for seeing this their Belief is grounded upon the *Omniscience* of *Christ,* it must needs follow that they there acknowledg him to be of the very Nature and Essence of God; and so they seem to take our Saviours words to signifie, in *ver.* 28. which now they profess to receive believingly. In like manner, the proceeding of the Holy Ghost from the Father, *John* 15. 26. is better understood of the Nature whereof he is, than of the Commission by which he comes unto us; otherwise, it were not a matter of such special remark. For either Christ, or the Holy Spirit, to come forth from God by Legation, or Appointment only, sith both Angels and Men have frequently received such Autho-

Authority, and accordingly are ſaid to come from God: For inſtance, of *John* the *Baptiſt*, it is ſaid, *There was a Man ſent from God, whoſe name was* John. 4. Becauſe the Holy Ghoſt is one with the Father, as the Son is one with the Father, 1 *John* 5. *Theſe three are one.* If therefore the Son be of the Nature of the Father, and ſo one with him (as that we have proved) then it followeth, from the like Unity between the Father and the Holy Spirit, that he is of the ſame Eſſence, and ſo God Eternal. 5. The Holy Ghoſt is called the *Finger of God*, Luke 11. 20. Mat. 12. 28. Not as an Inſtrumental Cauſe may be termed ſo, for ſo this ſhould be no ſpecial Prerogative, ſeeing even wicked Men are ſaid to be the Hand of God in ſuch a ſenſe as that, *Pſal.* 17. 14. but as the Power, or Strength of God, by which his Works are wrought; and ſo it is taken, *Exod.* 8. 19. We may therefore conceive by this Phraſe, the *Finger of God*, that the Holy Spirit is of the Eſſence, Nature, or Subſtance of God, even as the finger of a Man, is of the ſubſtance and nature of his Body; which is the Metaphor here uſed, to ſet forth the Unity between the Father and the Holy Spirit. 6. And laſtly, Either me muſt hold, that the Holy Ghoſt is Eternally God, or elſe a Created Being: but of the latter, there is not the leaſt intimation in the Word of God, and therefore no way ſafe to eſpouſe ſuch an Opinion.

Now whether theſe three, the *Father*, *Son*, and *Holy Spirit*, thus one God, as hath been ſhewed, may fitly be called three Perſons, I ſhall not determine; only this, I ſay, I ſee no inconveniency that can attend it, for ſith the Father is openly called a *Perſon*, Heb. 1. and the Son, the expreſs *Character* of his *Perſon*, or *Subſtance*; it may ſeem no way inconvenient to allow the ſame to the *Son*, and to the *Holy Spirit*. But for as much as we may, perhaps, have further occaſion to touch theſe things, when we come to the *defence of Chriſtianity in the parts oppoſed*, we ſhall now proceed to ſpeak of the Eſſence of this One God, who is Bleſſed for ever. *Amen.*

SECT. V.

Of the Nature and Eſſence of God.

That the Nature, or Eſſence of God, is Spiritual, not Corporeal, is the ſubject of our preſent Diſcourſe; yet certain it is, God hath ſpoken very briefly in his Word, concerning his Nature, or Eſſence. And we ſhall therefore as briefly as we may, note theſe two things, 1. That he is *not Corporeal*. 2. That he is a *Spiritual Being*. 1. Not *Corporeal*, becauſe all things properly Corporeal, or which hath a Body, are Circumſcriptible, or may be contained in ſome Place; but the Heaven of Heavens cannot contain God, 2 *Chron.* 6. 18. But will God *in very deed, dwell with Men upon the Earth? Behold, Heaven, and the Heaven of Heavens cannot contain thee, how much leſs this Houſe which I have Built*, Jer. 23. 24. *Can any hide himſelf in ſecret places that I cannot ſee him? Do not I fill Heaven and Earth, ſaith the Lord?* 2. The *Nature*, or *Eſſence* of God, *is Spiritual*. Here we have our Bleſſed Saviour's Teſtimony,

The Eſſence of God is ſpiritual and Incorporeal.

John

John 4. 24. *God is a Spirit:* To which, agrees that of the Apoſtle, 2 *Cor.* 3. 17. *Now the Lord is that Spirit.* By this Immenſity of God, and the Teſtimony of our Saviour, and of the holy Apoſtle, we are taught to think, or conceive of God, contrary to all Bodily Compoſition, (becauſe no Body is capable of ſuch Immenſity) and after a very Spiritual manner; and yet when all is done that can be done, to demonſtrate this Divine Being, we ſhall find more room to admire with Humility, than to diſcourſe with the greateſt Subtilty, for he dwelleth in that Light which no Man can approach unto. So that *Auguſtin* might well ſay (as he is quoted by Mr. *Monk*) *No where throughout the revealed Will of God, is the Truth ſought out with greater Labour; no where is our finding out of the Truth fruitfuller; no where do we err with greater danger.* 1 Cor. 15. 34. *Some have not the knowledg of God. I ſpeak this to your ſhame.* For though we cannot know him now perfectly, yet may we in no caſe be wholly ignorant of him.

Auguſtin.

SECT. VI.

That God is Eternal.

That this God is Eternal, without Beginning, and without End. This Propoſition is warranted by the holy Apoſtle, *Rom.* 1. 20. from what may be ſeen of God, by the Things he hath made, even his Eternal Power and Godhead. And indeed, if his Eternity be not maintained, we ſhall ſoon impeach his Godhead, and *Atheiſm* will obtrude upon us. The *Pſalmiſt* doth fully declare this Truth, *Pſal.* 90. 2. *Before the Mountains were brought forth, or ever thou hadſt formed the Earth, or the World, from everlaſting to everlaſting, thou art God.* And the ſame in *Moſes*, Deut. 33. 27. *The Eternal God is thy Refuge.* Iſa. 57. 15. He is called the *High and Lofty One, that inhabiteth Eternity.* And again, *Iſa.* 63. 16. *Thy Name is from everlaſting.* Pſal. 93. 2. *Thou art from everlaſting.* Hab. 1. 12. *Art not thou from Everlaſting, O Lord, my God.* So that we may ſay, all the Gods whoſe beginning is known, are Vanity; but this God is our God, for ever and ever. Nor need we add much in this place, partly, for that we are *only* giving a plain Deſcription of Chriſtianity, as it reſpects the Knowledg of God; and partly, for that we have already in ſome meaſure Evinced the Eternity of the Godhead, when we diſcourſed of the Unity of the Eſſence and Nature of the *Father, Son,* and *Holy Ghoſt*; otherwiſe we might by ſundry Arguments illuſtrate this Truth, which yet is beſt defended, by the Evidence of the Scriptures alledged.

SECT. VII.

Of the Omnipotency of God.

That God is Omnipotent, he doth whatſoever he pleaſeth. God hath ſpoken once, yea, twice have I heard this, ſaith *David, That Power belongeth to God,* Pſal. 62. 11. God was known to the Fathers, more eſpecially by his Name, *Almighty,* Exod. 6. 3. I appeared unto *Abraham,* unto *Iſaac,* and unto *Jacob,* by the Name of *God Almighty.* And with great

great frequency the Holy Scripture gives that Title unto God; from whence we underſtand that God is in no wiſe to be oppoſed by any Power, there is nothing too hard for God; by his Power he *made the World*, Jer. 10. 12. and by his Power he ruleth for ever, *Pſal.* 66. 35. He hath power to caſt into Hell, *Luke* 12. 5. and by his Power he is able to ſubdue all things to himſelf; And ſaith the *Prophet*, our God is in Heaven; he hath done whatſoever he pleaſeth, in Heaven, in Earth, and in all Places. This is that mighty One who challengeth the moſt Juſt in Acts of Power, *Job*, *Chap.* 38, 39, 40, 41. This is he who outvieth the greateſt Tyrants; raiſing up *Pharaoh*, that he might ſhew on him his *Power*, *Exod.* 9. This is he to whom the Righteous aſcribe Power and Dominion, Rule and Government; His Kingdom ruleth over all, *Pſal.* 103. 19. This is he, who though he delegates Power as it pleaſeth him, yet ſhall have all Power delivered up to him, and be all in all: Therefore let us ſay as we are taught by Chriſt, *Thine (O God) is the Kingdom, the Power, and the Glory, for ever.* Amen.

SECT. VIII.

God is Omniſcient, nothing can be hid from him.

When we ſay God is Omniſcient, we intend both his Preſcience, and immediate obſervation of all things, whether projected or done. As to God's fore-knowledg, thus ſaith God by the Prophet, *Iſa.* 44. 7. *Who, as I, ſhall call, and declare it, and ſet it in order for me, ſince I appointed the Ancient People? and the things that are coming, let them ſhew unto them.* By this Speech God proves himſelf to be the only true God, declaring hereby that no other could know theſe things as He, they being the things determined by his own Will, and wholly inſcrutable as to any created being. To the ſame purpoſe is that paſſage, *Iſa.* 45. 21. *Tell ye, and bring them near, let them take counſel together; who hath declared this from ancient time? who hath told it from that time? Have not I the Lord? and there is no God elſe beſide me; a juſt God and Saviour, there is none beſide me.* *David* ſetteth forth the Omniſcience and Preſcience of God very fully, *Pſal.* 139 throughout; *O Lord, thou haſt ſearched me, and known me; thou knoweſt my down ſitting and up-riſing; thou underſtandeſt my thoughts afar off.*——*For there is not a word in my Tongue, but loe, thou knoweſt it altogether.* And excludes all created Beings in reſpect of this Knowledg; *Such Knowledg* (ſaith he) *is too wonderful for me; it is high, I cannot attain unto it*——*Yea, the Darkneſs hideth not from thee, but the Night ſhineth as the Day; the Darkneſs and the Light are both alike to thee.* Herein is the Wonderful Wiſdom of God held forth, in that he knoweth our Thoughts before they be ours, yea, hundred of years before the Creature hath any being at all; *Thine Eyes did ſee my Subſtance, yet being unperfect, and in thy Book all were written, which in continuance were faſhioned, when yet there was none of them*, verſ. 16.

As to his preſent obſervation of all things, we do not ſuppoſe that God knoweth things gradually, or by degrees, for that would argue im-

perfection in God: But when we find things ſpoken to us, ſounding that way, as in *Gen.* 18. 21. *I will go down now, and ſee now whether they have done altogether according to the cry of it, which is come up unto me; and if not, I will know.* For theſe words are fitted to our capacity, and do teach us that God is ſlow to anger, and therefore ſeems to take no notice of many things; not that he is in any-wiſe ignorant, for it is written, *Heb.* 4. 12. All things are naked and open before him with whom we have to do. And *Prov.* 15. 11. *Hell and Deſtruction are before him, i. e.* he knows whatſoever is there. *How much more the Hearts of the Children of Men.* And what can be ſuppoſed more *occult* or hidden than *Hell*, *Deſtruction*, and the *Hearts* of Men? and if all things be naked and open before him, then nothing can be hid from him. And the ſame is confirmed by rational demonſtration; He that made the Ear, ſhall not he hear? He that gives Man Underſtanding, ſhall not he know? And he that made the Eye, ſhall not he ſee? It is therefore irrational to think, that any Ignorance is incident to the moſt High; wherefore he is *Omniſcient.*

Sect. IX.

God is Juſt, there is no Unrighteouſneſs in him.

It is a very important Queſtion of the Apoſtle; *Is there Unrighteouſneſs with God? how then ſhould he judg the World?* Shewing the dreadful abſurdity of not believing God to be Righteous altogether, an Opinion too common among Men.

1. This Juſtice or Righteouſneſs whereof we now ſpeak, muſt not be taken as a thing only attributed unto God, but as that which is eſſential to him, and without which he would ceaſe to be God. *Dan.* 9. 7. *O Lord, Righteouſneſs belongeth unto thee.——Aſcribe ye Righteouſneſs unto our God.* Our Bleſſed Saviour gives this Appellation to his Father with great ſolemnity, *John* 17. 25. *O Righteous Father.* And ſo do the Holy Angels, *Rev.* 16. 5. *Thou art Righteous, O Lord, which art, and waſt, and ſhalt be.*

2. His Righteouſneſs is and ſhall be beſt known by his Judgments; For whilſt he ſuffereth long, Evil Men ſay in their Heart, the Lord will not do Good, neither will he do Evil: And God knowing their Thought, detects them, *Pſal.* 50. *Theſe things haſt thou done, and I kept ſilent; thou thoughteſt that I was altogether ſuch an one as thy ſelf; but I will reprove thee, and ſet thy ſins in order before thine eyes. Now conſider this, ye that forget God, leſt I tear you in pieces, and there be none to deliver.* And thus is the Lord known by the Judgment which he executeth. *Yea, the Heavens ſhall declare his Righteouſneſs, for God is Judg himſelf,* Pſalm. 50. 6.

3. In that we ſay there is nothing Unrighteous in him, we hold that Unrighteouſneſs had no being from God, being indeed a privation, as the ſhutting out of Light cauſeth Darkneſs; but there is no privation in God, he is the ſame yeſterday, to day, and for ever. The Righteouſneſs of Men is mutable, it being no part of their Eſſence or Being; but in God,

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to be Righteous, is the ſame as to be God, and therefore he is called Righteouſneſs it ſelf, *the Lord our Righteouſneſs.* Like as it is ſaid, *God dwelleth in the Light,* ſo it is as truly ſaid, That *God is Light, and in him is no Darkneſs at all,* 1 John 1. 5.

SECT. X.

God is very gracious, full of Mercy, no Cruelty in him.

The Knowledg of God, as he is merciful, is the ground of all Hope to poor Sinners; without this there is no coming to God. *Pſal.* 130. 3, 4, 7, 8. *If thou, Lord, ſhouldſt mark Iniquity; O Lord, who ſhall ſtand? But there is forgiveneſs with thee, that thou mayeſt be feared. Let Iſrael hope in the Lord, for with the Lord there is Mercy; and with him plenteous Redemption: and he ſhall redeem Iſrael from all his Iniquities.*

As we have ſhewed that Righteouſneſs belongeth to God, ſo 'tis ſaid that Mercy belongeth to him alſo, *Dan. 9. 9.* Which glorious Attribute he hath always diſplayed to the Children of Men, though not always in the ſame manner. To *Adam,* Gen. 3. 15. yea, to *Cain* himſelf, *Gen.* 4. 7. *If thou doſt well, ſhalt thou not be accepted?* This Negative Interrogative concludes in the Affirmative, *viz.* Thou ſhalt be accepted if thou doſt well. Thus timely did God lay a Foundation, whereon to build a ſure belief, that he is gracious to all Men, even ſo as to accept their Sacrifice if they do well.

It was the Grace of God that moved him to warn, and wait upon the Old World ſo many years as the Ark was a preparing, and therefore called *the Long-ſuffering of God,* 1 Pet. 3. 20.

The Covenant made with *Noah,* is full of God's Grace, and eſtabliſhed as a Merciful Covenant for ever, *Gen. 9.* and no part of it annulled to this day, but confirmed rather by the Covenants delivered ſince. When Men had greatly Corrupted themſelves, and Darkneſs had ſpread it ſelf over the Earth, God ſets up the Light of his Grace in the Covenant made with *Abraham,* for the Comfort of all Nations. Gen. 12 3. *I will bleſs them that bleſs thee, and Curſe them that curſe thee, and in thee ſhall all Families of the Earth be bleſſed.*

When the Lord brought *Iſrael* out of *Egypt,* then again he proclaimed his Name to be the Lord: *The Lord God, Merciful, Gracious, abundant in Goodneſs and Truth,* Exod. 34. 6. *David* ſets forth this Gracious Attribute, to be from Everlaſting to Everlaſting, *Pſal.* 103. And his tender Mercies to be over all his Works, *Pſal.* 145. 9. His Works and good Providence ſhew forth the ſame, inſomuch that all Nations are without Excuſe, *Acts* 14. 17. Yea, his making of one Blood all Nations, to dwell upon the face of the Earth; his appointing the bounds of their Habitations, is, that they might ſeek the Lord and find him, *Acts* 17 26, 27.

But the moſt ample Demonſtration of the Grace and Mercy of God, is that which hath appeared in the Lord Jeſus Chriſt, full of Grace and Truth, *Joh.* 1. 12. And as it is written, *When we were without Strength, in due*

due time Chriſt died for the ungodly, Rom. 5. 6. And again, *God commended his Love unto us, in that whilſt we were Enemies, Chriſt died for us.*

This is the Root-Grace, from whence all our Graces ſpring, 1 *John* 4. 10. *Herein is Love, not that we loved God, but that he loved us, and ſent his Son into the World, to be a Propitiation for our Sins.* And again, *We love him, becauſe he firſt loved us*, 1 John 4. 19.

This Grace, Favour, and Love of God, is of large Extent, every Man hath an Intereſt in it, *Heb.* 2. 9. And truly, ſhould any Man be born into the World, ſince Sin entered into the World, it had been happy for that Man he had never been Born, rather than to have no ſhare in God as he is Gracious; the vileſt Creature on Earth, would be more engaged to God than ſuch a Man. But to divert all Conceits of that kind, *viz.* That there is no Grace extended to ſome Men. Let us hear what the Record of Truth ſaith: *The Grace of God which brings Salvation, hath appeared to all Men*, Tit. 2. 11. But after what manner, or meaſure, we need not much enquire (but rather to mind what it teacheth us, *ver.* 12.) However, ſo Gracious was God to the whole World, as that the Propitiation, or Atonement in the Blood of Chriſt, is for them all, 1 *John* 2. 2.

The Method in which God will judg the World, ſhews his Mercy, Grace, and Goodneſs to the whole World: *For ſuch as had not the Law, ſhall be judged without the Law; and they that ſinned in the Law, ſhall be judged by the Law.* See the Graciouſneſs of God in this: He will not exact that of Men, they never had from him; he will not enter into Judgment with the *Gentiles*, on the ſame Terms that he will judg the *Jews*, they had five Talents to the *Gentiles* one; the Improvement is not expected to be equal, but the Non-improvement according to each Mans proportion, ſhall juſtly incur the Cenſure of the Judg. Yet neither doth he in Judgment exact the utmoſt Mite, for if ſo, where were his Mercy? he remembreth that we are but Duſt, *Pſal.* 103. 14.

Excellently doth the Apoſtle ſet out the Grace of God, in the Nature and Extent of it, *Rom.* 5. 20, 21. where, having ſhewn how much, how greatly the Gift by the Second *Adam*, outvies the Loſs we had by the Firſt *Adam*; he then ſhews the uſe of the Law, That it entred, that Sin might abound, or appear exceeding Sinful (for by the Law is the knowledg of Sin). At length he diſplays the Mercy of God, ſaying, *But where Sin did abound, Grace did much more abound: That as Sin had raigned unto Death*, (which ſure is general enough) *even ſo might Grace raign through Righteouſneſs unto everlaſting Life, through Jeſus Chriſt our Lord.*

Whereas, we ſay, there is no Cruelty in God, hereby we do exclude in our Thoughts and Belief in God, all ſuch Notions as tend to impeach the great Attribute of his Mercy and Grace, *viz. As to think that he made any Men, or Angels, with purpoſe or deſign to caſt them into Hell.* Such Cruelty is ſo contrary to the Nature of God, that he doth not only diſclaim it as a thing not in him, *Iſa.* 27. 4. but holds it in Execration by his Word, where ever it is found: *Gen.* 49. 7. *Curſed be their Anger, for it was fierce, and their Wrath, for it was Cruel:* Proclaiming the ſentence of Death

Death againſt ſuch as exerciſe Cruelty, *Ezek.* 18. 18. *As for his Father, becauſe he cruelly oppreſſed,— he ſhall die in his Iniquity.* He that thus ſeverely condemns Cruelty in his Creature, muſt not be ſuppoſed to be cruel to him himſelf; for all the Vertues that are found in us, are originally in God. But more of theſe things in due place.

SECT. XI.

God only is Perfect, ſo as no Imperfection is in him.

All created Beings are dependent upon their reſpective Cauſes, and therefore the moſt Perfect of them have their Imperfections, and yet all have Dependence upon God, *Acts* 17. *In him we live, move, and have our being.* It is he that bears up the Univerſe, *Pſal.* 75. 3. *The Earth, and the Inhabitants thereof are diſſolved, I bear up the Pillars of the Earth.* We have ſhewed before, that the Perfection of the Almighty, cannot by ſearching be found out, whereas the perfection of Created Things is comprehenſible and finite: *Pſal.* 119. 69. *I have ſeen an end of all Perfection,* (ſaith David) *but thy Commandment is exceeding broad.* God and his Word, have a Perfection beyond the reach of *David.* Becauſe therefore we cannot find out the Perfection of God, (though we know he is Perfect) we are referr'd for a competent Diſcovery thereof, to his Way and Word, *Pſal.* 18. 30. *As for God, his Way is Perfect, the Word of the Lord is Tried.* Pſal. 19. 7, 8. *The Law of the Lord is Perfect, converting the Soul: The Statutes of the Lord are pure, making Wiſe the Simple.* And to his Works, *Deut.* 32. *He is a Rock, his Work is Perfect, for all his Ways are Judgment; a God of Truth, and without Iniquity, Juſt and Right is he.*

And indeed, who can contemplate the mighty of Works of God, but muſt aſcribe Perfection to him? whether we conſider his Works of Creation, or Providence, the great and wonderful Frabrick of Heaven and Earth, the deep and wide Sea, with innumerable Creatures therein found, do abundantly ſet forth the Infinite Wiſdom and Power of the great *Architect*, or Builder, of this admirable Frame.

We are referr'd alſo to his Will, according to the Counſel whereof all Things ſhall ſtand, and he will do all his Pleaſure, *Rom.* 12. 2. *Be not conformed to this World, but be ye transformed by the renewing of your Minds; that you may prove what is that good, and acceptable, and perfect Will of God:* And ſo to acquieſe therein, becauſe it is Perfect. *Thy Will be done on Earth, as it is in Heaven,* Mat. 6. 10.

We are alſo referr'd to the Gifts of the Spirit of God: for every good and perfect Gift is from him, *James* 1. 17. And as the things of a Man are not known to any Man, but the Spirit of Man which is in Man, ſo the things of God knoweth none, but the Spirit of God, which ſearcheth into the deep things of God.

Which Spirit the Servants of God have received, that by it they may know the things that are freely given them of God, and ſo know more of the Perfection that is in God: Who is abſolute in all the Perfections

of *Wiſdom*, *Power*, *Mercy*, *Juſtice*, &c. and none beſide him; for there is none Perfect ſave the Lord.

SECT. XII.

His place of Reſidence is in Heaven, yet not confin'd to Place.

1. Did not the prodigious Opinions of ſome, give occaſion to inſiſt upon this Particular, yet were it neceſſary to underſtand ſomewhat herein; for it muſt needs be a great ſtay to the Soul, to know where to find his God. God therefore, by his Holy Child Jeſus, hath fully ſet forth the verity of our Propoſition, when he teacheth us to pray after this manner: *Our Father which art in Heaven*, &c. And by his own Example, who in Prayer, did frequently lift up his Eyes to Heaven, *John* 17.1. And by his Aſcenſion declared the ſame, when a Cloud received him out of the ſight of his Diſciples, *Acts* 1.9. whereby he fulfilled the Word which he ſpake, ſaying, *I aſcend to your God, and my God, to your Father, and my Father.* *By Heaven*, in the words of our Saviour, we muſt neceſſarily underſtand the Created Heaven, that which he made in the Beginning of the World, *Gen.* 1.1. ſith the Circumſtance of the Place, and the equity of the Words, will not bear a Figurative Interpretation; in which ſenſe ſometimes the word *Heaven* is uſed. For had our Saviour intended the Church, or the Heavenly Vertues in himſelf, he needed not have lift up his Eyes. But I am not now to diſpute Opinions, but to prove the Propoſition: And thus ſaith the Lord by the Prophet, *Iſa.* 66.1. *The Heaven is my Throne, and the Earth is my Footſtool.* So *Acts* 7.49. Our Bleſſed Saviour informs us, that there is joy in Heaven over one Sinner which repenteth, *Luke* 25.7. which he interprets himſelf, to be in the preſence of the Angels of God, *ver.* 10. And when *Stephen*, lifting up his eyes ſtedfaſtly into Heaven, and ſaw Jeſus Chriſt ſitting on the Right-Hand of God; doubtleſs the Apparition was according to the common acceptation of ſuch Expreſſions, God Almighty by theſe Paſſages giving us to underſtand, where his Glorious Preſence is more eſpecially reſident. According to that in *David*, Pſal. 123.1. *Unto thee lift I up mine eyes, O thou that dwelleſt in the Heavens.* And when *Solomon* had built an Houſe for the Name of the Lord, he makes his prayer of Dedication to God in the Heavens, as his proper Dwelling-Place, 1 *Kings* 8.39.— *Then hear thou in Heaven, thy Dwelling-Place, and forgive*, &c.

2. *God is not Confin'd to place.* Although the moſt High God hath choſen Heaven for the Place of his Glorious Preſence and Reſidence, yet doth not that holy Habitation ſo contain him, but that according to his Pleaſure, he is preſent in every Place, as *David* witneſſeth, *Pſal.* 139. 8, 9, 10. *Whither ſhall I go from thy Spirit? And whither ſhall I flee from thy Preſence? If I aſcend to Heaven, thou art there; if I take the Wings of the Morning, and dwell in the uttermoſt parts of the Sea, even there ſhall thy Hand lead me, and thy Right-Hand hold me.* And truly, when we conſider the Sun in the Firmament of Heaven, which is but a

Created

Created Body, yet preſents it ſelf by his radiant Beams to the Univerſe in ſo little time as we know; it cannot be incredible that he that made it, ſhould and doth preſent Himſelf more univerſally. And this *Solomon* well underſtood, and therefore ſaith, 1 *Kings* 8. 27. *The Heavens, even the Heaven of Heavens cannot contain thee.* And though it is moſt true, that the High and lofty One inhabiteth Eternity, and dwelleth in the High and Holy Place, yet with him alſo that is of a humble and contrite Spirit, *Iſa.* 57. 15. In the firſt, he dwelleth by his Glorious Preſence; in the latter, by the Spirit of Grace. *Epheſ.* 2. 22. Ye are built up an Habitation of God through the Spirit. After this manner his Church is his Reſt, and there will he dwell for ever, *Pſal.* 68. 16.

SECT. XIII.

Nothing can be done without God's Providence, though contrary to his Will.

How much the Holy Will of God is contradicted, by the Inſtigation and Actions of Devils and Wicked Men, is ſo notorious throughout the Word of God, and the whole World, that it needs no demonſtration, ſeeing it is impoſſible for him that is perfectly good to will any wicked thing. *Jer.* 2. 5. *What Iniquity have your Fathers found in me?* Jam. 1. 13, 14. *God tempteth not any Man, but every Man is tempted, when he is drawn away of his own Luſt, and enticed.* It is granted, by thoſe that hold the Secret Will of God diſſonant from us, (which becauſe Secret we ſhall not diſpute) 1. *That the revealed Will is good, becauſe it commands Good only, and makes us good, and leads us to the Everlaſting Good, even Heavenly Bleſſedneſs.* 2. *It is acceptable, becauſe nothing is pleaſing to God, which is not agreeable to his Will; and that doth highly pleaſe him, which accordeth with his Law and Goſpel.* 3. *Perfect, becauſe it containeth all things belonging to Perfection,* &c. To all this we willingly ſubſcribe. But to call God's *Permiſſion,* his *Will,* we ſuppoſe to be dangerous; for though he permit or ſuffer men to do evil, yet he in no wiſe willeth it, but willeth the direct contrary; as appears in his ſevere threatning of *Adam,* and in him all Mankind, with Death, if he did contrary to his Will, *Gen.* 2. 17. The like to *Noah* and his Sons, *Gen.* 9. and in them all Generations of Men that were to ſucceed them. How frequently doth he rebuke his Ancient People the Jews for this, and would divert them from that which is contrary to his Will (which yet he permitted) with great intreaty, *Jer.* 44. 4. *O do not this abominable thing, which I hate.* To which agrees the conſent of all Holy Writers reſulting in this, *That this is the Will of God, even your Sanctification; and that you abſtain from Fornication,* 1 Theſſ. 4. 3.

2. When we ſay, that *nothing comes to paſs without God's Providence.* We do not mean (as ſome) *That God hath eternally determined, and that unalterably, all things to be that have been, and that all things are determined by him which are; and that all things ſhall be, which ſhall be.* For who dare once imagine that God ſhould unchangeably decree, or decree at all the manifold Acts of Villany that have been, are, and will yet be

See Wilſon's *Dictionary of the laſt Edit. in the Word* Providence.

be done in the World: this muſt unavoidly make him the Author of Sin, and Men, and Devils, the Executors only of his Decrees, which God forbid.

And though it is true, that a Sparrow falls not to the Ground without his Providence, *i.e.* not without his Permiſſion; yet hath he not decreed eternally that it ſhall be at ſuch or ſuch a time, or in any cruel way, as it often falleth out directly contrary to his Will, *Deut.* 22. 6. It hath pleaſed God ſo to conſtitute the Creation, eſpecially Mankind, as that he is capable of doing well or ill, and hath left him to a certain kind of Liberty and Power in his Actions: and how he will exerciſe the ſame, is not unknown to God; yet Man is not inevitably compelled (ordinarily) to do this, or forceably reſtrained from doing that.

We therefore ſay, That the Providence of God, without which nothing is done, is only his fore-knowledg and permiſſion, in reſpect of all the wickedneſs which is done; and after that manner may he only be ſaid to determine in caſes of that Nature; that is, he determines not to hinder by his reſtraining ſuch Iniquity, knowing how to advance his Glory another way, even by puniſhing the diſobedient. *Levit.* 26. 23, 24. *And if ye will not be reformed by me, by theſe things, but will walk contrary unto me; then will I alſo walk contrary unto you, and puniſh you yet ſeven times for your ſins.*

But in all good Actions the caſe is far otherwiſe: for he doth not only will and command them to be done, but alſo co-operates to the doing thereof. *It is he that worketh in you, both to will and to do of his good pleaſure.* Iſa. 26. 12. *O Lord, thou wilt ordain Peace for us, for thou haſt wrought all our works in us.*

I can do all things through Chriſt ſtrengthening me. Heb. 12. 1, 2. *He is the Author and Finiſher of our Faith.* John 15. *For without me ye can do nothing.* And therefore to him alone is the Glory due of all that is done well. But on the contrary, the diſhonour of all evil Actions is due to Satan, and Wicked Men, the Authors and Actors thereof. 1 *Sam.* 24. 13. *Wickedneſs proceedeth and cometh forth from the Wicked, as ſaith the Proverb of the Ancients.* John 8. 44. *You are of your Father the Devil; and the Luſts of your Father ye will do. He was a Murtherer from the beginning, and abode not in the Truth, becauſe there is no Truth in him. When he ſpeaketh a Lye, he ſpeaketh it of his own, for he is a Lyer, and the Father of it.*

SECT. XIV.

It is unlawful to form any ſhape or image of God, ſo much as in our minds.

What Shape or Form the Inviſible God poſſeſſeth, in reſpect of his Exiſtence, is a thing which we ought to be ignorant of, he having not revealed it. And though *Moſes* is ſaid to ſee his *back-parts*, Exod. 33. 23. yet neither is the Form thereof declared by *Moſes*, or any other Mortal beſide him.

How ſeverely God warned *Iſrael*, to remember that they ſaw no ſimilitude in *Horeb*, and that they ſhould therefore never attempt to make

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any ſimilitude of it is evident, *Deut.* 4. 12, 15, 16, 17, 18, 19. *Take ye therefore good heed unto your ſelves, for you ſaw no manner of Similitude on the day that the Lord ſpake unto you in* Horeb, *out of the midſt of the Fire; Leſt you corrupt your ſelves, and make you a graven Image, the ſimilitude of any Figure, the likeneſs of Male or Female, the likeneſs of any Beaſt that is on the Earth,* &c. *And leſt thou lift up thine Eyes to Heaven, and when thou ſeeſt the Sun, and the Moon, and the Stars, even all the Hoſt of Heaven, ſhouldſt be driven to worſhip them, and ſerve them, which the Lord thy God hath divided unto all Nations under Heaven.*

Notwithſtanding this, great hath been the vanity of *Iſrael*, and all Nations in this very Evil, wretchedly faining divers Shapes and Forms of God. *Pſal.* 106. 20. *They made a Calf in* Horeb, *and worſhipped the Golden Image. Thus they changed their Glory into the ſimilitude of an Ox that eateth Graſs.* It were too tedious here to inſert the prodigious Shapes of the Gods of many Nations, as ſet down by *Auſtin de Civit. Dei.* Indeed it is better to ſuppreſs the memory of them, than to name them; Remembring alſo how it is written, *Acts* 17. 29. *Foraſmuch then as we are the Off-ſpring of God, we ought not to think that the God-head is like to Silver or Gold, or the works of Mens hands,* &c.

Sith therefore no Man can deſcribe the Form of God, reſpecting ſtill his Eſſence, for otherwiſe he hath given a gracious deſcription of himſelf, (as we have ſeen above) it followeth that we ought not to form in our Minds any ſimilitude of him, *(we ought not ſo to think, ſaith the Apoſtle) Iſa.* 40. 15, 16, 17. *All Nations before him are as nothing——as the Duſt upon the Ballance,——the drop of a Bucket. To whom then will ye liken God? or what Likeneſs will ye compare unto him?*

To conclude; It ſpeaks much of the Wiſdom and Mercy of God, in that he hath kept ſecret his Glorious Preſence from us, in this mortal ſtate partly, for that it would certainly be prophaned many ways, as we ſee by experience, in reſpect of thoſe who are on the one hand ſuperſtitiouſly diſpoſed in making Images to Chriſt, *&c.* and on the other hand by curſed Oaths, wherein the Eternity, Life, Soul, precious Blood, his Holy Heart, and dreadful Wounds, are abuſed and blaſphemed from day to day, by *pſeudo Chriſtians.* But foraſmuch as we know we ſhall ſhortly ſee Face to Face, know as we are known, and be with the Father and the Son where he is, that we may behold his Glory; our preſent non-enjoyment thereof, may be an occaſion of great force, to give all diligence to thoſe Vertues which give entrance into that everlaſting Kingdom and Glory, 2 *Pet.* 1. 11. And in the mean time to be content to be ignorant of Him in the things we ought not to know. We read of one caught up into Paradiſe, who heard things not lawful to be uttered. There are therefore things of an Heavenly Nature, not fit to be known here. Let us ſtrive to be religiouſly inquiſitive after what is knowable only, and then to glorifie God according to what we know of him, and be thankful *Rom.* 1. leſt otherwiſe he give us up to vile Affections, and ſtrong Deluſions, as he did ſome in days paſt, *Rom.* 1. 24. And the ſame Judgments are extant in our days, for many have changed their Glory for that which is their ſhame, and as they liked not to retain God in their know-

ledg, as his Word directs them, hence they justly seem deprived of the knowledg of God, and of Jesus Christ whom he hath sent; attributing the things that are spoken of God, and the Lord Jesus Christ, to something in themselves, which is the ready way to deny that there is any God at all.

Having thus endeavoured to set forth, in a familiar and plain manner, the knowledg of the Godhead, in respect of the Divine Essence of the *Father, Son,* and *Holy Spirit,* and the Attributes by which they make known the Godhead to Men. We shall now, God willing, say somewhat of the Lord Jesus, with respect to his Manhood, and the gracious Offices which therein he performed for the Children of Men. For it is in him only that we are compleat, who is the Head of all Principality and Power, *Col.* 2. 10. And given to be Head over all things to the Church, the fulness of him that filleth all in all, *Ephes.* 1. 22, 23.

CHAP. III.

Of the Knowledg of Jesus Christ, whom God hath sent to be the Saviour of the World.

Sect. I.

TO know the Lord Jesus Christ aright, in order to Life Eternal, consideration must first be had of the wretched Estate of Mankind, by reason of Sin entring into the World; and that he is unable, of his own strength, to recover his Fall, so that of necessity he must seek an Helper, and one that is able to save to the uttermost, or else be lost eternally. For, that Mankind is design'd to an Eternal Estate, may be understood; From his Creation, being made the Image of God, after his Likeness; and not the least intimation of Mortality attending him, in case he persevered in his Integrity; Mortality being threatned upon Disobedience, and not otherwise as we read of.

Secondly, The Redemption of Mankind speaks forth this Truth; for that clearly respects a State of Eternity, and therefore presupposes that the State he lost was such: and as Sin put him out of his former Happiness, so Sin may prevent his attaining the Eternal Happiness held forth by the Redeemer, who hath brought Life and Immortality to light by the Gospel. Not but that God had designed his creature Man to an Eternal Estate before the Gospel was preached, Hence I suppose it is called *the Mystery, which from the beginning of the World was hid in God, who created all things by Jesus Christ.* So that whether we rightly consider the Creation or Redemption of Mankind, from thence it will appear, that God design'd him for a State of Eternity, and put him into a present capacity to enjoy it: But he falling from that Glory wherein he was stated, God, who is rich in Mercy, provided for his recovery a more fixed state of Eternity, And by the Gospel doth now *let all Men see what*

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is the fellowſhip of this Myſtery which was hid in God, &c.— To the intent that now unto Principalities and Powers in Heavenly Places, might be made known by the Church, the manifold Wiſdom of God, according to the Eternal Purpoſe, which he purpoſed in Chriſt Jeſus our Lord, Epheſ. 3. 9, 10.

Thirdly, This very thing, that God deſigned Mankind to an eternal State, is perceivable from the Light which univerſally Men are endued with: ſtill are they thirſting after ſomething more durable and fixed, than what they have here; and therefore generally they labour for Immortality, though under great miſtakes as to the Way by which it's moſt certainly attained. This is confirmed by the experience of Men generally, and might be evidenced by ſundry Teſtimonies from Heathen Authors, who have excellently diſcourſed thereof: One Inſtance ſhall ſerve for many.

Hydaſpes (agreeing alſo with *Hermes*, and *Sybilla*) ſaith, *That Godly Righteous Men being delivered and ſevered from the Unrighteous, ſhall with tears and groans lift up their hands to Heaven, imploring the help of* Jupiter, *and thereupon* Jupiter *ſhall regard the Earth, hear their Prayers, and deſtroy the Wicked.* Which (ſaith *Lactantius*) is all true, ſave one Paſſage, *viz.* He aſcribes that to *Jupiter*, which only God ſhall do. *Hydaſpes.* *Sybilla.* *Hermes.* *Lactantius.*

Again, This may be underſtood from the attempt of the Devil upon Mankind: for we do not find that he much envies our Mortal Life; And had *Adams* been ſuch only, what great Conqueſt had he obtained? For what great matter is it for thoſe that lived an hundred Years ago, whether ſome died aged Twenty, or others Forty Years, they are all now in the Duſt? No, no, it was a better Eſtate wherein Man was created, which Satan envied; and therefore by Subtilty, prevailed to bring him out of the Favour and Enjoyment of that God, in and with whom he was now capable to live for ever, and to turn his happy Eternity to an unhappy Eternity, like his own: Here he is found a Murtherer from the Beginning, *John* 8. 44.

The ſame may be ſomewhat felt from the temper of wicked Men. As the thoughts of Eternity torments them, whilſt wicked; ſo they hate above all things, that any Body ſhould labour after it, in the way wherein it's to be found. Now if God had not deſigned Mankind to a ſtate of *Eternity*, the Wicked are the moſt illuminated, which God forbid.

Laſtly, It appears from the temper of good Men; for generally ſuch as are truly Vertuous, are bending their deſires to an Eternal State, reſtleſs till there. This is certainly true by experience of ſuch as *not have*, as well as thoſe that *have* the Sacred Scripture, which ſeems to inform us, that Man's Original eſtate, was a ſtate capable of *Eternity*; and therefore that way he hath a kind of Motion, unleſs he ſuppreſs it by Corruption, and Worldly-mindedneſs.

By this time we may perceive, that the Fall of Man was no ſuch ſmall thing in the Damage brought upon us, as ſome conceive; for ſeeing that the Life fall'n from, or loſt, was in it ſelf *Eternal*: Who may not think, but the Penalty for ſuch a fault may juſtly be Commenſurable, or of the ſame latitude? However, it was a fair Introduction to it, and had not Grace prevented, might have been ſadly experienced. But now hath

Grace

Grace prevail'd, and Life and Immortality is brought to light by the Gospel, through the Knowledg of Christ, whom to know is our Way to Life; the Knowledge of whom to make manifest, is our present Business, so far as we have attained.

Sect. II.

Sheweth that God hath made known his Grace in Christ from the Beginning.

Although God did not speak to the Fathers in times past by his Son, as now he doth in these last Days to us, who have his Sacred Doctrine to contemplate at all times, and in all cases, yet was he made known to such as enquired after him; as it is written, 1 *Pet.* 1. 10, 11, 12. *Of which Salvation the Prophets have diligently enquired, who prophesied of the Grace that should come unto you; searching what, and what manner of time the Spirit of Christ which was in them did signifie, when it testified beforehand the Sufferings of Christ, and the Glory that should follow.* And unto *Adam* was a gracious Promise made of the overthrow of the Serpent, whose Head (or Power) God declared should be broken, *i. e.* His Victory made null and void, and the Conquest given to the Womans Seed; which is most fitly referr'd to Christ, who was manifested to destroy the works of the Devil. And as in the beginning of the Old World, God thus provided that Men might have hope of Salvation; so he left not himself without Witness, as *Abel*, *Enoch*, &c. Yea, in the very end of that World, we know *Noah* was a Preacher of Righteousness. And Christ is said to preach by his Spirit, to them. And thus was the *Gospel preached to them that are Dead, that they might be judged according to Men in the Flesh, but live according to God in the Spirit.*

1 *Pet.* 3.
1 *Pet.* 4.

As *Noah* was Christ's Witness to the Old World, so he was to the Beginning of the New, with whom God made a Covenant of Mercy and Justice for all Generations, *Gen.* 9. 1. *to* 18. Giving the Rain-Bow for a Token of his merciful Remembrance, even then when Judgment should be impending; and by this preaches that he is a Merciful God to this Day.

When Men had in a manner totally forsaken the Lord again, then God chose *Abraham*, and delivered to him the Knowledg of his Mercy in Christ, *Gen.* 12. and declared, the extent of that Blessing should be for all Nations. Thus *Abraham* saw Christ's Day, and rejoyced, *John* 8. 56. who doubtless would not fail to reveal it to others, for therefore did God reveal his Will to him, because he knew he would teach others, *Gen.* 18. 17, 18. After which time, more plenty of Testimonies are found in the Scriptures, as in *Deut.* 18. 15. *A Prophet shall the Lord your God raise up unto you of your Brethren, Him shall ye hear*, &c. And to omit the Quotations that might be brought, our Saviour's Method for Instruction of his Disciples, may serve for all; concerning which 'tis said, *Luke* 24. 27. *And beginning at* Moses *and all the Prophets, he Expounded*

pounded to them in all the Scriptures, the things concerning himself. It seems then, that in all the Prophets, and in all the Scriptures, God took special care that the Knowledg of his Son, might be Communicated to the Children of Men.

And though all Nations had not at all times the Law and Prophets to read, and to inform them in the Knowledg of Christ, yet it is to admiration what Discoveries were made to many concerning him, and more particularly to the *Sybils*, whose words as set down by *August. de Civit. Dei*, I will set down for a Testimony; only first I will set down *Augustines* opinion of these *Sybils*, *Lib.* 18. *cap.* 23. *Aug.*

In those Days (saith he) *Sybilla Erithrea* (some say) propheſied. There were many *Sybils* (saith *Varro*) but this *Sybilla* wrote some evident Propheſies of Christ.— *Flavianus*, a Learned and Eloquent Man, (one that had been a *Consuls* Deputy) shewed us a *Greek* Book, saying they were this *Sybils* Verses; where in one place, he shewed us a sort of Verses so composed, that the first Letter of every Verse being taken, they all made these words. *Flavian.*

Ἰησοῦς χριστὸς, θεοῦ υἱὸς, σωτὴρ.
Jesus Christus, Dei Filius, Salvator.
Jesus Christ, Son of God, the Saviour.

Moreover, *Augustine* observes out of the works of *Lactantius*, many Passages of a certain *Sybil*, which he inserts together thus: *Afterward he shall be taken by the ungodly, and they shall strike God with wicked hands, and spit their venemous spirits in his Face. He shall yield his holy Back to their strokes, and take their blows with silence, lest they should know that he is the Word, or whence he came to speak to Mortals: They shall crown him with Thorns, they gave him Gall instead of Vinegar to eat; this Table of Hospitality they shall afford. Thou foolish Nation, that knewest not thy God, but crownedst him with Thorn, and feastedst him with bitterness. The Vail of the Temple shall rend in two, and it shall be Dark three hours at Noon-day; then shall he Die, and sleep three Days, and then shall he arise again from Death, and shew the First-fruits of the Resurrection, to them that are called.* All this out of *Lactantius*, as quoted by *Augustine*. *Lactant.*

And because the Verses you heard of before, are very considerable, I shall here Insert them also.

J *In sign of Dooms-Day, the whole Earth shall sweat,*
E *Ever to Raign a King in Heavenly Seat.*
S *Shall come to Judg all Flesh, the Faithful and*
U *Unfaithful too, before this God shall stand,*
S *Seeing him high with Saints, in Times last end.*
C *Corporeal shall he sit, and thence extend*
H *His Doom on Souls: The Earth shall quite lie waste,*
R *Ruin'd, or'e grown with Thorns, and Men shall cast*
I *Idols away, and Treasure searching Fire,*
S *Shall burn the Ground, and thence it shall enquire*
T *Through Seas and Skies, and break Hells blackest Gates:*

S *So ſhall free Light ſalute the bleſſed ſtates*
O *Of Saints; the Guilty laſting flames ſhall burn,*
N *No Act ſo hid, but then to Light ſhall turn.*
N *No Breaſt ſo cloſe, but God ſhall open wide,*
E *Each where ſhall Crys be heard, and Noiſe beſide.*

O *Of gnaſhing Teeth, the Sun ſhall from the Skie*
P *Flie forth, and Stars no more move orderly.*

G *Great Heav'n ſhall be diſſolv'd, the Moon depriv'd*
O *Of all her Light; Places at height arriv'd,*
D *Depreſt, and Valleys raiſed to their ſeat:*

T *There ſhall be nought to Mortals, high or great.*
H *Hills ſhall lie level with the Plains, the Sea,*
E *Endure no Burthen, and the Earth as they*

S *Shall periſh, cleft with Lightning. Every Spring*
A *And River burn, the fatal Trump ſhall Ring*
V *Unto the World from Heav'n, a diſmal blaſt,*
I *Including Plagues to come for ill Deeds paſt.*
O *Old* Chaos *through the cleft Maſs ſhall be ſeen;*
U *Unto this Bar ſhall all Earths Kings convene;*
R *Rivers of Fire and Brimſtone, flowing from Heav'n.*

More I find of this nature from the *Sybils*, but this ſhall ſerve. One Paſſage worth noting, we have in *Ludovic. Vives*, who gives us an account of the Anſwer of *Serapis* to *Thales*, King of *Egypt*, in the Wars of *Troy*; who enquiring of him, Who was moſt Bleſſed? Received this anſwer,

Lud. Viv.

Πρῶτα θεὸς, &c.
Σύμφυτα πνεῦμα, &c.

Firſt God, and then the Son, and next the Spirit,
All Coeternal one in Act and Merit.

From whence it is remarkable, that the Knowledg of Chriſt was not hid from the Heathen, but by Acts of God's Providence they knew much concerning him. There is no doubt, but much more was done on God's part, than either Sacred Writers, or others, give us an account of, under this very Conſideration: God did not delight to ſatisfie the Curious, but to edifie the ſerious Enquirer. It is certain, we have but an Abridgment of the Doctrine and Works of Chriſt, no account at all of the Labours of divers of the Apoſtles; yet here is all the reaſon in the World, to believe they were mindful of the Truſt committed to them. *Paul* tells us, That the Goſpel was Preached to every Creature under Heaven, *Col.* 1. 23. He doth not tell us in what Manner, or by what Inſtruments; it's meet we ſhould herein be ignorant in many things;

things. We may adventure to leave the World to God's Mercy, he will not reap where he hath not sown, nor gather where he hath not strowed. And let us beware, lest whilst we confute the Case of many Nations not known to us, we neglect not the Grace held forth to our selves. As some I fear, because they cannot see how all Men have means afforded, to know Christ, they will needs suppose they have none; and then conclude, the knowledg of him is not material, or else, that God hath utterly cast away such Nations. Strange Conclusions, from as strange Premises. Let us remember, *Secret things belong to the Lord our God; but things revealed, to us, and to our Children for ever, that we may keep all the words of his Law.* Deut. 29. 29.

Sect. III.

Of the Method wherein we intend to treat of the Knowledg of Christ; chiefly concerning his Humanity, and what he did for Mankind in that capacity.

It is very sadly to be considered, how all the parts of Christian Knowledg hath been defaced with Error, and scarce any thing more than this which respects the Knowledg of Christ's *Incarnation*. Which as it is a great Mystery, 1 *Tim.* 3. 16. and hard to be explicated in the full Glory thereof; yet it must be acknowledged also, to be intelligible to very low Capacities, because every Christian is particularly concern'd in the knowledg and belief thereof, as ever they look for eternal Life. Waving therefore the Curiosities of old or later Times, judging it better to suppress in silence Mens various Apprehensions, than to puzzle the Reader with them; we shall content our selves with what is plainly propounded in the Holy Scripture, and generally acknowledged by sober Christians, (with little variation) saving that of late, not above thirty years since, some have espoused dangerous Opinions, so dissonant to the common Faith of Christians, ever since the establishing thereof in the World, that where their Notions are admitted, it is certain the Truth concerning Christ's Incarnation and Resurrection, with the Glory then to follow, will be rejected.

Nor are we here immediately concern'd to treat of the wonderful Union between the Divine and Humane Natures, in that Heavenly Man the Lord Jesus, whose Name *Immanuel, God with us*, doth undoubtedly signifie, the uniting of these two Natures, as they never were before that wonderful Conception and Birth of our Saviour, *Matth.* 1. And therefore must not only signifie God with us, or with our Nature, by the communication of his Spirit; For so he had often been with the Prophets and other Holy Men from the beginning of the World; yea, and by very remarkable signs of his presence, to *Abraham* and his Seed, who had *God nigh unto them, in all they called upon him for:* yea, they heard God speak, with audible Voice, out of the Fire, and yet did live. They had also his Presence by special manifestations in his Temple, which sometimes was *filled with the Glory of the God of* Israel. Yet none of

these

these might be called God with us, in that excellent way wherein Christ is said to be God with us. And let it be remembered, that this Name * *Immanuel*, as it signifies *the Strong God*, so it arises from that miraculous Conception and Birth of the Lord Christ, *Isa.* 9. 6. *Mat.* 1. 18, &c. Not to his being filled with the Holy Ghost from the Womb, for so was *John the Baptist*. Nor to his being sanctified from the Womb, as *Jeremiah*. Nor from any other manner of the Presence of God in a way of Grace or favour only. Nor yet by miraculous operation, enabling him to the Work of his Ministry among Men; For so God had often been with *Moses*, as when he smote the *Egyptians* with so many Plagues, *Exod.* 9. and divided the Red Sea, and gave Water out of the Rock, and Manna from Heaven in the Wilderness. And such a Presence and Union with God, as to be a fellow-worker together with him could not be all; for so God was with the Apostles themselves, 2 *Cor.* 6. 1.

* Immanuel, *The strong God with us, or God made Flesh*, Isa. 7. 14. Mat. 1. 23. John 1. 14. *The Union of two Natures in the Person of our Redeemer, is noted in this word* Immanuel. *Also his Office as* Mediator, &c. Wiss. *Christ. Dict. Let.* I.

Nor can we think, from good grounds, That this *Immanuel* should signifie any Created Substance united to us; for the word *us*, referring to his Humanity, the word *God* must refer to an higher Nature, than any that was created or made, be it Angel or Spirit, and therefore must needs be real or very God; as it is also written, 1 *John* 5. 20. *And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is very God, and eternal Life.*

And for the more familiar discovery of what is needful to be known of him, specially with respect to his Humanity, we shall observe this order; to shew,

1. *That the Christ, the Saviour of the World, did really take a Body of Flesh, and was truly Man by Nature.*

2. *That according to the Will of God, and his Eternal Wisdom, Christ did, in the place and stead of Man-kind, fulfil that Law by which the whole World stood guilty before God.*

3. *That he really suffered Death, in that Body of Flesh, for the Sins of the World, out of the free Grace and Love he bore unto the World.*

4. *That the Righteousness performed by Christ is imputed unto Men, and made theirs through Faith, which worketh by Charity; and this Faith is counted to Men for Righteousness.*

5. *By the Power of his Godhead he rose from the Dead bodily, and became Victor over all the Power of Death,* &c.

6. *That this Jesus is invested with all Power in Heaven, and in Earth, and become the Universal Lord of Mankind, and Head over his Church in all things.*

7. *That Christ shall descend from the Created Heavens, whither he is ascended, in the same Body which was raised from the Dead; to judg and determine the final Estate of all Men and Angels to Eternity, at his Appearing and Kingdom.*

8. *That in the interim Christ dwells in his Church, by his Holy Spirit, whose*

whose Office it is to lead into all Truth; not to abrogate what Christ hath taught his Church to observe, nor to introduce a Ministration distinct from that established by the Lord Jesus.

SECT. IV.

That the Christ, the Saviour of the World, did really take a Body of Flesh, and was Man by Nature.

The truth of this Proposition is evident; 1. From the Prophecies which went before of him, *Gen.* 3. 15. He is called *the Seed of the Woman*; and nothing can be so called which is not of Humane Nature, unless in an allegorical or figurative sense; which here must not be admitted, because it would certainly expose us to great uncertainty in the most important business of our Salvation; and no Man shall be able to determine securely what is the undoubted meaning thereof.

2. When God promised, *Gen.* 12. *That in the Seed of* Abraham *all Nations should be blessed*; it cannot with any fairness be denied, but that it is plainly interpreted of his Seed according to the Flesh, and referr'd to the Lord Jesus; *Gal.* 3. 16. *Now to* Abraham *and his Seed were the Promises made. He saith not, And to Seeds, as of many, but as of One, and to Thy Seed, which is Christ.* And again, *Heb.* 2. 16. *For verily he took not on him the Nature of Angels, but he took on him the Seed of* Abraham.

3. When God promised to raise up unto *Israel* a Prophet like unto *Moses*, Deut. 18. 18. *of their Brethren*, he plainly intends it of their Essence and Nature; *Rom.* 9. 5. *Whose are the Fathers, and of whom as concerning the flesh Christ came, who is God over all, blessed for ever.* For otherwise it could not be of them, if of a distinct Nature from them.

4. When the Prophet saith, *Behold, a Virgin shall conceive, and bring forth a Son*: the words are not delusory, as if it should only seem to be a Conception, but was really so; and how that should be, without a real participation of her Substance, the Holy Scripture doth not, neither can Philosophy determine: And if here we admit of a Trope or Figure only, we are still exposed to such uncertainty as will undermine the Faith of Christianity.

5. The reality of the accomplishment of these Prophecies, doth confirm our Interpretation of them; for as it is said, the Power of the Highest should overshadow the Holy Virgin, and the Holy Ghost should come upon her; so she did Conceive *in her Womb*, went her months *with Child*, and had a Son born *of Her*, who is also called the *Fruit of her Womb*: which could not truly and properly be said, but as the Lord Jesus was made of her Substance; as it is said *Gal.* 4. 4. *But when the fulness of time was come, God sent forth his Son, made of a Woman, made under the Law.*

6. Christ's receiving Nutriment from her Breasts, as other Children from their Mothers; his growing from an Infant-state to Manhood; his being subject to his Parents; his frequent Eating, Drinking, Sleeping,

and wearisomness in Labour and Travail; are all evidences of the reality of his Manhood. And last of all;

7. His Death doth most plainly shew that he was really Man, mortal, *i. e.* subject to death even as we. Heb. 2. 9. *We see Jesus made a little lower than the Angels for the suffering of Death.* Acts 2. 23. *Him being delivered by the determinate Counsel and fore-knowledg of God, ye have taken, and by wicked hands have crucified and slain.* John 19. 33. ——*They came to Jesus, and saw that he was dead already;* ——*Then took they the Body of Jesus, and wound it in Linnen Clothes.* ——*There laid they Jesus,* to wit, in a new Sepulchre. Rev. 1. 18. *I am he that liveth, and was dead.* Now then considering that the Angelical Nature was too sublime to taste of Death, which was the Punishment due for our Sin, with the condemning Power and Curse of the Law: then a Nature more sublime could not die for us; though the Divine Nature might sympathize with the Humane Nature in his Sufferings for us: so then there is no other Nature, but that which is Humane (except bruit Animals) whereof he could partake, and it was Man whom God design'd to redeem. And as by Man came Death, by Man also came the Resurrection from the Dead. Or, if there be any other Nature than these mentioned, whereof Christ may be supposed to partake, yet that is wholly unknown to all Men; and to say he did partake of it, is nothing else but to say we know not what.

We conclude therefore, That it is the security of God's People, to rest in these Testimonies before recited, with other such; as, *Remember that Jesus Christ is of the Seed of* David, *&c.* 2 Tim. 2. *And knowing that God had sworn with an Oath to him, That of the Fruit of his Loins, according to the flesh, he would raise up Christ to sit on his Throne,* Acts 2. 30. *Concerning his Son, Jesus Christ our Lord, who was made of the Seed of* David *according to the flesh,* Rom. 1. 3. Taking them also in the most proper and open signification, or otherwise, we are inevitably entangled in such Difficulties as no Man can assoyl, how-ever things may be coloured with flourishes and subtilties.

Sect. V.

According to the Will of God, and his Eternal Wisdom, Christ did, in the place and stead of Mankind, fulfil that Law, by which the whole World stood guilty before God.

How deeply Mankind stood indebted to the Righteous God of Heaven and Earth, and how unable he was to pay that score; and how consequently he must inevitably undergo the eternal displeasure of God, with the malediction of his Righteous Law, is excellently set forth, *Rom.* 3. 9, &c. *Are we better than they? No in no wise: for we have before charged both Jews and Gentiles, that they are all under sin; As it is written, There is none Righteous, no not one.* ——*They are all gone out of the way, they are altogether unprofitable, there is none that doth good, no not one.* ——*Now we know, that what things soever the Law saith, it saith to them that are under the Law; that every Mouth may be stopped, and all the World may become subject to the Judgment of God. Therefore by the Deeds of the Law shall no Flesh*

Flesh be justified in the sight of God; for by the Law, is the knowledg of Sin. So then, we see there is a Law, by which the whole World stands Guilty; and upon that account, subject to the Judgment of God. It matters not then for the Mode, or Circumstances, under which the Law is given, they both fall short before God. He hath therefore shut up all in Unbelief, or concluded all under Sin; and surely we may conclude, it is, that he may magnifie his Mercy unto all, even to the whole World in this case, as well as to the *Jews*, *Rom.* 11. 32.

And as he, even so we, have reason to ascribe Wisdom to God, for it hath appeared Wonderfully; he having designed to magnifie his Mercy in Christ, as the only Physician to Cure the Malady of Mankind, would certainly provide a Plaister commensurable with the Sore, that none may cry out and say, I am undone, I am wounded with the unavoidable wound of Mankind: And there is no Balm for me, the Physician hath made the Plaister so narrow, that Thousands, and ten Thousands, cannot possibly have Healing by it, nay, he hath determined to see us perish without any Remedy. Alas! there is none to save us, neither could we come whole and sound into the World; we are born to be destroyed, and destroyed we must be. To quell which hideous (and indeed most just) complaint (if indeed God had not in his Wisdom provided Relief for them): Behold, thus saith the Lord, *Isa.* 45. 22. *Look unto me, and be ye saved, all the ends of the Earth: for I am God, and there is none else.* Therefore seek to me, and none but me, and ye shall be saved: for I am God; even such a God as delight to save, but not to destroy. *Ezek.* 18. 23. *Have I any pleasure at all in the death of the Wicked? This is good and acceptable in the sight of God our Saviour; who will have all Men to be saved, and come to the knowledg of the Truth*, 1 Tim. 2. 3, 4.

When we are bid to behold the Lamb of God, which taketh away the Sins of the World, *John* 1. 29. are we to except any Person in the World, or the greatest part of the World? God forbid. Are they all become guilty *per* force (except *Adam*) and have none to justifie them? Where is then the *Lamb*? Behold, here is Fire, the Wood, and the Knife, but where is the Sacrifice, may many say, if indeed the Lamb of God died not for them? But the Holy Ghost resolves the Query to the full, 1 *John* 2. 2. *He is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World.*

Acts 17. The Apostle speaking of Mankind, indefinitly declares that they are all the *Off-spring of God.* And can we think that he will harden himself (like the *Estridg*) against his Off-spring, as though they were not his? We which are evil by Nature, would not so deal with our Off-spring; and surely God transcends us in all Goodness whatsoever.

Under the Parable of the Creditor, and the two Debtors, *Luke* 7. 40. may fitly be understood *Jew* and *Gentile*, even whole Mankind; and some Expositors do take it so. Now they were both in one Predicament in this, they had nothing to Pay, though the Debt was not equal. Now the Kingdom of Heaven is compared to him that takes an account of Persons thus engaged, *Mat.* 18. 21. *to* 28. Now, saith our Saviour, when they had nothing Pay, he frankly forgave them both, *viz.* caused

sed the Bond to be cancell'd by which they stood obliged, nailing it to his Cross; requiring them in their Capacity, to do likewise one unto another, and to love him.

And from hence, that all Men are bound to love Christ, as their indispensable duty, under pain of *Anathema*, or Execration; *Maran-atha*, till the Lord come (or, as some) even for ever, 1 *Cor.* 16. 22. Hence we justly infer, that God in Love gave Christ for all Men, even to bless them, in turning every one of them away from their Iniquities, *Acts* 3. *ult.* And shew me the Man which ought not to love Christ, and then I will shew the Man whom Christ did not love. But if all Men are bound to love him, then it's certain the Will of God was, that his Love should extend to them: *For we love him, because he first loved us.* And herein is Love, not that we loved God, but God loved us, and sent his Son to be a Propitiation for our Sins, 1 *John* 4. 10, 19. And again, herein perceive we the Love of God, because he laid down his Life for us. The result is this, whom God loved, them Christ died for. All that Christ died for, ought to love him; but all Men ought to love him. *Ergo*, God loved, and Christ died for all Men, who hath therefore obliterated the condemning power of the Law, by which they were indebted to him; so that according to the Will of God, and his Eternal Wisdom, the Door of Salvation is opened to them, and they exhorted to enter therein with thanksgiving, *Psal.* 100. 1, 2, 3, 4.

Sect. VI.

That Christ did really (not phantastically) suffer Death in his own Body, for the Sins of the World, &c.

That the Death of Christ was real, and accomplished in his own Specifical Body, attended with anguish of Soul, under the burthen of the Sins of Men, and the Wrath of God, is that we have need to remember, and hold fast; when we consider how many there be, who labour to divert Men from the true understanding of, and due affiance in the Death and Bloodshed of Christ, which he accomplished at *Jerusalem*, as if it were not that Death and Bloodshed which brings Life unto the World: They boldly saying, *That Blood which cleanseth from Sin, was never seen with mortal eyes*; yea, and that *nothing which was Mortal, was called Christ.* And so would make the Death of Christ, by which he ransomed the World, and the Blood which was shed for Remission of Sins not a real and bodily Death; not real and properly Blood, but a Metaphorical Death and Bloodshed, *viz.* The suffering of the Spirit, when its motions are not obeyed, *&c.*

But this cannot be the mind of the Scripture, in which the Spirit of God informs us, 1 *Cor.* 15. That Christ Died, was Buried, and Rose again the third Day, according to the Scriptures. For after that manner (I mean his being oppressed because of Sin) he may be said to have Died (if yet it be fit so to speak) ever since Sin was committed, and so daily Dieth still.

Where-

Wherefore by our asserting the reality of Christ's Death, we design to give testimony to his Death upon the Cross, *Mat.* 27. and only that, as being that, and only that, wherein the price of our Redemption is concern'd; as it is written: *Christ hath redeemed us from the Curse of the Law, being made a Curse for us; as it is written, Cursed is every one that hangeth on a Tree*, Gal. 3. 13. And again, *In that he died, he died unto sin once*, Rom. 6. 10. And again, *Once in the end of the World hath he Appeared, to take away sin by the Sacrifice of Himself*, Heb. 9. 26. Not that he often suffered; yea, that we might especially remark the Reality of his Dying for us, the Holy Ghost hath set a special remark upon the reality of the effusion of his precious Blood, *John* 19. 33, 34, 35. *But when they came to Jesus, and saw that he was Dead, they brake not his Legs, but one of the Souldiers with a Spear pierced his side, and forthwith came there-out Blood and Water. And he that saw it bare Record, and his Record is true; and he knoweth that he saith true, that ye might believe.* Surely, the Lord foresaw that some would hesitate about the reality of this Bloodshed for Remission of Sin, and therefore hath made as strong provision against that Error, as can be delivered in Sacred Scripture. It is needless to multiply Scriptures to prove this thing further; yet may it not be altogether unuseful to note, how certainly this thing was known to the World, even among the Enemies of Christ, who therefore contemned him, as the *Pharisees* did before them, *Mat.* 27. 41, 42. who were so sensible of the reality of his Death, that they exulted over him, saying, *He saved others, himself he could not save: let him come down from the Cross*, &c.

'That Christ was put to an Ignomious Death (saith *Hugo Grotius*) *Grot.*
'is no uncertain Report, but so manifest, as that the Enemies of Chri-
'stians will avouch the same. The memory of it was so fresh among the
'Infidels for 300 Years after, as the *Queen-Mother* to *Constantine*, hear-
'ing of her Son's conversion to the Christian Faith, sent him her Letter,
'wherein she laid great folly upon him, in that he would place his con-
'fidence in such a Man as suffered himself to be nailed to a Cross of
'Wood.

Thus the preaching of the Cross (to wit, Christ Crucified upon the Cross) was foolishness in the judgment of the Wise and Noble: But God forbid that we should glory in any thing save in the Cross (*i. e.* the Sufferings) of our Lord Jesus Christ, by which through Faith, we are reconciled to God.

Certainly, there is no other Death of Christ to be named, than that which he suffered upon the Cross, he being no way subject to Death, but as he was the Man Christ. It is therefore great Vanity, to talk of Christ being dead in Men (as some do speak in our days); for having once died, he dieth no more, Death hath no more dominion over him. Besides, should we allow a little this groundless Notion, to see what the end thereof will be; yet how should such a Death (I mean Mens opposing the Spirit of Christ) be the Redemption of the World? is the World Redeemed by the Spirits being opposed? Sure, this is the Death that crys for Vengeance, if any thing do, *Acts* 7. 51. Or, how are Men

said to be reconciled to God by such a supposed Death; for so we are said to be by the Death of his Son. Surely, such a Death ever did, and ever will produce another Effect, even a separation between God and Men, *Isa.* 59. 2.

Avoiding therefore these Vanities, let us rejoyce in the Loving-Kindness of God, who spared not his own Son, but delivered him to Death for us all; so being justified by his Death, we shall be saved by his Life. Rom. 5. 10. *For if when we were Enemies, we were reconciled to God by the Death of his Son; much more being reconciled, we shall be saved by his Life.*

Sect. VII.

That the Righteousness of Christ, is imputed to Men, and made theirs through Faith which worketh by Love, and this Faith is accounted unto Men for Righteousness.

How it cometh to pass, that any should take the Righteousness of Christ's Performances, or actual Obedience, to be designed by God only as an excellent Pattern, or Examble to Men, is not easie to conceive. When we consider, 1. That we had very excellent Presidents before his coming, such as is hard for us to imitate; whose Examples also even to this Day, remain Patterns to us, *James* 5. 10. Yea, and since his Ascension, his Apostles are very excellent Presidents, even such as few (if any) can fairly pretend to follow. Surely Christ did nothing in vain, or without great need on our part; and yet so eminent was the Pattern of the first Witnesses of Christ, in the Ministration of the Gospel, that they even seem to have followed Christ κατὰ πόδα, or step by step, both in active and passive Obedience; at least so far, as that it may seem sufficient for our Example. Now if Christ should be called our Righteousness, only because he is our Pattern, he alone could not be called our Pattern; and consequently, he alone would not be called our Righteousness. But seeing Christ, and Christ alone, may truly be said to be our Righteousness, *Jer.* 23. 6. we must therefore look upon his Righteousness to be of far greater Concernment to us, than the Righteousness of the most holy Saint that ever yet lived; nor will it be easie to do this, unless we hold to that Article, *The imputation of Christ's Righteousness to Men.* And in this case, it's easie to demonstrate the Transcendent Advantages that accrue to us from his Righteousness, and from his only: For where are we bid to look to the Saints for Righteousness? Or where are they said to be made of God unto us Righteousness? Or where are they called our Righteousness? But unto Christ we are thus directed, *Isa.* 46. 12, 13. *Hearken unto me ye stout-hearted, that are far from Righteousness. I bring near my Righteousness, it shall not be far off; and my Salvation shall not tarry.* Isa. 45. 24, 25. *I have sworn by my Self, the word is gone out of my Mouth,—— every Knee shall bow,* &c. *Surely, shall one say, in the Lord have I righteousness and strength; even to him shall Men come.—— In the Lord shall all the Seed of* Israel *be justified, and shall glory.* This place is applied to Christ, *Phil.* 3. who is also said to

be

be made of God unto us *Righteousness (as well as) Redemption*, &c. 1 Cor. 1. 30, 31. *That according as it is written, Let him that glorieth, glory in the Lord.*

Righteousness is two-fold, our own Righteousness, (or the Righteousness of the Law) and that which is called the Righteousness of * God, Phil. 3. 9.—*And be found in him, not having on my own Righteousness which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.* Again, *The Righteousness of God without the Law, is manifested, being witnessed by the Law and the Prophets*, Rom. 3. 21. That is, God hath now, in respect of us, cancelled the Law, which stood as an hand-writing against us, and was contrary to us, nailing it to the Cross of Christ. And hath manifested, or shewed forth a way to be made Righteous without the Law; yea, by which we may be justified from all things, from which we could not be justified by the Law, *Acts* 13. 39. Of this Righteousness, *Paul* saith, the Jews were ignorant; and *going about to establish their own Righteousness, have not submitted themselves to the Righteousness of God*, Rom. 10. By submission, in this place, we may not well understand a conforming of our selves to the Precepts of God, (though such submission must be found in us); but this place may be well expounded by *Gal.* 2. 17. *If while we look to be justified by Faith, we our selves are found Sinners.* And again, *Even we have believed in Christ, that we might be justified by the Faith of Christ; and not by the Works of the Law, for by the Works of the Law shall no Flesh be justified.* Thus then the whole World being found guilty before God, could not, by any Righteousness which they have done, lift themselves out of that state of Sin and Misery; wherefore God, in the greatness of his love to Mankind, hath laid help upon One that is mighty to save; who brings near his Righteousness, to those that were far from Righteousness, that in him they might have Righteousness through Faith; though in themselves there is too much demerit, to bear the Appellation of Righteousness.

* *Some do add a third, which they call* Civil Righteousness, *but I think the Law includes this.*

That God imputes Righteousness to Men without Works, is so plain, that it can never be denied. What is thus imputed, is not acted by us, but expressly reckoned as a matter of free Gift, or Grace; and this can be the Righteousness of none but Christ, as it concerns the Gentiles, who have believed through Grace, because no other way can the Righteousness of God be made ours. And this Righteousness of Christ must needs be that which he wrought in the days of his Pilgrimage: for if we take Righteousness as it is essential to the Godhead, it cannot be imputed to Men; For who is Holy as the Lord? 1 *Sam.* 2. 2. The very Heavens are not clean in his sight, *Job* 15. 15. And he is more just than to impute us Righteous, if indeed there were no Righteousness to be imputed to us; and there is none Righteous, no not one. Except therefore the Righteousness of Christ be laid hold on, there is no Righteousness to be imputed to Sinners.

Now whether the Passive Righteousness of Christ only, or his Active Righteousness also, be that which is imputed to Sinners, is doubtful to some; but for my part I take it to be both. This is that fine Linnen, white

white and clean, which arrayeth the Church of God, *Rev.* 19. 7. And the best Robe which God puts upon returning Sinners, *Luke* 15. Nor can I see to what end Christ did so exactly fulfil the Law, if he did it not for us, or in our stead: and so is the end of the Law for Righteousness to every one that believeth, *Rom.* 10. For though it is true, he was born under the Law, and so stood bound to keep the Law, yet for our sakes he was so born; and consequently all that he did in that capacity, was on our account also, as well as his Sufferings: For the Transgressions committed against the Law, was he crucified in our place and stead, and so it follows, that the whole Righteousness of Christ, Active and Passive, is reckoned as ours through believing. And how it can truly be said, that the Righteousness of the Law *is fulfilled in us*, unless it be by Christ's fulfilling it for us, I cannot at all conceive; sith it is certain, That *the Law was a Yoak, which neither we nor our Fathers were able to bear*, Acts 15. And though it is true, that Practical Righteousness wrought by the People of God, is a comely, yea, and a necessary Ornament, and may lie within the verge of *Rev.* 19. 8. Yet this I further say, that it is not so immediately signified in that place, as Righteousness Imputative; because the Righteousness there mentioned, is said to *be granted to* the Saints, (whereas Practical Righteousness is acquired by Industry); *For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him*, 2 Cor. 5. 21. Now certain it is, Christ was made Sin for us only by imputation, for he had no Sin; and as he was made Sin, so are we made the Righteousness of God in him, which must needs be by the free Imputation of his Righteousness to us; for there is otherwise none Righteous, no not one.

Sect. VIII.

By the Power of his Godhead he rose again from the Dead bodily, and became Victor over all the Power of Death, &c.

The Resurrection of Christ from the Dead, is that upon which the whole of Christianity depends, 1 *Cor.* 15. 1, 2, 3, 4, 5. And yet such is the Power of Darkness, that in the very days wherein the Apostles lived, the Faith of some was overthrown in this most important Article. Howbeit the truth of our Proposition is evident, *Rom.* 6. 4. *Christ was raised from the Dead by the Glory of the Father. Destroy this Temple, and in three days I will raise it up*, John 2. 19. *I have Power to lay down my Life, and I have Power to take it again*, John 1. 18. Which also was gloriously performed, *Mat.* 28. 2. For though his Adversaries covered his Sepulchre with a mighty Stone, and sealed it also, and set a Watch of Souldiers over it, yet by the Power of God the Earth was moved, the Souldiers fainted, and Christ was raised. Being attested first by the Angels, who said, *Why seek ye the Living among the Dead? He is not here, he is risen; come see the place where the Lord lay*, Luke 24. 6, 7. *Remember how he spake unto you when he was in* Galilee, *saying, The Son of Man must be delivered into the hands of sinful Men, and be Crucified, and the third day*

day he ſhall *riſe again.* Which alſo came to paſs, with this glorious Event, That many of the dead Bodies of the Saints aroſe after he was riſen, *and went into the Holy City, and appeared unto many,* Mat. 27. 52.

The reality and certainty of the riſing again of the ſame Body which was crucified, Chriſt himſelf confirms by many infallible proofs, *Act.* 1. 3. *Being ſeen of his Diſciples forty days, and ſpeaking of the things pertaining to the Kingdom of God. And did eat and drink with them after he was riſen from the Dead; for he ſhewed himſelf alive, and that openly; not to all the People, but to Witneſſes choſen before of God,* Acts 10. 40. Yea, that they might be fully aſcertained in this grand Point of the Chriſtian Faith, he required them to handle him; to put the Hand into his Side, and the Finger into the print of the Nails; aſſuring them, that a Spirit hath not Fleſh and Bone as they ſaw he had, *Luke* 24. 39.

Chriſt's Witneſſes being thus amply aſſured of the truth of the Reſurrection, did with great power give evidence thereof, as we read, *Acts* 4. 33. To this alſo *Peter* refers that paſſage in *Pſal.* 16. 10. *Thou wilt not leave my Soul in Hell, neither ſuffer thy Holy One to ſee corruption*; and *Acts* 2. 32, 33. *This Jeſus hath God raiſed up, whereof we all are Witneſſes.* Wherefore having ſo ſacred and ſo full an Evidence, I think it needleſs to enlarge, yet the Scriptures are very full to ſet forth the excellency of this Truth, and that *mighty Power which was wrought in Chriſt when he was raiſed from the Dead,* Epheſ. 1. 19, 20.

And ſeeing the whole Goſpel is but a triſle, yea, a falſe report, if this Truth fall to the Ground; we are therefore to beware of thoſe, who under ſpecious pretences world delude the Underſtanding about this Point, telling of Chriſt being riſen in them, riſen in Spirit, *&c.* Which is no way truly applied to the Reſurrection of Chriſt; for Chriſt never died in reſpect of his Divine Part, and therefore cannot be ſaid to riſe again in that reſpect: but it was his Manhood only which was capable of ſuch a change, as to die and live again, and that ſo he did, hear what himſelf ſaith, *Rev.* 1. 18. *I am he that liveth, and was dead, and behold I am alive for evermore.*

The veracity of Chriſt's Reſurrection being maintained, the whole Goſpel is confirmed; and that to be the moſt excellent Miniſtration in the World: for none hath had this Atteſtation, that the Author thereof was Victor over Death. I conceive, could the Jews believe that he did riſe from the Dead, (though their great Objection was about his Godhead) they would ſoon forſake *Moſes*, or rather be directed by *Moſes* unto Chriſt. This Miracle of the Reſurrection of Chriſt makes all alive, as it were: It was that which begat the Apoſtles themſelves to a lively hope, 2 *Pet.* 1. 3. *And if we believe that Jeſus died and roſe again; them they alſo that ſleep in Jeſus, ſhall God bring with him,* 1 Theſſ. 4. 14. *&c.* This is that which groundedly makes any Man contemn Death, becauſe he knows he is a conquered Enemy: To contemn it from any other Principle, as ſome Heathens and others have done, is but deſperateneſs, falſly called Courage: But the Chriſtian Man ſees his Captain gone before him, and hath aboliſhed Death, or made it void, and brought Life and Immortality to light by the Goſpel. It is Chriſt only, who by Death,

conquered him that had the Power of Death. It is he that brings to pass
Hos. 13. 14. that saying; *O Death, I will be thy Plagues; O Grave, I will be thy Destruction.* Now let the faithful Christian alwayes rejoyce and give thanks to God, who giveth us the Victory through our Lord Jesus Christ.

Sect. IX.

This Lord Jesus Christ is invested with all Power in Heaven and in Earth, and only Head to his Church in all things.

Christ's Investiture with all Power in Heaven and Earth, is asserted by himself, *Mat.* 28. 18. *All Power is given to me in Heaven and in Earth*; who therefore enters into the full exercise of his Authority, in establishing the Glorious Gospel as a Rule to all the World. *Go ye therefore, teach all Nations. Preach the Gospel to every Creature,* &c. The same is confirmed by the Apostle, *Act.* 2. 32. *This Jesus hath God raised up.—Being by the right Hand of God exalted,—fulfilling that which was written.* Psal. 110. 1. *The Lord said unto my Lord, Sit thou on my right hand, until I make thy Foes thy Footstool.* And again, *Acts* 4. 10, 11. *Jesus of* Nazareth, *whom God raised from the Dead.—This is the Stone which was set at naught by you Builders, which is become the Head of the Corner.* The Apostle *Paul* gives testimony; That God hath *set this Lord Jesus at his right Hand, far above all Principalities and Powers, Might and Dominion, and every Name that is named, not only in this World, but also in that which is to come; and hath put all things under his Feet, and given him to be Head over all things to the Church,* Ephes. 1. 20, 21, 22. And that the Church might have full evidence in this Case, Christ himself hath sent this Testimony from Heaven to his Churches, being ascended thither: *And behold, I am alive for evermore, Amen; and have the Keys of Hell and Death,* Rev. 1. 18. It is he that shuteth, and no Man openeth; and openeth, and no Man shutteth. Jesus Christ is that Universal King, highly exalted, according to God's most solemn Decree, *Isa.* 45. 23. To whom every Knee must bow, first or last; and every Tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. Yea, it is ordained of God, that all Men should honour the Son, even as they honour the Father, *John* 5. And therefore saith the Spirit, *Every Creature which is in Heaven and in Earth,* &c. *heard I saying, Blessing, and Honour, and Glory, and Power, be unto him that sitteth on the Throne, and to the Lamb for ever and ever,* Rev. 5. 13.

From this Sovereignty committed to the Lord Jesus, I observe, 1. The Wisdom of God, in advancing his Holy Child Jesus to this Universal Jurisdiction over the World, specially in things relating to the Souls of Men; and that therefore every Man must give an account to him; *For, for this cause he both died, rose, and revived, that he might be Lord both of the Dead and Living: so that we must, every one, give an account of our selves unto God.*

2. It's dangerous for any Man to arrogate to himself the Tittle of Spiritual Head in the Church; for this one Spiritual Body, hath one

Spiritual

Spiritual Head, the Lord Jesus. Nor is it possible for any one Man to be constituted Head of the Church Universal, neither is it any way reasonable it should be so. Not possible, because such an Head is, or must be Elective, and the Church Universal can never make such an Election. Unreasonable, because all Churches have equal Power, which is made void by such a Constitution. But the greatest reason of all that lies against such an Headship, is, because no Man is fit for it, it's a Work befitting none but the Lord Jesus; He is the Master of the Family. Ministers are all Stewards of the Mysteries of God; Christ tells us he is our Master, but no where requires his Church to call any of his Stewards Masters: All that is required by the great Apostle of the Gentiles, is this, 1 *Cor.* 4. 1. *Let a Man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God.*

3. To know Christ in his Exaltation, will teach Men to trust in him; for he can restrain the rage of *Saul*, and deliver *Paul* out of the Mouth of the Lion. He supports *Steven* in the hour of Death, and breaks open the Iron Gate to let *Peter* out of Prison: He is faithful, who will not suffer his People to be tempted above what they are able, but will, with the Temptation, make a way to escape, that they may be able to bear it.

4. The Knowledg of Christ, as exalted, teacheth subjection to his Will, and to be desirous to be under the Government of such a Prince: To be cautious how we prefer any Laws to his, but especially of conforming our selves to any Laws against his. For though Christ's exaltation at the right Hand of God, to be a Prince and a Saviour, to be Head over all things to the Church, does not prejudice the Government of the World in the Hand of Earthly Princes; yet is his Authority so far advanced above all Power, that he must be obeyed rather than Men, *Acts* 4. 19.

Christ being declared to be endowed with plenary Authority, and having settled the Affairs of his Kingdom, by giving Commandments to his Astostles, *&c.* He was pleased to enter into his Glory, to ascend the Heavens, and to take his *Celestial Throne*, according to the evidence of these Scriptures, *Acts* 9. 10. & 7. 55. 'Tis said, He was taken up from his chosen Disciples into Heaven. The Angels avouch the same. *Paul* avers, That the same that descended into the lower parts of the Earth, did also ascend far above all Heavens. *Ephes.* 4. 9, 10. *I leave the World*, saith Christ, *and go to my Father. The Heavens must retain Him*, saith *Peter*, untill the times of the restitution of all things, *Acts* 3. 21.

Now when Christ thus ascended, he received Gifts for Men, and sent down the Gifts which he received, to continue in the Church (being such as fit Men for the Work of the Ministry, *Ephes.* 4.) to the end of the World, or till the perfecting of the Saints, (which Gifts are mistaken by some for Christ himself); nay, worse than this, a false Gift, or a confident perswasion of any thing, is too commonly thought, by deceived Souls, to be the Voice of Christ, whom they suppose dwelleth in them. This is doubtless a part of the fulfilling of Christ's Prediction, that many

false Christs shall arise and deceive many. Remember that *Peter*, that had received largely of Christs Spiritual Gifts, yet teacheth no such thing to be the Ascension of Christ; as the receiving of Gifts and Graces, to give a raisedness of Soul to the Saints, which it may well be feared many suppose to have, which are really ignorant of them. However these Gifts are precious, but Christ the Giver, far more precious; who dwelleth in that Light whom no Man in his mortal state hath seen, nor can approach unto.

SECT. X.

That Christ shall descend from the Created Heavens, whither he is ascended, in the same Body which was raised from the Dead, to judg and determine the final estate of all Men and Angels to Eternity, at his Appearing and Kingdom.

The second coming of Christ, or his coming to judg the World, is so express in the Holy Scriptures, that we may as groundedly look for that his Coming, as the Fathers might look for his coming in the Flesh. But as there was but few received him when he Came, so it may be fear'd, few wait for his second Appearance: However, our Lord hath assured us, that he will come again: *John* 14.3. *And if I go and prepare a place for you, I will come again and receive you to my self; that where I am, you may be also.* And again, *ver.* 28. *Ye have heard how I said unto you, I go away, and come again.* He gave us further assurance hereof, after his Ascension, *Rev.* 22. *Behold, I come quickly*, &c. The same is asserted by the testimony of Angels, *Acts* 1.11. *The same Jesus—— shall so come in like manner, as ye have seen him go into Heaven.* Testified also by the *Apostles*, *And he shall send Jesus, who before was Preached unto you*, Acts 3. 20. St. *Paul* tells us, Christ shall come with all his Saints, 2 *Thes.* 4. 16. for saith he, *The Lord shall descend from Heaven with a shout, with the voice of the Arch-Angel, and with the Trump of God, and the dead in Christ shall rise first.* This is that glorious coming of Christ, which the Saints are taught to wait for, 1 *Thes.* 1. 10. *Ye turned from Idols to serve the Living and True God, and to wait for his Son from Heaven, even Jesus who delivered us from Wrath to come.*

When the Apostle remembers the People of God of this Doctrine, he certifies they had not *delivered any cunningly devised Fables, when they made known the Coming, and Power of our Lord Jesus Christ.* And though the Holy Ghost fore-saw, that this Truth would be contemned in the latter Days, with bold demands, *Where is the Promise of his coming?* Yet doth it encourage the Children of God, to rest in the assured expectation thereof, 2 *Pet.* 3. *throughout.* Now Christ had been come in Spirit long before this Epistle was written, so *Peter* himself had received him; therefore he can only be understood here, to respect his Personal Appearance, when he shall come to be glorified in his Saints, and to be admired in all them that believe: But to others in flaming Fire, taking Vengeance of them that know not God, nor obey the Gospel of our Lord Jesus Christ, 2 *Thes.* 1. 7, 8.

At this coming, he will determine the final state of Men and Angels: *For he hath appointed a Day in which he will judg the secrets of Men by Jesus Christ, according to the Gospel,* Rom. 2. 16. Yea, he shall *judg both the quick and the dead,* (as he is appointed) *at his Appearing and Kingdom.* The Sentence to be then given, is already foretold, *Mat.* 25. 41. And the Devils themselves believe this, and tremble, *James* 2. being reserved in Chains *under darkness, unto the judgmeut of the great Day,* 2 Pet. 2. 4.

Reason seems to approve this Verity; because otherwise, the greatest part of Iniquity would go unpunished, and the greatest part of Righteousness go without reward. But God is Righteous, and therefore he will render a reward to every Man, according as his work shall be, *Rev.* 22. Before Christ's glorious Tribunal must all Flesh appear, as before a most Righteous Judg, who will make manifest the hidden things of Darkness; and then shall we discern between them that serve God, and them that serve him not.

By Christ's designing, or determining Mans Estate eternally, we intend an endless State, to the Righteous and Wicked respectively. And should we otherwise take the word Eternal than the native force importeth, we cannot avoid making the felicity of the Good, as temporary as the misery of the Bad; which absurdity forbids such an Interpretation. Seeing, First, It cannot be denied that Eternal Life is set out to be perpetual, with as much amplitude of Speech as may be, 1 *Pet.* 5. 10. *Who hath called us unto his Eternal Glory by Jesus Christ.* 2 Tim. 2. 10. *Therefore I endure all things for the Elects sake, that they may also obtain the Salvation which is in Jesus Christ, with Eternal Glory.* As God's People shall ever be with the Lord after the Resurrection, 1 *Thes.* 4. 17. so their Kingdom is to be *Everlasting,* and their *Habitation Eternal,* 2 Cor. 5. 1. Those things we see not, but hope for, are *Eternal,* 2 Cor. 4. 18. Our Redemption and Salvation, are *Eternal,* Heb. 9. 12, 15. Our King is *Eternal,* 1 Tim. 1. 17. and our Life is *Eternal: Fight therefore the good fight of Faith, lay hold of Eternal Life,* 1 Tim. 6. 12.

On the other side, the Condemnation of wicked Men is *Eternal,* John 5. 24. for it is here put in direct opposition to *Eternal Life,* Mark 3. 29. It is expressly called *Eternal Damnation,* Mat. 3. 29. even such as hath *no forgiveness in this World, nor in the World to come.* The punishment of the Damned, is compared *to a Worm that never dieth,* and *to Fire that never goeth out.* The last Judgment is expressly called, the *Eternal Judgment,* Heb. 6. 2. and therefore must conclude the Parties concern'd in it respectively, in an equal state with respect to duration, though their portion differ exceedingly; even as much as Light and Darkness differeth, or excelleth each other.

Nor need this seem Incredible, that God should cause Men to subsist in torment to Eternity; it's as easie for him to fit a Man to endure in Eternal Misery, as to fit a Man to endure to Eternity in Felicity. As we see an instance of his Power and Providence frequently in this World, where many live longer in great Affliction, than others that have what Felicity this World can afford. Surely, as his Providence rules in these

Cases, his Power is able to dispose the after-states of Men, according to his Word. He that truly believes there is a God, that made all things of nothing, and by his Power hath caused them to continue in their present admirable Frame for so many thousands of Years, and may continue them if he please, many thousands more; he can never think it Incredible, that God can make Men subsist to Eternity, either in a state of Wrath, or Blessedness.

Let us therefore hear the conclusion of the whole Matter: *Fear God* (saith the Prophet) *and keep his Commandments,— for God shall bring every Work unto Judgment, with every secret thing, whether it be good, or evil,* Eccles. 12. *ult.* Because he hath appointed a Day, in the which he will judg the World in Righteousness, whereof *he offereth Belief to all Men* (πίστιν παρασχὼν πᾶσιν, *fidem præbemus omnibus*) in that he hath raised up Christ from the Dead, *Acts* 17. 31. O, that therefore Men would believe this, that it may be well with them to Eternity!

Montanus.

Sect. XI.

That in the interim, Christ dwells in his Church by the Holy Spirit, whose Office is to lead into all Truth, not to abbrogate what Christ taught his Church to observe, nor to introduce a Ministration distinct from that which was established by the Lord Jesus.

Nor doth our Lord Christ his personal absence from his People on Earth prejudice those *whom they love, though they see Him not*; and are made to *rejoyce with joy unspeakable, and full of Glory.* Because, according to his Promise, he hath sent them a Comforter, even the Holy Ghost to reside with them for ever, ἡ συντελείας τοῦ αἰῶνος, *Consummationem seculi*, to the Consummation of the World, *Mat.* 28. 20. Who dwelleth by his operation in the hearts of the Faithful, for their particular Comfort, *Gal.* 4. 6. And in the Mystical Body of Christ, by the communication of Spiritual Gifts, *Ephes.* 4. 16. *From whom the whole Body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase in the Body, unto the edifying of it self in Love:* And thus she is an Habitation of God through the Spirit. This Christ promised, John 14. *I will give you another Comforter, that he may abide with you for ever, even the Spirit of Truth.* The Church is the Temple of the Holy Ghost, 1 *Cor.* 6. The Sons of God are led by the Spirit of God: and if *any Man have not the Spirit of Christ, he is none of his, Rom.* 8. 9.

Montan.

This Promise therefore is Universal, made to *as many as the Lord shall call,* Acts 2. 39. Given to all that obey him; *There is one Body and one Spirit, even as ye are called in one hope of your Calling,* Ephes. 4.

There are certain rules by which this Holy Spirit may be known from the spirit of Error: 1. Its property is to lead unto *all Truth.* It doth not stumble at any part of Truth. *Gal.* 5. 7, 8. *Who did hinder you that you should not obey the Truth? This perswasion cometh not of him that calleth you.* Christ said, this Spirit would bring all things to Remembrance. It does

does not lead the Saints to Forgetfulneſs. It teacheth to pray, *Thy Will be done on Earth, as it is in Heaven*; where ſure the whole Will of God is obeyed. It breatheth forth ſuch deſires as theſe, *Pſal.* 119. *O that my ways were directed to keep thy Precepts! Then ſhall I not be aſhamed, when I have reſpect to all thy Commandments.*

2. This Spirit doth not ſpeak of it ſelf, *John* 16. 13. *Howbeit, when the Spirit of Truth is come, he ſhall guide you unto all Truth: FOR HE SHALL NOT SPEAK OF HIMSELF: But whatſoever he ſhall hear, that ſhall he ſpeak.* He ſhall not pretend to give any new Miniſtration, for this would be to diſhonour Chriſt, as not being Head over all things to his Church: *But*, ſaith Chriſt, *he ſhall glorifie Me. For he ſhall take of Mine, and ſhew it unto you*, ver. 14. The Spirit of Truth is certainly known by his adhering to, or leading Men to hearken unto the Doctrine which the Apoſtles received from Chriſt. 1 *John* 4. 6. *Hereby know we the Spirit of Truth, and the Spirit of Error.*

3. As the Spirit of Truth doth not inſtitute any thing in the Church of its own beſide or contrary to the Doctrine of Chriſt, ſo neither doth it repeal any of his Laws. *Gal.* 3. 15. *If it be a Mans Covenant, when it is confirmed, no Man diſannulleth, or addeth ought thereto.* This Spirit doth Anathematize an Apoſtle, if he make void the Doctrine which he preached by Chriſt's Authority; yea, it withſtandeth an Angel from Heaven in like manner which ſhall attempt it, *Gal.* 1. 6, 8. And hereby are juſtly avoided as deceitful Spirits, 1. Thoſe which have cumbred Chriſtianity with ſuch a multitude of Traditions, that it's not eaſie to recount them; as may be ſhewed in due place. 2. All thoſe Spirits which vainly pretend to lead Men into a more ſublime, or ſpiritual path of Goſpel Obedience, than Chriſt or his Apoſtles preſcribed, and threwithal to neglect the Footſteps of that good Shepherd, and his faithful Miniſters.

Theſe Spirits do in effect deny the *Meſſias*: For it was underſtood even among the *Samaritans*, that when he came, he would teach them ALL THINGS: And indeed, otherwiſe we muſt look for another which were upon the matter to deny him. When the Spirit ſaith thus to the Churches in the Perſon of Chriſt, *I will lay upon you no greater Burthen than that which you have already: hold faſt till I come*, Rev. 2. Doth he not plainly provide againſt any or other further Miniſtrations, and confirm to the coming of our Lord, what they had already? And this too, in oppoſition to the Doctrine of *Balaam*, *Jezebel*, and the *Nicholaitans*. And conſequently the Doctrines, or Devices of any whatever.

Thus far touching the Knowledg of Jeſus Chriſt, whom God hath ſent to ſave Mankind, by his Death and Reſurrection, to rule them by his Word and Spirit; and in caſe of Rejection, to puniſh them with Eternal Condemnation: This is that great Law-giver, who is able to Save and to Deſtroy. This is he that freed Man from the Yoke of Bondage, and hath eſtabliſhed an eaſie Yoke, even the Law of Liberty; the Law of the Spirit of Life, to make Men free from the Law of Sin and Death. It now remaineth that we proſecute our deſigned Subject, namely, to deſcribe Chriſtianity, with reſpect to the Internal parts thereof, which yet remains to be conſidered. And the firſt Head which occurs is this:

1. Con-

1. *Concerning the denial of our selves in point of fleshly Vanities; or the true Nature of Christian Humility for Sin.*
2. *Concerning our Conformity to Christ in the Spirit of our Mind.*
3. *The Hope and expectation of a Christian, at the appearing of Jesus Christ; together with the comfortable parts of the Inheritance they here partake of by the way.*

And this shall we do, if God permit, partly to help such Christians as are unmindful of that most necessary part of Religion; who as they are a reproach to the form of Godliness, so they profit nothing to themselves by their Profession. And partly to still the Adversaries of the Form of Godliness, under a specious (but most false) pretence to the Power; which operated in Christ and his Faithful Ones, directly opposite to these Mens doings.

CHAP. IV.

Concerning the denial of our selves in point of fleshly Vanities; or the Nature of Christian Humility for Sin.

SECT. I.

SElf-denyal is one of the great things which our Lord Christ held forth to his Followers, both in Life and Doctrine; and that under such an absolute necessity, as that without it none could be his Disciples, *Luke* 9. 23. And knowing perfectly what was in Man in respect of this, as well as in other Enormities; he labours to free him from the captivity of this Corruption, as from that Root from whence his Misery had its Original, and which tends to make it perpetual.

Self, I take to be truly expressed, or described thus: *The Will of Man corrupted, and as such, made the Rule of his Actions.* Whereas God never ordain'd Man's Will to have such Dominion, but alway to be in subordination to Reason, and his Will and Reason to be subordinate to the Will of God revealed to him. Jer. 10. 23. *O Lord, I know that the way of Man is not in himself; it is not in Man that walketh to direct his steps.* And therefore by how much Men are actuated by the impulse of their desires, without regard to the Will of God, or Rational Principles, as regulated by the Will of God; they are so far guilty of that Iniquity, which is censured by the Apostle, *Ephes.* 2. 3. *Among whom also we all had our Conversation, in time past, in the Lusts of our Flesh,* (or of the Mind) *fulfilling the Wills,* θελήμασι, *desideriis, of the Flesh, and of the Mind.* In which state a Man is compared very fitly to a Bullock unaccustomed to the Yoke, *Jer.* 31. To a wild Ass which useth to snuff up the Wind, *Jer.* 2. 24. To a swift Dromedary traversing her ways, *Jer.* 2. 23. as supposing themselves to be Masters of their own ways, saying in effect, Who is Lord over us? And while the Creature is held in this

this corruption or blindneſs of Underſtanding, he cannot ſerve God; *For no Man can ſerve two Maſters*, Matth. 6. 24. A neceſſity therefore there is, that this *Will of Man* be ſubdued, becauſe it produceth nothing to Godward; *God's Children are not born of Fleſh, neither of the Will of Man*, John 1. But of the Will of God; *Of his own Will begat he us*, Jam. 1. 18.

Now the Deſign of Chriſt in eſtabliſhing Chriſtianity, being to deſtroy this corrupt Principle, the *depraved Will of Man*, and to advance the Will of God, to be done on Earth as it is in Heaven; we ſhall therefore endeavour to ſet forth the Work of *Self-denial* in its gradual and particular Operations:

1. *Powerful conviction of Sin, and Man's wretchedneſs on that account.*
2. *An awful conſideration of God's Majeſty and Juſtice.*
3. *Due obſervation of the patience of God in waiting to be gracious.*
4. *True ſenſe and ſorrow of heart for Sin, as committed againſt a gracious God.*
5. *Hatred againſt Sin in the very firſt thoughts or motions of it.*
6. *Humble confeſſion to God, and application to him for mercy.*
7. *Solemn reſolutions henceforth to become ſubject to the Will of God.*

The opening of which Particulars will (I conceive) comprehend, whatſoever is generally to be found in Chriſtian Men, (when becoming ſuch) with reſpect to the Internal, or inward part of Self-denial, which is our preſent undertaking; referring what is concomitant thereto, in point of further actual Obedience, to its proper place, when we come to ſpeak of the External parts of Chriſtian Religion.

Sect. II.

Of the Powerful conviction of Sin, and a ſenſe of the wretchedneſs of Sinners upon the account of Sin.

For the better attaining to a powerful conviction of Sin, and a ſenſe of Man's wretchedneſs by reaſon of Sin, it is neceſſary to underſtand the general ſtate of Tranſgreſſion into which Mankind is involved; concerning which we find the Scripture giving this Teſtimony, *That all have ſinned, and come ſhort of the Glory of God*, Rom. 3. 23. *And that by one Man Sin entred into the World,——for that all have ſinned*, Rom. 5. 12. And that *the whole World lieth in Wickedneſs*, 1 John 5. 19. Which is alſo evident by common experience, every Nation being greatly corrupted, through the abounding of Iniquity; and the univerſality of the ways of Sin doth evince the ſame, none being free from Mortality, and the Calamities of Mankind: ſo that the Apoſtle might well ſay, That both Jew and Gentile are proved to be under Sin.

The Sin of Mankind is either *Original* or *Actual*. The firſt is come upon all, even the very Infant State of Mankind lie under it; of whom that ſaying is true, *Rom.* 5. *They have not ſinned after the ſimilitude of*

Adam's Tranſgreſſion. Yet Death reigning over them, proves the Tranſgreſſion of *Adam* to be upon them. This is that Root Sin, called *the Sin of the World*, John 1. 29. whereof none are free. Nor is it convenient to extenuate or leſſen this Sin, either in its nature, or the puniſhment it brings with it; It being indeed the *filum certiſſimum*, or leading Thred to all other Iniquities, Mankind being hereby corrupt, *ab origine*, and wholly deprived of the Glory of God, without the intervening Mercy of a Saviour. And hence we find *David*, when complaining of his ſinful State, looks back to his corrupt Original, *Pſal.* 51. 5. *Behold, I was ſhapen in Iniquity, and in Sin did my Mother conceive me.* Knowing (as *Job* ſaith) none can bring a clean thing out of an unclean thing. So that they are not to be deſpiſed, who ſay, That in our humiliation for Sin, we ought to bewail this our ſinful Original among the reſt of our Iniquities; which hath been to *Adam*'s Poſterity, like the Sin of Traitors, which bringeth with it corruption of Blood to their Off-ſpring, for which they muſt bear the ſhame of ſuch Tranſgreſſions. How do we find that the Sin of Progenitors was wont to be lamented by their Off-ſpring among the *Iſraelites*, Lam. 5. 7. And is there not the ſame reaſon that *Adam*'s Children ſhould do the like, as being ſenſible of the evil Conſequences thereof? We alſo may ſay, Our Father hath ſinned, and we have born his Iniquity.

2. To bring Men to a powerful Conviction, and ſo to Converſion, the knowledg of our Perſonal Offences is by all means eſpecially neceſſary, which are aggravated according to the Circumſtances we lie under, in reſpect of the means which we have to know and to avoid Sin; and therefore thoſe who follow ſinful Courſes, where the Law of God or his Goſpel is publiſhed, from time to time, and may be conſulted with at their pleaſure; who have the Records, or Holy Writings of God by them, muſt needs be very greatly guilty before God, not only for doing what he hath forbidden, and omitting what he hath commanded, but for that theſe Sins are committed with an high hand. John 9. 41. *If ye were blind, ye ſhould have no Sin; but now ye ſay ye ſee, therefore your Sin remaineth.* John 15. 24. *If I had not done among them the Works which none other Man did, they had not had Sin; but now have they both ſeen, and hated both me and my Father.*

And though our Saviour here, ſay the Jews, had not had Sin, *&c.* It is certainly to be underſtood, *not in that reſpect* in which now they were guilty. For when he elſe-where teacheth, that it ſhall be more tollerable for *Sodom* and *Gomorrah*, than for the Cities of *Iſrael*, where his mighty Works were done; yet he doth not thereby acquit *Sodom*, in the day of Judgment, from moſt juſt condemnation: For though they had not ſo great means as *Chorazin* and *Bethſaida* had, yet they had means ſufficient to leave them without excuſe; and among other helps, common to Mankind in general, as the mighty Works of Creation, common Providence, the Principles of Reaſon, or the Law of Conſcience, *&c.* they had this additional advantage of Righteous *Lot* his living among them; who alſo ſhewed them the way of Righteouſneſs; all which muſt needs render them even ſelf-condemned, when God ſhall judg Men in Righteouſneſs.

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It is evident therefore, that as the plenitude of means to see and avoid Sin, doth greatly aggravate the Sins of those who abuse such favours: so neither shall those escape whose Advantages are less, because all have that which is this way sufficient; as is well observed by Mr. *J. Calvin*, according to Mr. *J. Goodwin*'s quotation of him, which I will here insert, and then proceed to shew the nature of that powerful Conviction of Sin, which is attended with Conversion.

After that Adam *was left in such confusion, he was fruitful in his cursed Seed, to bring forth a Generation like unto him; that is to say, vicious, perverse, corrupted; void and destitute of all Good, rich and abounding in Evil. Nevertheless the Lord of his Mercy, who doth not only love, but is himself Love and Charity,——giveth them time and leasure to return unto him, and set themselves to that Obedience from which they had strayed: And though ——suffering them to go after the desires and wishes of their Lusts, without Laws, without Government, without any correction by his Word: yet he hath given them warnings enough, which might have incited them to seek, taste and find him,——and do him homage according to the dignity of a Lord so good, so powerful, so wise, and eternal.*

SECT. III.

Awful consideration of the Majesty, Justice, and Goodness of God.

Powerful Conviction of Sin, which leads to Salvation, takes its beginning, and is carried on by the help of due consideration, of the Majesty, Justice, and Goodness of God. To which purpose the Lord calleth upon the Wicked, *Psal.* 50. 22. after this majestick manner, *Consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver you.* The Prophet *Habakkuk*, upon contemplation of the Majesty of the Works of God, shews the Effect it produceth; *Chap.* 3. 16. *When I heard, my Belly trembled: my Lips quivered at the Voice; rottenness entered into my Bones, and I trembled in my self, that I might rest in the day of trouble: When he cometh up unto the People, he will invade them with his Troops.* Here we are moved to consider the Majesty and Justice of God, from the observation of what he did to his implacable Enemies of old time, and thence to learn, that he will certainly punish Iniquity: Yea, how often are the Children of Men stirred up to consider what God did to *Pharaoh, Baalam*, the *Egyptians*, and the *Midianites*, that so they might beware of provoking the Eyes of his Jealousie, by sinning against him. Yea, and from these his proceedings with Sinners, is his Righteousness understood, as we read, *Micah* 6. 5.

It is the Son that *considereth*, which turneth from the sinful way, *Ezek.* 18. 28. whilst the careless and forgetful Fools *consider not that they do evil*, Eccles. 5. 1. When God would convict *Israel* of Sin, he doth it by provoking them to consider their ways, and his Judgments that were upon them for Sin, *Hag.* 1. 5, *&c.* He that doth not consider that God, in whose Power is the Breath of his Nostrils, will never turn to him, but flatters himself with a perswasion, that God is *such an one as himself*, Psal. 50. 20.

50. 20. Or elſe, that their doings are not very ill, though never ſo wicked, *Mal.* 4. 13. *What, have we ſpoken ſo much againſt thee?* But contrariwiſe the conſiderate Soul cryeth out, *Againſt thee, thee only have I ſinned, and done this evil in thy ſight,* Pſal. 51. 4. Certainly, the want of Conſideration ſtaves off Conviction, and makes Men give their Souls wicked counſel; as may be ſeen, *Luke* 12. 19. *Soul, take thine eaſe, eat, drink, and be merry:* Which may provoke God in juſtice, even at that very time, to take away their Souls. Let Men therefore conſider the ſeverity of God, who (however they flatter themſelves) hath ſaid, *I will reprove thee, and ſet thy Sins in order before thee.* And again, *God ſhall wound the Head of his Enemies, and the hairy ſcalp of ſuch an one as goeth on ſtill in his Treſpaſſes,* Pſal. 68. 21. Let us therefore behold, and conſider the goodneſs and ſeverity of God; his ſeverity to them that fell from him, his goodneſs to them that continue in his goodneſs; otherwiſe they muſt know a time of cutting off.

The conſideration of the brevity of our Life, is a ſtrong motive to Conviction; and hence God himſelf breatheth forth theſe Expreſſions, *O that they were wiſe, that they would conſider their latter end,* Deut. 32. 29. That *David* might know how frail (infirm and weak) he was, prays that *God would make him to know his end, and the meaſure of his days,* Pſal. 39. 4. It is in vain for any to hope for Remiſſion of Sin, who have not been convicted of, and humbled for it in this World; for when our Saviour ſaith, *Except ye repent, ye ſhall all periſh,* Luke 13. 3. He points us to a Work which we muſt paſs through before our end come.

The moſt important Motive to this powerful and effectual Conviction whereof we ſpeak, is that unſpeakable Goodneſs of God manifeſted in Chriſt. For how canſt thou ſee the condeſcenſion of thy God to ſend his Son to die for thee, and thou not conſider what manner of Love this is? Shall God ſtretch out his hand all the day long, and wilt thou not regard it? Doth he beſeech thee to be reconciled to him, and wilt thou not obſerve him to comply with ſuch tenders? 2 *Cor.* 5. 20. Wilt thou harden ſtill thy impenitent Heart, and ſo treaſure up to thy ſelf Wrath againſt the Day of Wrath? *Rom.* 1. O fooliſh People and unwiſe, do ye thus requite the Lord? Is not He thy Father that hath bought thee? *&c.* Conſider therefore how great things he hath done for you, *Deut.* 32. 6. 1 *Sam.* 12. 24.

SECT. IV.

Of the great patience of God in waiting to be gracious to Sinners.

We are taught by the Apoſtle, *Rom.* 2. 4. that it is the *Goodneſs and Forbearance, or Long-ſuffering* of God, that leads Sinners to Repentance; that is, God deſigns to overcome them at the laſt this way. Thus he dealt with the old World, *Gen.* 6. 3. giving them time, or ſpace of Repentance, but they abuſed his patience, and repented not. Thus he dealt with his Ancient People, ſuffering their manners in the Wilderneſs, *Acts* 13. 18. ἐτροφοφόρησεν, as a Nurſe her Children; yet they were over-

thrown in the Wilderneſs, 1 *Cor.* 10. But the *Ninevites* improved the Patience of God unto Repentance; and ſurely ſuch as conſider it, will do the ſame. For what can more oblige a Sinner, than to conſider his manifold Provocations, wherewith he hath provoked the Lord the many Days, and Years, wherein he hath made himſelf obnoxious to the Wrath of God, and yet he is ſpared? and God is ſpeaking ſtill with this gracious Voice, *Jer.* 14. 27. *Wilt thou not be made clean? when will it once be?* A like heart-breaking paſſage we have, *Jer.* 2. 32. *My People have forgotten me days without number.* The Lord would hereby inform Sinners that he waits, and thinks the time long ere they return to him.

That Parable of our Saviour, *Mat.* 2. 36, 37. ſets forth to the Life, the Patience of the Almighty. He ſends once, and again, but his Requeſt is denied, and his Meſſengers beaten and ſlain; yet his Patience is extended: He will ſend his *only Son*, if peradventure Sinners will yet be intreated. What Patience like to this? The Majeſty of God being conſidered on the one hand, and the vileneſs of the Sinner on the other. Our Bleſſed Saviour, who is God over all, bleſſed for ever, hath ſhewed forth ſuch Patience in order to Sinners Converſion; that who ever contemplates it aright, will even be confounded, and broken as it were in pieces, to conſider the *Maledicta* and *Maleſacta*, the ill Words, and ill Deeds, which he bore on this account. Yea, even now he ſuffereth with great Patience, the Emnitious Sinner, who, like *Saul*, breaths forth Perſecutions and Blaſphemies againſt him; and whilſt he might deſtroy them, gently beſpeaks them thus: *Saul, Saul, why perſecuteſt thou me?* This, this was that, which led one Sinner, a chief Sinner, unto Repentance; and doubtleſs, will effect the ſame bleſſed Work, where ſuch his Gracious forbearance is conſidered, as the Apoſtle witneſſeth, 1 *Tim.* 1. 16. *Howbeit, for this cauſe I obtained Mercy, that in me Jeſus Chriſt firſt might ſhew forth all Long-ſuffering, for a Pattern to them which ſhould hereafter believe to Life everlaſting.* True it is, incorrigible Sinners do abuſe all the Patience of God, who though he waits that he may be Gracious, as *Iſa.* 30. 18. yet do they wretchedly fulfil the ſaying, *Iſa.* 26. 10. *Let favour be ſhewed to the Wicked, yet will he not learn Righteouſneſs; in the Land of uprightneſs will he deal unjuſtly, and will not behold the Majeſty of the Lord.* And again, *Eccleſ.* 8. 11. *Becauſe Sentence againſt an evil work is not executed ſpeedily, therefore the hearts of the Sons of Men are fully ſet in them to do evil.* Thus, though it be moſt certain, that the Long-ſuffering of God to us-ward, is an evidence that he *is not willing that any ſhould periſh, but that by this means they ſhould come to Repentance, and to the knowledg of the Truth, and be ſaved*, 2 Pet. 3. 9. Yet do they turn this Grace into wantonneſs, diſpiſing the riches of his Goodneſs, not conſidering that the forbearance of God ſhould lead them to Repentance. Howbeit, this Grace is not in vain, but effectual upon the ſerious Soul: *Pſal.* 86. 15. *But thou, O Lord, art a God full of Compaſſion, and Gracious, Long-ſuffering, and plenteous in Mercy and Truth; O turn unto me, and have mercy upon me: Give thy ſtrength unto thy Servant, and ſave the Son of thy Handmaid.*

SECT. V.

Of true sence and sorrow for Sin, as committed against a Gracious God.

To see Sin to be exceeding sinful, is an excellent Introduction to Christianity, and so necessary, that the Internal part thereof is not rightly founded without it. Hence, *Rom.* 7. 13. this we learn, That God's powerful manifestation of Himself to the Consciences of Men, when he reveals the dreadful Nature and Effects thereof, is, *that Sin might appear working Death*; that so by his *Command*, Sin might appear *exceeding sinful*, testifying that *in the filthiness thereof there is lewdness*; Ezek. 24. 13. yea, many aggravations, but above all that, it is committed against that God from whom we receive Life, and Breath, and all good things. The thoughts of this broke the Heart of *David*, more than all the aggravations of his sin, in the case of *Uriah* (which yet were very dreadful) *Psal.* 51. 4. *Against Thee, Thee only have I sinned, and done this evil in thy sight.* Hence he crieth out, *Psal.* 38. 5. *My Wounds stink and are corrupt, because of my foolishness; there is no soundness in my flesh, because of my sin,* — *for my Loyns are filled with a loathsome Disease, and there is no soundness in my Flesh.* All which proceeded from the *Arrows of the Almighty* (as he speaks *ver.* 4.) which are those powerful Convictions that the Law worketh, when by it Sin is revived, or made to shew its strength, *Rom.* 7. And herein is that saying verified, *The Law worketh Wrath*; and causeth the Sinner to cry out, *O wretched Man that I am, who shall deliver me from the body of this Death*, Rom. 7. 24. This sense of Sin is expressed by the pricking of the Heart, *Acts* 2. 38. which proceeds from that word, which is sharper than any two-edged Sword, because it is a Revealer of the thoughts and intents of the Heart, *Heb.* 4. 12. The very secret evils committed long ago and forgotten, are now set before the Sinner; as *Job* speaks, *Job* 13. 26. *Thou makest me possess the sins of my youth*: Yea, as witnesseth another, *Psal.* 90. 8. Mens *secret sins are set in the light of his Countenance.* Upon this followeth a Godly sorrow, *Jer.* 31. 19. *After I was instructed, I repented* (*saith* Ephraim) *I smote upon my Thigh, I was ashamed; yea, even confounded*, &c. Of this Matter speaketh *David* most feelingly, *Psal.* 77. 2, 3, 4. *In the day of my trouble, I sought the Lord; my Sore ran in the night, and ceased not; my Soul refused to be comforted. I remembred God, and was troubled, I complained and my Spirit was overwhelmed; thou holdest mine Eyes waking, I am so troubled I cannot speak.* With which agrees the experience of the most inward Christian, in the time of his Conversion, who is rather struck with astonishment in the consideration of his Miserable Estate, than filled with Words: Whose way is now to mourn in secret, to search with all diligence into his ways and doings in Times past, and in the bitterness of his Soul to pour out his Complaints before the God of Heaven; watching as one that watcheth for the Morning Light, till the Lord have Mercy upon him, without which he apprehends he is for ever lost, *Psal.* 130. 5, 6.

SECT.

Sect. VI.

Of hatred againſt Sin, in the very thought, or firſt motions to it.

When Godly Sorrow hath thus placed it ſelf in the heart of a Sinner, Satan then enraged, would have him ſwallowed up, and to that purpoſe taking occaſion by the Law, ſtirreth up all manner of concupiſcence in his Soul, *Rom.* 7. 8. ſo that he might weary him of that Travel after the New Birth, and reduce him to his old repoſe in his Iniquities; but God who hath his Eye over his poor Creatures, turns this to Good, and makes the Soul by this fall into a great hatred of Sin, and an irreconcilable indignation againſt it; *Rom.* 7. 15. *What I hate, that do I,* is the ſad complaint of ſuch a Sinner. Of this holy indignation againſt Sin, we read, 2 *Cor.* 7. 11. *For behold, this ſelf ſame thing that ye ſorrowed after a Godly ſort, what carefulneſs it wrought in you; yea, what clearing of your ſelves; yea, what indignation; yea, what zeal; yea, what revenge,* &c. And now is that Counſel of the Lord, *Pſal.* 97. 10. very acceptable; *Ye that love the Lord, hate evil.* And *Davids* experience is now underſtood, who ſaith, *I hate vain Thoughts, I hate and abhor Lying: I hate every falſe Way,* Pſal. 119. And this Chriſtian Vertue is the moſt potent againſt the ſins, wherein the Sinner hath the moſt offended, *Pſal.* 101. 3. *I will ſet no wicked thing before mine Eyes, I hate the ſins of them that turn aſide; there ſhall no ſuch thing cleave to me.* This had been his own great Treſpaſs, who thus ſpeaketh, in that dreadful caſe of *Uriah*; and is the great object of his diſlike, it being ever before him; as he ſaith, *Pſal.* 51. 3. So the ſacred Apoſtle, more nauſeates his Sin in perſecuting the Church of God, than any thing, 1 *Cor.* 15. 9.

This hatred of Sin ſtandeth eſpecially in two things. 1. In flying from it, as from the moſt dangerous thing in the World, 2 *Tim.* 2. 22. *Flee youthful Luſts.* 1 Cor. 6. 18. *Flee Fornication. Every ſin that a Man doth, is without the Body; he that committeth Fornication, ſinneth againſt his own Body.* 1 Pet. 3. 11. *Eſchew evil.* Epheſ. 5. 3, 4. *But Fornication, and all Uncleanneſs, or Covetouſneſs, let it not be named among you; neither Filthineſs nor fooliſh Talking, nor Jeſting, which are not convenient.*

Secondly, In doing all we can to deſtroy Sin, both in our ſelves and others. And here we muſt bear a free Teſtimony againſt it upon all due occaſions, as our Place and Capacity repuires. For thus doth God himſelf ſhew his hatred againſt Sin by detecting, or making diſcoveries of it. And this hath been the work of the Righteons, who as they reproved, ſo their righteous Souls were vexed from day to day, with the unlawful deeds of evil Men, 2 *Pet.* 2. 7, 8. A true hatred of Sin, will eſpecially lead us to mortifie, crucifie, or kill it; as *Paul*, 1 *Cor.* 9. *I beat down my Body, I bring it in ſubjection.* And as he did thus for himſelf, he endeavoured to do the like, or at leaſt to ſee the like done by others, labouring always to turn Men from Darkneſs to Light, and from the power of Satan unto God; *Having in a readineſs, to revenge all diſobedience,* 2 Cor. 10. 6. *And to bring into ſubjection every thought, to the obedience of Chriſt,* ver. 5.

Sect.

SECT. VII.

Of humble confeſſion to God, and application to him for Mercy.

One of the moſt ſure evidences of the reality of the Work of Grace, as it reſpects the internal part of Chriſtianity, is the deportment of the Sinner between God and his own Soul, in point of *Humiliation*, *Confeſſion*, and *Supplication*; and where it is ſo, there it is thus. All high thoughts of a Mans ſelf are laid aſide, he now conſults not his Parentage, he glorieth not in the Honour of this World; his noble Extraction ſignifies little. If his Father was honourable in Vertue, he is aſhamed he ſhould have ſo vile a Son: If his Father was Vitious, he laments his Pedigree, and moſt of all, that he hath troden the ſame vitious ſteps. When God would humble *Iſrael*, he tells them their *Father* was an *Amorite*, their *Mother* an *Hittite*, *Ezek.* 16.3. When *Iſrael* would humble themſelves, they ſay, *We have ſinned with our Fathers, we have committed Iniquity, we have done wickedly; our Fathers underſtood not*, &c. Pſal. 106. 6,7. But moſt of all, he layeth himſelf in the Duſt, as having the largeſt Bill againſt himſelf. Thus *David*, Pſal. 32. 5. *I acknowledg mine iniquity unto Thee, and my ſin have I not hid; I ſaid, I will confeſs my tranſgreſſions unto the Lord: And he forgave the iniquity of my ſin.* Here we find forgiveneſs of Sin, upon confeſſion of Sin; an Evangelical Grace; 1 *John* 1.9. *If we confeſs our ſins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Iniquity.* Our Saviour ſetteth forth the nature of a true Convert, in this point, *Luke* 15. in the Parable of the Prodigal, who upon his return to his Father, comes with this humble Confeſſion: *Father, I have ſinned againſt Heaven and againſt thee, I am not worthy to be called thy Son, make me as one of thy hired Servants.* Under this Speech is ſet forth the condition of every true Chriſtian, whoſe Heart is rightly touched with the ſenſe of his Iniquity. Yea, ſurely the Soul is ever thus humbling it ſelf before God, it can hardly think it ever layeth it ſelf low enough. The words of the Prophet, *Prov.* 30.2. are conſiderable to this purpoſe: *Surely, I am more bruti∫h than any Man, and have not the underſtanding of a Man in me.* It is doubtleſs the nature of true Grace, to abaſe the Sinner before the Lord exceedingly. Hence the Apoſtle crys out, *Depart from me, for I am a ſinful Man, O Lord*, Luke 5. 8. As if he ſhould ſay, Lord, I am not fit to come where thou art, I am ſo vile; and ſo the pious *Centurion*, *I am not worthy thou ſhouldſt come under my Roof.* Nor is this the frame of a Chriſtian only in the time of his Converſion, but it remains with him from time to time, finding ſtill occaſions of Humiliation; not only from the remembrance of former, but alſo from the experience of his daily Infirmities, to proſtrate his Soul before the Lord, *Lam.* 3. 19, 20, 21. and *Rom.* 7. *I find then a Law* (ſaith the Apoſtle) *that when* I *would do good, evil is preſent with me; for* I *delight in the Law of God after the inner Man, but* I *ſee another Law in my Members warring againſt the Law of my Mind.*

As

As the truly regenerate Man is deeply humbled before God, and made to acknowledg his Deeds, *Acts* 19. 18. So he is exceeding much devoted to the Lord in Prayer, especially private Prayer, which he can better perform with sighs and groans, than with words; and yet sometimes finds enlargement to pour forth his Soul in fervent Expressions to his Heavenly Father; who hath great delight in the Prayer of the Upright. In the 88 *Psalm*, we have an abridgment of those sorrowful Complaints, and fervent Desires, which are wont to proceed from the Faithful Children of God, whose Cries go up to him night and day. As also testifieth our Saviour, who informs us that the Elect do cry unto God *day and night*; And to encourage this Work so acceptable to God, puts forth a Parable, *Luke* 18. 1. teaching Men *to pray always, and not to faint*. In these Heart-Prayers, or secret Devotions (for as yet the New-born Christian can do little openly) great is the communion such Souls have with God in Spirit: great also is the submission of such Souls to God, for they being truly humbled, do bear the rebukes of the Almighty with great content; their *uncircumcised Hearts being now humbled, they bear the punishment of their Iniquity*, as we read *Levit.* 26. 41. Yea, they taste the words of the Prophet, *Mich.* 7. 9. *I will bear the indignation of the Lord, because I have sinned against him,——He will bring me forth to the Light, I shall behold his Righteousness.* These are the Souls who justifie God in all Fatherly Corrections, as being merciful beyond their desert; who punisheth much less than our Iniquities deserve. If the Lord hide himself, they pursue him with Supplications; if he manifest himself to them, they pray for the continuation of such favours. Thus they *continue in Prayer, and watch in the same with thanksgiving*, Col. 4. 2.

SECT. VIII.

Of the Resolves of duly-humbled Souls.

Holy and hearty Prayers to God, seldom go without some solemn Vows, or Expressions, of Holy Resolutions and Purposes, to be at the dispose of that God to whom such Prayer is only due. And because the sum of all we can purpose or resolve, is to cleave unto the Lord; so the regenerate Soul doth most ardently adhere to him, as *Cant.* 1. 4. *Draw me, we will run after thee,——We will remember thy Love more than Wine; the Upright love thee.* They are in relation to Christ, resolved as *Ruth* to *Naomi*, Ruth 1. 16, 17. even to follow him in *life and death*. And as for Sin, O how great is the purpose of their Hearts to have no more to do with it. Plal. 17. 3. *Thou hast proved my heart, thou hast visited me in the night, thou hast tried me, and shalt find nothing; I have purposed my mouth shall not transgress.* When *David* was in trouble, his Prayers and Promises went together, *Psal.* 66. 13, 14. And so they did in the case of *Jacob*, Gen. 28. 20, 21, 22. and like faithful Men they performed their Promises when their Prayer was answered. Surely when God healeth the backslidings of poor Creatures, and gives some taste of his Grace, then are they ready to say with *Ephraim, What have I to do any more with Idols?*

Aſſur ſhall not ſave us, we will not ride upon Horſes, neither will we ſay to the works of our hands, Ye are our Gods; for in Thee the Fatherleſs findeth mercy, Hoſea 14. 3, 8. And now the great deſire of the Heart is, that the enlightned Soul may no longer live to himſelf, but to him that died for him, and roſe again; and thus conforming themſelves to the Exhortation, *Acts* 11. 23. *With purpoſe of Heart to cleave unto the Lord:* ſeriouſly recogitating the vanity of their former ways, they *turn their feet unto the Teſtimonies of the Lord*, Pſal. 119. 59.

Now as in the former Chapters we have endeavoured to ſet forth the Knowledg of God, and Jeſus Chriſt whom he hath ſent, and therewithal ſhewed the nature of true Faith, as by it we are made partakers of the Righteouſneſs of God, and juſtified from all things from which we could not be juſtified by the Law. So in this Chapter, the ſum of what we have ſaid, is to ſhew the nature of true Repentance unto Life, which is one of the great Bleſſings of the Goſpel of God, and was even ſo from the beginning. For the Law never did, neither ever could give ſuch Repentance unto Men; but being not the miniſtration of Faith, it worketh Wrath, and leaves Men under condemnation, as we have ſhewed: For if *there had been a Law given which could have given Life, verily Righteouſneſs ſhould have been by the Law*, Gal. 3. 21. Now, foraſmuch as this Mercy of Repentance unto Life, hath in all Ages been granted unto Men: It is thence evident, that the bleſſed Effect of the Goſpel hath been granted to Sinners in all Ages, but more clearly revealed to us in theſe laſt times; let us therefore give all diligence to bring forth *Fruit meet for ſuch Repentance*; leſt at the laſt it be ſuch as ought to be repented of. It is Godly Sorrow that worketh Repentance unto Salvation. A truly contrite Heart becomes a Chriſtian well, even in his progreſs in the ways of Chriſtianity; becauſe he hath need to pray daily for the forgiveneſs of thoſe Treſpaſſes, which by humane frailty he falleth into. Goſpel-Repentance being granted us as a ſtate of Humiliation, admits of more exactneſs on our part, as well as other Graces; for who can ſay, There is nothing of Corruption yet unſubdued? And if not, Doth it not call for Humiliation, in order to its effectual purgation? certainly it doth.

CHAP.

CHAP. V.

Treateth of a Christian Man's Conformity to Christ, in the Spirit of his Mind.

SECT. I.

WHen once the Regenerate Man hath put off the Body of the Sins of the Flesh, by the Circumcision of Christ, made without hands, *Col.* 2. 11. Then followeth that great and glorious Work, of *putting on the New Man, which after God is created in Righteousness and true Holiness, after the Image of him that created him.* Which standeth chiefly in being renewed in the Spirit of our Mind, *Ephes.* 4. 22, 23, 24. which we shall endeavour to demonstrate, by considering,

1. *The light esteem our Saviour had of earthly Things; and how his People are therein to follow him.*
2. *What great esteem he had of Heavenly Things; and how we are to follow him therein.*
3. *His patience in all manner of Sufferings; and how therein we ought to follow his steps.*

And first of the First.

It is most certain, that scarce any thing is so great an Enemy to Religion, as the love of Earthly Things; against which our Saviour bent himself, both by Example and Doctrine, that he might draw his Followers from that which is the *bane* of Religion.

1. By his Example: Though he was Lord of all, yet was he pleased to come into the World in as mean an equipage as the poorest (saving that he was born of a Kingly Stock) being brought forth in a Stable, and laid in a Manger. So greatly did he contemn the Glory and Riches of this World, that when he appeared in the World to propagate his Heavenly Doctrine, he consorted himself with the poorest of the People, taking his chief Servants out of them. Nor had he whereon to lay his Head, but was often relieved by the Alms of others; and this he did not of necessity, but willingly. And here must the Regenerate Man learn to follow Christ; that is, he must get above all Earthly Enjoyments; he must *let this mind be in him, which was also in Christ Jesus*, Ephes. 2. 5. who thus humbled himself for our Example.

2. The same we learn from his Blessed Doctrine, providing in his first Sermon against Earthly-mindedness, that being the thing which the Gentiles seek after; provoking his Followers to learn, by the common Acts of God's Providence, to be without carefulness, in respect of Food and Rayment; at least so as that our Cares that way, should not impede our seeking, above all things, *the Kingdom of God and his Righteousness*; pronouncing the state of them that not only trust in Riches, but such as have

have Riches, to be very dangerous, *Mark* 10. 20, *&c.* Christians are compared to *Pilgrims* and Strangers upon the Earth, on purpose to take them off from the love of present things, without which they can never be conformed to Christ; for *if any Man love this World, the Love of God is not in him*, 1 John 2. 15.

It is therefore a vain and foolish thing for Earthly-minded Men, in what Form of Religion soever, to flatter themselves that they are Christians, shall go to Heaven, *&c.* when our Saviour makes it next to an impossibility. It is a remarkable passage, *Luke* 7. 22. *And to the Poor the Gospel is preached:* As if our Lord should say, My Business is very little with Rich Men, my Doctrine is little acceptable unto them, 'tis in a manner but lost labour to preach the Gospel to them; they have their Portion in this World, they will none of me. How dreadful is that Voice, *Jam.* 5. 1, 2, 3. *Go to now ye Rich Men, weep and howl for your miseries that shall come upon you. Your Riches are corrupted, and your Garments Moth-eaten. Your Gold and Silver is cankred; and the rust of them shall be a Witness against you, and shall eat your Flesh as it were Fire; ye have heaped Treasure together for the last Days.* Surely the thoughts of this might cause Men to tremble, who trust in uncertain Riches, and are not rich towards God. *Let your conversation be without Covetousness*, is a great Exhortation, *Heb.* 13. 5. *and be content with such things as you have*; and to inforce this, a Promise follows, *for he hath said, I will never leave thee, nor forsake thee.* The true Christian rests upon this, knowing, That *they that will be Rich, fall into temptations and a snare, and into many foolish and hurtful Lusts, which drown Men in Perdition and Destruction*, 1 Tim. 6. 9. Let the serious Christian consider, that in the Doctrine of Jesus, there is scarce any thing more pressed than this, That Men beware of the things of this World, so as to set the Affection upon them, for a Man's *Life consisteth not in the abundance of the things which he possesseth.* The true Christian that is conformed to Christ in the Spirit of his Mind, prayeth on this wise, *Give us this day our daily Bread*; Or he is like *Agur*, *Give me neither Poverty nor Riches,—feed me with Food convenient for me*, Prov. 30. 8. In a word, He that will rightly put on the New Man, that will put on the Lord Jesus, must do it without making provision for the Flesh, to fulfil the Lusts thereof, *Rom.* 13. 14. I have read of one of the Ancients, who being asked, *What Vertue makes a Man most acceptable to our Saviour?* He answered with much affection, *That it is Poverty; and that Poverty is the way to Salvation, the Nurse of Humility, the Root of Perfection, and hath many hidden Fruits and Commodities known to very few.* Now though this Passage may be something *hyperbolical*, yet much truth lieth in it: For what was, or what is the cause, why so few rich and noble Personages receive the Gospel, whilst many of the poorer sort did, and do still receive it? Is it not only this, The one is Rich, the other Poor? There can no other thing be assigned but meerly this; for set aside this, and the advantage generally lyeth on their part in many respects. Let therefore that Exhortation, *Col.* 3. 2. be acceptable to all Men, *Set your Affections on things above, and not on things on the Earth.* For it were better for thee to cast all thy

Jerom. Plat. *Necess. Relig. State.*

Riches

Riches into the Sea, then that thou for thy love thereto ſhouldſt be caſt into Hell. Remember, it is our Saviour that ſaith, no Man can ſerve two Maſters, ye cannot ſerve God and *Mammon*, *Mat.* 6. 24. Let us therefore *love the Lord our God, and him let us ſerve.*

The Apoſtle informs us, *That he that is joyned to Chriſt, is one Spirit*, 1 Cor. 6. 17. And where this Union is effectually made, it cannot be but the things of the World are contemned: Witneſs the ſame Apoſtle, *Phil.* 3. 7, 8. *But what things were gain to me, them I counted but loſs for Chriſt. Yea doubtleſs, and I count all things loſs, for the excellency of the Knowledg of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things, and count them but dung, that I may win Chriſt.* Sure, this is the Man, the Chriſtian Man, whoſe Pattern we ought to follow, yea, muſt follow, if we intend to be accepted of Chriſt; who ſaith, *He that loveth his own life more than Chriſt, is not worthy of him.* St. *Paul* did not only contemn Riches, but the Honours of the World alſo, which is uſually a companion with Riches: And here the true Chriſtian muſt learn the Mind of Chriſt, to condeſcend to Men of low Eſtate, and not to mind high things. Here the *Brother of high Degree is taught to rejoyce that he is Abaſed, and the Brother of low Degree in that he is Exalted*, James 1. 9, 10. The Law of Chriſtianity making them equal as Chriſtians, and yet preſerves their different Qualities, or Degrees, as Men: 1 *Cor.* 7. 20. *Let every Man abide in the ſame Calling, wherein he was called, walking with God.*

Sect. II.

What great eſteem Chriſt had of Heavenly things, and how his People are to follow him therein.

Heavenly things admit of a twofold Conſideration, either theſe that are Practical in this World; or thoſe that reſpect the Inheritance of the Saints to all Eternity. The latter we ſhall have occaſion to ſpeak of in the next Chapter, the former now falls under our Conſideration; concerning which, we find our Bleſſed Saviour wholly devoted thereunto, according to the Propheſie which went before of him, *Pſal.* 69. 9. *The zeal of thine Houſe hath eaten me up.* And again, I *delight to do thy Will, O God; yea, thy Law is within my Heart. I have preached Righteouſneſs in the great Congregation: Lo, I have not refrained my Lips, O Lord, thou knoweſt. I have not hid thy Righteouſneſs within my Heart, I have declared thy Faithfulneſs, and thy Salvation: I have not concealed thy loving Kindneſs, and thy Truth from the great Congregation*, Pſal. 4. 8, 9, 10. Thus we find the Lord Chriſt greatly affected with the Work of God, even conſumed as it were to perform it, inſomuch that he eſteemed it more than his material Food, *John* 4. 34. *My Meat and Drink* (ſaith he) *is to do the Will of Him that ſent me, and to finiſh his Work.* Another Inſtance we have of his great forwardneſs to fulfil the Will of God in the caſe of Baptiſm, travelling in order thereunto from *Galilee* to *Jordan*, which was a conſiderable Journey; and preſſeth to have it done ſpeedily, with a *ſuffer it to be ſo now; for thus it becometh us to fulfil all Righteouſneſs*, Mat.

3. 15. A most excellent Example he was in taking hold of Time to do his Fathers Will, *John* 9. 4. *I must work the Work of Him that sent me, while it is Day, the Night cometh when no man can work.* Now let us try, and we shall find that the truly Regenerate Man laboureth to follow Christ in these things, even step by step, as fast as may be; for now nothing is so delightful, as to be concern'd in the Work of God. *David* saith, *A Day in the Lord's Courts, is better than a thousand; to be a Doorkeeper there; is better than to dwell in the Tents of Wickedness. The blessed Mans delight is in the Law of the Lord, and in that Law doth he exercise himself Day and Night,* Psal. 1. 1, 2. And *David rejoyced at the Word of God,* as one that *findeth great spoils,* Psal. 119. 16. Yea, he saith, *My zeal hath consumed me, because mine Enemies have forgotten thy words,* ver. 139. Expressing the greatness of his affection to the Law of God, *Ver.* 97. *O how love I thy Law! it is my Meditation all the day.* Yea, he had taken these Testimonies *as an Heritage for ever;* and they were the *rejoycing of his Heart.* And what was *David's* temper herein, ought to be, yea, and is doubtless in good measure the Temper and Spirit of all the Faithful Children of God: Who having seen the Beauty of the Lord in his Temple, desire to be often so in his Presence, *Psal.* 27. 4.

So greatly was the Apostles affected with the Work of God in the Gospel, that they desired to give themselves continually to the Ministry of the Word and Prayer, *Acts* 6. 4. And so delighted were the Christians generally in those Days, that they were wholly devoted to the Advancing of the Gospel of God, selling their Possessions to that very end, *Acts* 2. 45. and were continually praising God, and the Lord added to the Church daily such as should be saved. Whilst the *Galatians* continued in their *pristine Christianity,* such was their fervour, that they are declared to have a Blessedness among them towards Truths Advancement, *Gal.* 4. 15. The Church at *Thessalonica* is praised for their fervent Endeavours, to spread abroad the Gospel in every Place, as well as for the exceeding encrease of Faith and Charity among themselves, 1 *Thes.* 1. 8. 2 *Thes.* 1. 3. The zeal of the *Roman Church* is commended, for that their Faith lay not dorment, but was Active; and so spoken of throughout the whole World, *Rom.* 1. 8. The *Ephesian Church* is praised for their Faith in the Lord Jesus, and love to all the Saints, and the Ministry also; for that they laboured and had not fainted, *Ephes.* 1. 15. *Rev.* 2. 3.

And thus we find, that those Vertues which were so radiant in our Saviour, upon the account of Zeal and Activity in the Work of God, did also shine in the Regenerate very excellently, by which we have occasion to try our selves in respect of Conformity to Christ, whether our Conversation be in Heaven, or Heavenly things; or if otherwise, that we are minding Earthly things, we are far from Christianity, in respect of the Internal part, what profession thereof soever we pretend to. And such Formalists there were, even in the Apostle's time, whom he thus bewails: *Many walk, of whom I have told you often, and now tell you even weeping, that they are enemies to the Cross of Christ, whose God is their Belly, whose end is Destruction, whose glory is their Shame, who mind Earthly things,*

things, Phil. 4. 18, 19. *Wherefore let us not be conformed to this World, but let us be transformed by the renewing of our minds*, Rom. 12. 2.

SECT. III.

Of the Patience of Chriſt in all manner of Sufferings, and how therein we ought to conform our Minds to him.

As it is given to Chriſtians, not only to *believe on the Lord Jeſus, but alſo to ſuffer for his ſake*, Phil. 1. 29. ſo they are moſt effectually encouraged thereunto by his famous Example, whereof we are now to treat, and wherewith we find him attended from his Birth to his Death. No ſooner is he born, but *Herod* ſeeks his Life, *Mat.* 2. 13. No ſooner doth he conſecrate himſelf to God in ſacred Baptiſm, *Mat.* 15. 16. and in Prayer receives the Holy Spirit, being now ſealed therewith, and declared to be the Son of God by Voice from Heaven; but Satan ſets upon him by ſubtilty, trying all ſorts of Temptations: And firſt, ſuch as might ariſe from neceſſity, or want of Food, (for Chriſt was touched with a feeling of our Infirmities, being now an hungred) Satan upon this tempts him to diſtruſt his Sonſhip, or Relation to God, becauſe expoſed to theſe ſtraits, *Mat.* 4. 3. *If thou be the Son of God*, &c. And under this Head, are contained all thoſe Temptations which befal his People in the want of Earthly things, which want is ſupplied by the Word of God, which here Chriſt feeds upon; who alſo hath promiſed not to leave, or forſake his People. After this manner *David* ſupported himſelf, *Pſal.* 119. *Unleſs thy Word had been my delights, I ſhould then have periſhed in mine Affliction.* *Satan* knows that Diſobedience is incident to humane Frailty; and can he but cauſe Men to diſpair of Gods Providence, he works their Ruine: but in this attempt he is vanquiſhed by our Saviour.

The next Aſſault is, to try if he can draw our Saviour to the *ſin of Preſumption*, as he did the firſt *Adam*: *If thou be the Son of God, caſt thy ſelf down*, &c. Chriſt conquers here alſo by the Word of God, which though it abound with Promiſes of great preſervation to the Children of God, yet doth it alſo forbid them to preſume upon unneceſſary Dangers, and unwarrantable Undertakings; *Thou ſhalt not tempt the Lord thy God.* Now under this Head, are contained all thoſe Tranſgreſſions, which come of preſuming to go beyond the Word of the Lord; and here we ſee the way to avoid them.

Satan's laſt and moſt plauſible Stratagem, is Flattery: He preſents our Saviour with the glory of the World, upon condition he would *prevaricate in the matters of Religion.* This our Saviour repulſes with greateſt Indignation, *Get thee behind me Satan*; it is written, *Thou ſhalt worſhip the Lord thy God, and Him only ſhalt thou ſerve.* Under this Head are contained all thoſe Flatteries, or alluring Temptations, which may attend God's People, to ſway them in Religious Matters, upon hope of Worldly Advantages. In which caſe, we are inſtructed by our Saviour's Example, to give no place to the Devil, Who did not forbid Chriſt to worſhip

worship God, but to extend something of that nature to him, that so he might have a part with God at least. To this, our Saviour gives a double Answer, 1. *It is written, thou shalt worship the Lord thy God*; 2. *And Him only shalt thou serve.* God will have no Competitor, he will have all in point of Worship, or nothing. Let no Man then think to unite false Worship with true, till he can unite God with Satan; which will never be. The Temptations of Christ are reckoned among his Sufferings, and so may fitly be reckoned among the sufferings of his Servants; and they are happy that endure and overcome those Temptations, to which for the sake of Christ they are often exposed, who therefore will succour them: *For in that he hath suffered being tempted, he is able to succour them that are tempted*, Heb. 2. 18. Yea, those that continue with Christ in his Temptations, have a Kingdom appointed unto them, as Christ had a Kingdom appointed unto him, *Luke* 22. 28, 29.

Satan being thus vanquished, leaves Christ, and after this carries on his design by wicked Men, persecuting our Lord from place to place, exposing him to the contempt of the Proud, the reproach and scorn of the People; and finally, to be Imprisoned, Scourged, Buffetted, Arraigned, Condemned, and Executed, among Evil-doers: All which our Blessed Saviour underwent with great Patience, Constancy, and Resolution; and thus *being made perfect through Suffering, became Captain of our Salvation.* In all which, we are to learn Conformity with Christ, to *arm our selves with the same*, 1 Pet. 4. 1. Yea, to get this fortitude and noble frame of a Christian, because Christ our Captain hath gone before us, suffering for us in the Flesh, *leaving us an Example, that we should follow his steps*: And particularly in these, 1. Art thou contemned, or dispised for Christ's sake, because thou art of mean Estate in this World? Even so was thy Lord, *Mark 6. Is not this the Carpenter, the Son of* Joseph? 2. Art thou reproached as one acted by a Phanatick, or Diabolical Spirit? So was thy Master, *John* 10. 20. *He hath a Devil and is mad, why hear ye him?* 3. Art thou accused falsly as one Factious, and Seditious? Even so was Christ, *Luke* 23. 5. *And they were more fierce, saying, he stirreth up the People. If thou let this Man go, thou art not* Cesars *friend*, John 19. 12. 4. Art thou Naked and Derided? So was our Redeemer: *And the Men that held Jesus, mocked him and smote him, and when they had blindfolded him, they stroke him on the Face, and asked him, saying, Prophesie who is it that smote thee? And many other things blaspemously spake they against him*, Luke 22. 63, 64. 5. Art thou Imprisoned and Arraigned as a Malefactor? So was this Prince of Peace, *Isa.* 55. 8. *He was taken from Prison, and from Judgment.* 6. Art thou spoiled of all thou hast? So was thy Saviour, *Mark* 15. 24. *They parted his Garments, casting Lots upon them what every Man should take.* 7. Art thou condemned to Death, as, and amongst Evil-doers? Thy Lord was so, and put to a painful and shameful Death, *Mark* 15. 25, 27. *And it was the third Hour, and they Crucified him— and two Thieves with him, the one on the Right hand, and the other on his Left.*

Now as we are taught to suffer according to the Will of God, by this admirable Example; so we are to take special regard, that we suffer for the

the ſame cauſe, and with the ſame temper or frame of Spirit. Otherwiſe a Man may ſuffer in vain, yea, and be a Perſecutor even then when he is a Sufferer; and he is ſo, when in his Heart he wiſheth he had the opportunity to perſecute his Adverſary. Thus did not our Saviour, he could have reſcued himſelf, or had the Angels to have done it; but he more conſults the Will of God, than any ſuch thing. Even ſo ſhould we patiently commit our ſelves to God's pleaſure in well-doing. But *let none of you ſuffer as a Murtherer, or as a Thief, or as an Evil-doer, or as a Buſie-body in other Mens Matters. But if any ſuffer as a Chriſtian, let him not be aſhamed, but let him glorifie God on this behalf*, 1 Pet. 4. 15, 16.

For further encouragement to follow Chriſt in this Path, with the Spirit of our Mind; let us behold ſome Worthies that have gone this way before us, and left the Trophies of Victory behind them. The Apoſtle *Paul* is herein inferior to none: He deſired to know the fellowſhip of Chriſt's Sufferings, *being made conformable unto his Death*, Phil. 3. 10. And aſſures us, That if he ſhould be offered upon the Service and Sacrifice of the Faith of his Brethren, he did therein joy and rejoyce, *Phil.* 2. 17. The Apoſtles rejoyced that they were counted worthy to ſuffer ſhame for the Name of Chriſt. And *Moſes* long ago had the ſame Spirit, and counted the Sufferings of Chriſt greater Riches than all the Treaſures of *Egypt*, Heb. 11. 26. And how ſhould they be otherwiſe eſteemed, by ſuch as know that *theſe light Afflictions which are but for a moment, work for us an exceeding and an eternal weight of Glory.* This Glory is ſo affixed to Chriſt's Sufferings, as that we are not ſecured of it without them. Rom. 8. 17.——*if ſo be that we ſuffer with him, that we may alſo be glorified together.* When the Word of God ſaith thus, *If we ſuffer with him, we ſhall alſo reign with him. If we deny him, he will alſo deny us*, 2 Tim. 2. 12. Me-thinks it ſhould make the ſufferings of Chriſt deſirable, with ſubmiſſion to the Will of God; however it muſt needs take away the terror thereof.

The beſt way that I know how to make Chriſt's Sufferings acceptable to his People, is to conſider,

1. That Sufferings cannot be avoided, whether we do well or ill; if well, then we ſuffer from evil Men; if ill, God himſelf will puniſh us. If we faithfully confeſs Chriſt, we ſuffer here; If we deny him, we ſuffer hereafter.

2. That Chriſt is more excellent than all things, and therefore to be preferr'd before all things.

3. That in all our ſufferings for Righteouſneſs-ſake, he bears the greateſt burthen, or makes them eaſie to his People. *God is faithful, who will not ſuffer you to be tempted above what ye are able; but will with the temptation make a way to eſcape, that ye may be able to bear it*, 1 Cor. 10. 13.

And laſtly, There is a Kingdom aſſured to faithful Sufferers, *Luke* 22. 28. *That ye may be counted worthy of the Kingdom, for which ye alſo ſuffer*, 2 Theſſ. 1. 5.

CHAP. VI.

Wherein is considered the Hope, or thing hoped for, at the glorious appearing of Jesus Christ: Together with the comfortable parts of the Inheritance they here partake of by the way.

SECT. I.

THe hope of the Promise made to the Fathers, (which *Paul* expounds of the Effects of Christ's Resurrection, *Acts* 26. 6, 7, 8.) is said to be that unto which all the twelve Tribes instantly serving God hope to come; which Hope in the most glorious part we have also, as the Anchor of the Soul both sure and stedfast, against the winds of Error and humane Fear: both which would rob us of the Inheritance of the Saints in Light; which in these days is not much set by, but seems to be an idle Tale to the Men of this World. In opposition to whom, we shall endeavour to set forth the blessed Inheritance of the Children of God, that all may know they are no such Bankrupts, as they are generally thought to be. Being indeed the richest for Inheritance of all others; and that whether we respect their present or future State, for that they are joint-Heirs with Christ, *who is appointed Heir of all things*, Heb. 1. 2. And because this Inheritance is made up of many Blessings, and is received by sundry gradations, we shall begin with that which is first, and so proceed to the last; if so we may any way affect our own Souls, or others, with the contemplation thereof, or with Christianity it self, the way wherein such great Blessings accrue unto us. And this we shall essay to do by a brief view of the ensuing Particulars, wherein this Inheritance consists, which are these; The Heirs of God do inherit,

1. *His Righteousness.*
2. *His Name.*
3. *His Spirit.*
4. *All the Priviledges of his House.*
5. *They are Heirs of this World.*
6. *Of that which is to come.*

Of the first of these we have treated *Chap.* 3. *Sect.* 7. so that we shall say the less here. Yet because God's Righteousness is the first thing which his Children inherit from him, and that without which nothing else can be inherited, it is convenient we insist a little upon it here also. It is certain, that by Nature we were all the Children of Wrath, and far from Righteousness. Our Inheritance was Corruption from *Adam*, *(As is the Earthy, such are they that are Earthy)*; None are Heirs by that Birthright of Eternal Life, but must come to it by another Parentage, even by

by the Adoption of Grace, and ſo through Chriſt Heirs of God, *Gal.* 3. *ult.* and ſo Inheritors of his Righteouſneſs. For this is that great Bleſſing which *Noah* received, who *became Heir of the Righteouſneſs which is by Faith*; and conſequently the reſt of the Faithful were Heirs thereof as well as he, *Heb.* 11. 7. This is the Bleſſing which *Abraham* received, that Righteouſneſs was imputed to him, which was written for us, to whom it ſhall be imputed alſo if we believe, *&c.* Rom. 4. 23, 24. To have Righteouſneſs imputed without the Works of the Law, is the Bleſſed Man in *David*'s account, *Rom.* 4. 6. God's Righteouſneſs to be manifeſted without the Law, is the great Goſpel Grace in *Paul*'s account, *Rom.* 3. 21, 22. Yea, it is that to which both the Law and the Prophets bore witneſs. Our Saviour is foreſhewn to advance the knowledg of this Grace in the Church of God, *Pſal.* 40. 10. *I have not hid* Thy Righteouſneſs *within my Heart, I have declared thy Faithfulneſs and thy Salvation; I have not concealed thy loving Kindneſs, and thy Truth from the great Congregation.* Chriſt fulfilled this Propheey, *Mat.* 6. 33. *Seek yee firſt the Kingdom of God and his Righteouſneſs*, holding forth remiſſion of Sins, through believing on the Name of the only begotten Son of God. This Righteouſneſs being not acquired, but imputed, is ſaid to be attained by them *that followed not after Righteouſneſs*; whilſt thoſe that followed after Righteouſneſs, *attained not to Righteouſneſs*; and the Reaſon is given, *becauſe they ſought it, not by Faith, but as it were by the Works of the Law*, Rom. 9. 30, 31. The Jews are charged with being ignorant of *God's Righteouſneſs*, but they were no more ignorant of Moral Righteouſneſs than other Men; and very skilful they were in the Righteouſneſs of the Law, ſo *then God's Righteouſneſs*, or the *Righteouſneſs of Faith*, according to which Men are Heirs of Eternal Life, is a Righteouſneſs which may be diſtinguiſhed, both from *Moral* and *Legal* Righteouſneſs; not ſo much in reſpect of the Work wrought, as the Perſon by whom the Work is wrought, (for Chriſt obeyed his Father in all Righteouſneſs) and in whoſe ſtead, and the manner of its being made ours, which is by Faith. Hence (I conceive) *Chriſt is ſaid to be the end of the Law for Righteouſneſs to every one that believeth*, Rom. 10. 3. Yea, He is the Lord our Righteouſneſs; He is made of God unto us Righteouſneſs; in him we freely inherit what belongs to us as Heirs of God; therefore we are Heirs of Righteouſneſs by him, even of that Righteouſneſs which is by Faith.

Sect. II.

The Children of God inherit their Fathers Name.

By Name here we do not intend ſo much any particular *Epithite*, as that bleſſed diſtinction in point of Quality, which God makes between his People and thoſe that are without. Yet, *Iſaiah* propheſies, That when the Gentiles ſhould be called, his Servants ſhould be *called by a Name which the Mouth of the Lord ſhould name*, Chap. 62. 2. And it was God's way to put his Name upon his People in old Time. Hence they plead their right to Inheritance, *Iſa.* 63. 19. *We are thine, thou never bareſt*

bareſt rule over them, they were not called by thy Name. If we may refer the Appellation of God's People to any particular term, that of *Chriſtian* may be choſen, as befitting their Goſpel-State, *Acts* 11.26. being a name of bleſſed import, both to diſtinguiſh them from the Jewiſh State, as alſo to ſet forth the Graces wherewith they are enriched in the Goſpel; *Chriſtian* being derived from that worthy Name Χριστὸς, or* *Chriſt*, and ſignifieth that Holy Unction or Anointing which they have with the Holy One, 1 *John* 2. 27. A Name of Conſecration, importing the People ſo denominated, to be ſet apart to Holy Matters; which the Apoſtle ſeems ſo to interpret, 1 *Pet.* 2.9,10. *But ye are a Choſen Generation, a Royal Prieſthood, an Holy Nation, a Peculiar People; that ye ſhould ſhew forth the Praiſes of him, who hath called you out of Darkneſs into his marvellous Light: which in time paſt were not a People, but are now the People of God.* Our Lord is ſaid to have, *by Inheritance, a more excellent Name than the Angels*, Heb. 1. 4. Wherefore his People being joint-Heirs with him, have that honourable Appellation of the Sons of God, 1 *John* 3. 1, 2. which the Apoſtle admires, *Behold, what manner of Love the Father hath beſtowed upon us, that we ſhould be called the Sons of God. Beloved, now are we the Sons of God.*

* *The Church is expreſly called* Chriſt, 1 *Cor.* 12.12.

It is a matter of weighty conſideration, that in Chriſtian Baptiſm, the Name of the Father, Son, and Holy Spirit, ſhould be ſo ſolemnly named, or the Believer ſo ſolemnly baptized into that Name; as if God would hereby declare he owneth thoſe for his Children: And thus he made publick declaration from Heaven, that Chriſt was *his Beloved Son* at the time of his Baptiſm, *Matth.* 3.15,16,17. Surely the Name of *Chriſtian*, or *Sons of God*, is now made too common, and very unduly impoſed upon Men generally; for it cannot be rightly affixed, where the Graces ſignified thereby are not in ſome meaſure antecedent: It is a Name of ſignification, and to affix it to a Blank, or improper Subject, is injurious; we muſt be Sons, before we can inherit the Name of Sons. *If Children, then Heirs*, Rom. 8. 17. Yea, *Heirs of God, joynt-Heirs with Chriſt.* Theſe Children are born, not of Fleſh, or the Will of Man, but of the immortal Seed of God's Word: *And this is the Word which by the Goſpel is preached unto you*, 1 Pet. 1. 25. John 1. 12.

Sect. III.

The Children of God inherit the Spirit of God.

As the Earneſt is a part of the whole Price, ſo the Gift of the Spirit is a part of the Inheritance of God's Children; Epheſ. 1. 13, 14. *After ye believed, ye were ſealed with the Holy Spirit of Promiſe, which is the Earneſt of your Inheritance, until the Redemption of the purchaſed Poſſeſſion, unto the praiſe of his Glory.* The Promiſe of the Spirit, received through Faith, is one great part of the *Bleſſing of* Abraham, *which was to come upon the Gentiles through Jeſus Chriſt*, Gal. 3. 14. And is one of theſe great and precious Promiſes, by which we are *made partakers of the Divine Nature*, 2 Pet. 1. 4. That is, by its operation we taſte the Heavenly Gifts,

Gifts whilst in this World, and are fitted for an inseparable union with Christ to Eternity. And thus the Powers of the World to come are felt in the Soul [*i. e.* the powerful Ministry of the Gospel, called the World to come, as it was to succeed the Law, *Heb.* 2. 5.] And it is most evident, that without the influence of God's Spirit illuminating our Judgments, and heightning our Affections, and so evidencing with our Spirit that we are the Children of God, we may talk of much, but we truly inherit very little of those Vertues whereof we speak. This is that deceitful state which the Apostle compares to *sounding Brass*, and a *tinkling Cymbal*; namely, to have the Tongues of Men and Angels, as it were, and yet be a Stranger to the Fruits of the Spirit of Promise, which seals the Sons of God to the Day of Redemption, *Ephes.* 4. 30. When *Paul* saith *No Man can say that Jesus is Christ, but by the Spirit of God.* Sure he means some such thing as this, that no Man can make this profession of Christ sincerely, heartily, and to his comfort here and hereafter, as God hath ordained, but by the Spirit of God; for unless a Man herein be led by the Spirit of God, he is no Child of God, and so no Heir of God. But more of this hereafter. 1 Cor. 13. 1 Cor. 12. 3.

SECT. IV.

The Children of God inherit all the Priviledges of the House of God.

By the House of God here, we mean the Church of God, in her sojourning state in this World. For to whom pertains the Adoption, or Sonship, to them pertains the Glory; namely, the most glorious of God's Ordinances, by which he presenceth himself in his Church. Thus was the Ark of the Covenant called the Glory of God, 1 *Sam.* 4. 21. *Psal.* 78. 60. Yea, to them pertains the Covenants, the giving of the Law, [which suits with the State of the Church] the Service of God, and the Promises, *Rom.* 9. 4. What is here said of the *Israelites*, is applicable to the Church of Christ, respect being had only to the different Ministrations under which they are constituted. Those only are to be, they only can be taught to observe, or put in practice whatsoever Christ commanded, who were first incorporated into Christ. They only could, and did, continue stedfastly in the Apostles Doctrine and Fellowship, who were first added to the Church, *Acts* 2. 42. Mat. 28. 19, 20.

Whilst the *Gentiles* were not the Children of God, they were strangers to the Priviledges of the Church of God; but being the Sons of God by Faith, they became Heirs of Eternal Life, *Tit.* 1. 2. And so fellow-Citizens with the Saints, and of the Houshold of God. More of this also, when we come to treat of the External part of Christianity. Ephes. 2.

Sect. V.

God's People are Heirs of this World.

This may seem very improbable, that Christians should be Heirs of this World, or as such to have any part therein. But surely God hath not spoken any thing in vain, his Promises are not yea and nay; but Yea and Amen. Now, whoever possesseth the Earth, it is most certain God's People have the clearest Interest in it, though it is made for the Universe, and being so, it must needs be made for God's People among the rest. And it is theirs by Promise, under a two-fold Consideration; the first General, the second more Especial.

For the General Promises by which God's People have an Interest in present things, even the Christian Church, they are such as these, *Mat.* 6. 33. *Seek the Kingdom of God and his Righteousness, and all these things shall be added unto you.* He that observes the scope of our Saviour in this part of his Sermon, will find that he labours to settle the Minds of Men about matters of Food and Raiment, who being by such cares overpowred, are unapt for the Kingdom of God. Wherefore, that the Heirs of Salvation might have some Consolation upon this account, our Saviour makes them a sure Promise, that all these things shall be added, as an overplus is added to the Bargain; *For* (saith he) *your Heavenly Father knows ye have need of these things.* And that we might the better conceive the certainty of Promises of this kind, he points us to the Care and Providence of God in matters of far less moment, *viz.* His feeding the Fowls of Heaven, who as *David* saith, *Psal.* 104. are satisfied with his Blessing, and what he gives them they gather. He wills us to consider how the Grass of the Field is cloathed, that we might from thence understand he will not be unmindful of his People; who, could they live more by Faith in his Word, should less feel the evil of the Cares of this Life.

The holy Apostle, 2 *Tim.* 4. 8. delivers the same Doctrine, assuring us, that *Godliness hath the promise of the Life that now is, as well as of that which is to come*; and avers it to be the only profitable exercise which entitles us to all things. When *David* saith, *They that seek the Lord, shall not want any thing that is good*, Psal. 34. 10. it is evident, he meaneth particularly common Sustenance; and shews that the way to live and see Good, is to avoid the way of Iniquity, and to do good: *for the Eyes of the Lord are over the Righteous*, meaning to preserve them, and protect them.

The holy Scriptures abound with Passages of this kind, and with Examples of not only common, but special Favours this way bestowed on the People of God: as in the case of *Jacob*, Gen. 48. 15. who was fed by the Providence of God all his life long; and he sent a Man (even *Joseph*) beforehand into *Egypt*, to provide for his Servants in the time of Famine. It was God who fed his People in the Wilderness, *in a Land that was not sown*, Jer. 2. 2. It was God that turned the Hearts of

of those that led his People Captive, to shew them Kindness according as they remembred Him, 1 *Kings* 8. 46, 47. &c. The same God hath preserved the followers of his dear Son, so that not any of them have been herein forsaken of God. The same *Paul*, that knew what belonged to Straits at some turns, knew what belonged to Fulness at others, 2 *Cor.* 1. 8. *Phil.* 4. 18. And by this variety was he instructed in all things, and had learned in all Estates to be content. And hath left to Posterity, not only his experiments of God's Providence this way, but hath asserted the Saints Interest in all these, as well as in other things, 1 *Cor.* 3. 21, 22, 23. *All things are yours, whether* Paul, *or* Apollos, *or* Cephas, *or the World, or Life, or Death, all are yours; and you are Christs, and Christ is Gods.* Signifying hereby that, so far as these things may conduce to the well-being of the People of God, they have a sure Interest in them all. Only thus much we are to understand, that those general Promises, admit of intervening Immergencies, for the trial of the Faith and Patience of God's People, who must sometimes be spoyled of their Estates; partly to discover the wickedness of the Wicked, and partly to shew the excellency of the Graces of his Children, in being willing to follow Christ in such Trials with joyfulness, *Heb.* 10. 32, 33, 34. Howbeit, In these very Trials God hath the soveraign dispose of things, and causeth them to work together for the good of them that fear God, *Rom.* 8, 28. As the Experience of many can, and will testifie, who have had the honour in these Days, to try the nature and consequence of these light Afflictions, which are but for a moment, *Rom.* 8. 18. So that true for ever is the saying of the Wise-man, *Eccles.* 8. 12, 13. *Though a Sinner do evil an hundred times, and his life be prolonged, yet surely I know it shall be well with them that fear God, that fear before him: but it shall not be well with the Wicked, neither shall he prolong his days—because he feareth not before God.*

Furthermore, Beside this Interest of God's People in things which pertain to this Life, there are very great and special Promises made to them, of far larger enjoyments even upon the Earth; which as the Prophets have foretold, so the same is confirmed by our Saviour, *Mat.* 5. 5. *Blessed are the meek, for they shall inherit the Earth.* Doubtless the meek did then, and in former times also, inherit the Earth in a way of common Providence, being always generally the preserved of the Lord: Our Saviour therefore in this Passage, seems to import some special Favour this way, which God had in store for his own People, even the advancement of that Kingdom whereof the Prophets had spoken, since the beginning of the World: And particularly *Daniel*, Dan. 7. 27. *The Kingdom, and Dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the People of the Saints of the most High; whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey Him.* Either this Prophecy hath been already fulfilled, or is yet to be accomplished; and hitherto nothing has been alledged which answers to the Prophecy, the most glorious Estate of the Church hitherto, being no way answerable to the tenor of those words, whether we consider the Jewish Church, or

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the Christian; and therefore we must look for the fulfilling of these Sayings, which cannot fall to the ground without Accomplishment.

When the Apostles demanded, or enquired, whether Christ would at that time restore the Kingdom to *Israel*, Acts 1.6. Our Saviour denies not but that such a thing was to be expected, only opposeth their curiosity about the Time. But when he saith, *The Father had put that in his own Power*, he fairly grants the thing shall be; and having expounded before unto his Disciples all things in the Prophets, and in the *Psalms*, concerning himself, he had doubtless opened things which concerned his Kingdom, as propheſied of by *David* and the rest. And in the second *Psalm*, we have this very remarkable to the case in hand, *That God would set his King upon his holy Hill of* Zion; that *this King is the Son of God; that the Heathen, and the uttermost parts of the Earth, should be made his Possession*: That *He should rule them with a Rod of Iron: That Kings are therefore to be Wise, and submit to Him: That all this is decreed and published for Instruction.* Now though some Nations have been made to acknowledg Christ to be the Son of God, and many Kings the same, yet all comes short of the extent of these words abundantly; so that there is yet a Time for the fulfilling that which lieth in them.

The Apostle, *Acts* 3. 21. speaks of a *Time of refreshing which shall come from the Presence of the Lord, wherein there shall be a Restitution of all things, spoken by all the holy Prophets since the World began.* Now though the Conversion of *Constantine*, may seem to bid fair for the fulfilling of this Prophecy in the judgment of some, yet sure it falls abundantly short; for there was far more of the World opposite to, than any way disposed to God-ward all his days, and ever since; so that we must conclude a greater Blessing is yet to be expected this way, than hath hitherto been received.

Rom. 8. 19. tells us, *That the earnest expectation of the Creature, waiteth for the manifestation of the Sons of God: And that the whole Creation groans and travelleth in Pain: And that it shall be delivered from the Bondage of Corruption, into the glorious Liberty of the Sons of God.* Doubtless this is a happier Time than hath yet been since the Curse entred upon the Creation, and therefore we may expect the Manifestation of the Sons of God in a state of glorious Liberty, and therewithal the Deliverance of the Creature, or the insensible part of the World, from the Bondage of Corruption.

And because the clearing this place *Rom.* 8. to stand for us in this matter, will be in effect to remove whatsoever can be objected against us, I shall therefore offer something to that purpose, which I take to be considerable. And though by *Creature* here, we understand the Insensible World, and the *Dumb Creature*, yet we are far from thinking, that they shall be joynt-Heirs with God's Children of Eternal Blessedness. But as *Chrysostome* expounds the place, *Into the Liberty of the Sons of God*, is as much as to say, *Together with the Liberty of the Sons of God*, they shall be freed from the Bondage of Corruption under which they groaned. And *Ambrose* to the same effect, *Habet enim in labore posita Creatura*, &c.

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The Creature travelling in Pain, hath this Comfort, that it shall rest from *Travel, when they shall all believe whom God knows are to believe.* This I have from a learned * Author, against whom many things are objected, but especially the Authority of *Augustine, Theodoret, Origen, Anselm, Lira, Gregory*; who, either take the place to be intricate as some, That by the Creature, is meant *Angels*: As others some again, take it to be the *Natural Man*: Others, the *Regenerate Man*; and some admit *all three*, and it's supposed that the meaning of the place is uncertain. To all which my Author answers to this effect: * *Hakewel.*

1. That diversity of Interpretations, does not always infer the uncertainty of Sense.

2. That the Text it self, demonstratively controlleth all these Interpretations. Out of it I argue, and conclude;

1. Angels are not meant, for (*it can be*) neither the blessed Angels, nor the sinful. Not the Blessed, for they are not subject to Vanity and Corruption (*as the Creature here meant, is*); neither do they groan and travel to be freed from it, as the Creature is here said to do. *Neither are the sinful Angels here meant*; for they hope not for, but envy and grieve at the full Adoption of the Sons of God. Neither do they wait and groan for their own final Deliverance, but utterly dispair of it, as being certain of their everlasting Rejection.

2. Neither is Man meant (*by the Creature in this place*): for then *it must be* either the Regenerate, or Unregenerate. Not the Regenerate, for they are plainly distinguished from the Creature; where it is said, *And not only they, but our selves also, who have the First-fruits of the Spirit.* Nor are the Unregenerate meant; for the Creature (*here meant*) is subject to Vanity, not of its own will; *but evil Men* do wittingly and willingly subject themselves thereunto. Again, the Creature longeth for Freedom, but these *Unregenerate Men* being without Faith, have no hope thereof, *&c.*

If neither Angels nor Men, then undoubtedly the *Dumb Creature* alone is meant; for there is no Third, yet neither the Imperial Heaven, nor Hell. Not that *Heaven*, for being the Throne of God, and Seat of Blessed Angels and Saints; not made for our use whilst we are here *in Via*, but reserved to be our Mansion when we shall dwell *in Patria*; it is neither defiled by Sin, nor subject to Vanity. Not Hell, because it is the place of endless Torment,— and may be said to groan for the actual Damnation of the Wicked, but never to wait for the Salvation of the Just. Thus, or to this effect, my Author; who also further shews what manner of Liberty the Creature shall partake of.

Not Beatifical, to behold the Face of God in the fulness of Wisdom, Righteousness, and Peace, that being not incident to any Creature beneath Man: But to be freed from Vanity, and to be restored to its Primitive, or better Perfection which the Creature is capable of, which is a glorious Liberty. Thus much on *Rom.* 8.

That the Church of God shall yet enjoy a greater Tranquillity than ever she yet attained, we must needs conclude from *Rev.* 5. 10. & 20. 4. Because no Man could yet with good Evidence, assign when these thousand

Years began, or how it can be truly said that Christ and his Saints have reigned upon the Earth. True it is, *Augustine* (a Man once of our mind in this Matter) assigns this thousand Years to commence about the time that divers went on Pilgrimage to the Sepulchres of Martyrs. Mr. *Fox* takes it to be of a far later date. But sure a matter of this nature, when it shall indeed come to pass, shall be too evident to be conjectured at. The sum of all is this, That the People of God are a People preserved by the Lord, and shall be highly honoured, even in this World: And yet behold, this is but a small thing, in comparison of the things which God hath further prepared for them that love him.

With one Caution I shall conclude this Section, and that is, That we be not too curious in searching into these Mysteries; neither meddle with that Spirit which is too impatient of the time when God shall do this: Let us beware of Carnal Thoughts, as if by humane force these things should be effected. Christians are to keep the Word of God's Patience: Promises of this kind shall be fulfilled. We have no Precepts (that I know of) binding us to set up this Kingdom; I know we are required to be patient unto the coming of the Lord. Let us therefore follow Peace with all Men, and Holiness, so shall we see the Lord. And *blessed are the Peace-makers, for they shall be called the Children of God*, Mat. 5. 9.

SECT. VI.

The Children of God shall inherit Eternal Glory in the World to come.

Here we may better admire, than discourse of the Eternal Inheritance of the Saints. However, this we shall say, That were all that we have said of the Inheritance of the Saints the whole of their Inheritance, it were but of mean consideration, although it far transcends the Glory of the greatest Monarch that ever yet possessed the Earth. And therefore we must look further than these things. What though *Enoch* was translated that he should not see Death, and hath now enjoyed the happiness of that translated Estate many thousands of years; yet should it now terminate, what would all that Blessedness amount to? it should even appear as if it had not been. Nothing therefore but a State of Eternity in Blessedness can make us truly happy; and such is the Inheritance of the Saints, avouched most plainly in the Scriptures of the New Testament, though not wholly obscured in the Old. Christ is said to *bring Life and Immortality to light by the Gospel*, 2 Tim. 1. 10. And hath assured his Followers of the possession of an Everlasting Life, and Kingdom, which shall have no end, *Matth.* 19. 29. Besides what they shall enjoy in this World for their faithfulness to him, he adds, *and shall inherit Everlasting Life*: which according to the Prophet, *Dan.* 12. 2. shall be conferr'd upon God's People at the Resurrection of the Dead. The same is testified *Luke* 18. 30. also *John* 3. 36. *He that believeth on the Son, hath Everlasting Life.* And again, *John* 6. 40. *This is the Will of him that sent me, That every one that seeth the Son, and believeth on him, may have Everlasting Life; and I will raise him up at the last day.* And

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that the Kingdom they ſhall inherit is of like duration, appears *Luke* 22. 29. *I appoint unto you a Kingdom, as my Father appointed me,* whoſe Kingdom is Everlaſting, 2 *Pet.* 1. 11. *For ſo an entrance ſhall be miniſtred unto you abundantly, into the Everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.*

And when we ſay this Inheritance ſhall be received in the World to come, we intend that heavenly Manſion or dwelling-Place, where the moſt High God, with his Holy Angels, do moſt glorioufly reſide above the Starry Heavens. *Pſal.* 103. 19. *The Lord hath prepared his Throne in the Heavens.* Pſal. 115. 16. *The Heaven, even the Heaven of Heavens are the Lords.* Mat. 18. 10. *Angels do always behold the Face of my Father in Heaven.* This is the Place prepared by God for the Eternal Reſt of thoſe that fear him. 2 Cor. 5. 1. *For we know, if our Earthly Houſe of this Tabernacle were diſſolved, we have a Building of God,——eternal in the Heavens.* What Heaven can the Apoſtle ſpeak of here, but that which we intend, ſeeing it is not received by the moſt Spiritual Saint till after Death, or ſome change equivalent to it? The Grave puts a period to the days of Grace, in reſpect of the Dead, (though it is introductive to the Glory of Eternity) for the Dead know nothing, (we ſpeak only of that part which dieth). *Abraham* is ignorant of his Children, and *Jacob* of his Off-ſpring, *Iſa.* 63. 16. *David* is not yet aſcended, but in his Sepulchre, *Acts* 2. Yet theſe (with many more) died in Faith, and in the expectation of a better Country, a City, or Kingdom, that cannot be moved, *Heb.* 11. Yea, a Kingdom more glorious and fixed than the Goſpel Church; ſeeing the Apoſtle ſpeaks this with reſpect to the future State of ſuch as were already famous in the Goſpel of God, *Heb.* 12. 22, to 29.

And moſt clearly the Apoſtle *Peter*, 1 Pet. 1. 4. evinceth, That thoſe that had already attain'd to a State of Faith and Grace like himſelf, were *born to an Inheritance incorruptible, undefiled, and that fadeth not away, reſerved in Heaven.* Now what Heaven can this be, but the ſame whereof *Paul* ſpeaks, *Col.* 3. 1. *where Chriſt ſitteth on the right Hand of God?* Which *Stephen* by a miraculous Operation was made to behold. Acts 7. 55, 56. *But he being full of the Holy Ghoſt, looked ſtedfaſtly into Heaven, and ſaw the Glory of God, and Jeſus ſtanding on the right Hand of God: And ſaid, Behold, I ſee the Heavens opened, and the Son of Man ſtanding on the right Hand of God.* This is that Heaven that muſt retain Chriſt until the times of the reſtitution of all things, *Acts* 3. Who therefore is expreſly declared not to be on Earth, *Heb.* 8. 4.

A further evidence we have 1 *Theſſ.* 4. 17. where 'tis ſaid, *We ſhall be caught up, and meet the Lord in the Air; and ſo ſhall we ever be with the Lord.* The poſſibility of which glorious Tranſition, or Aſcenſion, we have evidenced, not only in our Saviour's aſcending bodily into Heaven, (*Acts* 1.) but alſo in *Elijah* who was taken up bodily into Heaven: Sure 'tis as eaſie with God to cauſe our Bodies to aſcend, as to walk upon the Water, which yet hath been done by Chriſt in our Nature, or humane State; yea, *Peter* did it in part, and might have done it more had he believed. And to this, that in that day the Bodies of the Saints ſhall be freed

freed from Corruption, and made *like unto the glorious Body of Christ*, Phil. 3.21. and so as capable to ascend the Heavens, as his blessed Body. And indeed if any believe not the ascension of the Saints Bodies to Heaven, it is because they do not believe Christ's Body ascended thither. For *if we believe that Jesus died and rose again, then they also that sleep in Jesus, shall God bring with him*, 1 Thess. 4.14. Neither can those that believe not the Resurrection and Ascension of the Body of Christ which died upon the Cross, and therewithal the dead Bodies of the Saints, *(Isa. 26.19.)* believe really any great Miracle recorded in the Scripture; seeing the grounds upon which they question the former, will lead them to question the latter, *viz.* The Translation of *Enoch*, the taking up of *Elijah*, (really and bodily); the reviving of the *dead Man*, upon his being made to touch the *Bones* of the *Prophet*: The raising of *Lazarus*, who came forth of the Grave bound hand and foot: The raising *Dorcas* and many others. All which are as so many pledges of the certainty of the Resurrection of all Men. For what Reason can any Man shew, why these should all be true, and the other not so? May we not as rationally believe, that we which remain unto the coming of the Lord Jesus, shall be caught up and meet the Lord in the Air, as we do believe that the Prophet was so taken up in a Chariot of Horses and Fire? Is it not as easie to raise a dead Body that hath been dead 4000 years, as to raise one that hath been dead and buried four days? And if once the Resurrection be granted, the glorious Inheritance of the Saints, and the just condemnation of the Wicked cannot be doubted. Now the Resurrection of the Dead, and consequently the Glory to come, as the Inheritance of the Saints, is excellently proved by our Saviour, *Matth.* 22.30. where God acknowledging himself to be the God of *Abraham*, &c. though dead hundreds of years before that word was spoken, our Saviour expounds it of the Life which *Abraham* shall receive; and therein he is said to live to God, who calleth *things that are not, as though they were*, Rom. 4.17. Now we know that by *Abraham*, *Isaac*, and *Jacob*, are not meant so many Spirits only, but rather so many Bodies; for the Spirits are not called by those Appellations, but the Bodies are thus denominated: And it's plain, that Christ refers in these Appellations, to that part of those Holy Men which died. And did this reasoning of our Lord Christ convince the *Sadducees*? and dare any be so vile, as to revive that dangerous Error so powerfully overthrown? Surely such Men have their Consciences seared with an hot Iron.

The two great Ordinances of Christ, to wit, *Baptism*, and the *Lord's Table*, do excellently set forth the Resurrection of Christ, and his second coming to glorifie his Church: For wherefore are they cleansed from Sin, if Death were the final end of Man? *Let us Eat, and Drink, for to morrow we shall die*, is the result of Mens denying this great Truth, 1 *Cor.* 15.32.

But now in Baptism we are interested in the Fruits of Christ's Death, and therefore said to be buried with him in Baptism, *Rom.* 6.2,3. and have the answer of a good Conscience, by the Resurrection of Christ from the Dead; who is evidently set forth, *dead*, *buried*, and *risen again*,

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for our Juſtification; and therefore are Men ſaid to have their Sins waſhed away in, and to be ſaved by Baptiſm, namely, becauſe it ſetteth forth Chriſt, with the Effects of his Death unto our Underſtanding; and we on our part by Faith receive, and put on Chriſt in Baptiſm, *Gal.* 3. 27.

Alſo the Lord's Supper (I mean, as celebrated in Bread and Wine, according to Chriſt's Commandment, *Matth.* 26.) gives evidence of the dying of the Lord Jeſus, and of the coming again of the ſame Lord that died; and thus his Reſurrection, or conqueſt over Death, is evidently ſet forth herein, and the appearing of our Saviour, kept alive in the expectation of his People hereby; Who when he comes, brings his Reward with him. *Rev.* 22. 12. *Behold, I come quickly, and my Reward is with me, to give to every one according as his Work ſhall be.* To them who by patient continuing in well-doing, ſeek for Glory, *&c.* Eternal Life. But to them that are contentious, *&c.* Indignation and Wrath, *Rom.* 2. 1, to 10. *Then ſhall the Righteous ſhine forth as the Sun in the Kingdom of their Father.* Yea, then ſhall they be free from mortal Delights, and be equal to the Angels of God in Heaven, *Luke* 20. 36.

CHAP. VII.

Treateth of Angels both Good and Bad; and of the Service of the firſt, and Diſſervice of the Laſt to Mankind.

SECT. I.

FOraſmuch as it may conduce much to our Comfort and Admonition, to contemplate this Subject touching the Angelical Powers, we ſhall not intermit in theſe our Diſcourſes of the Internal part of Chriſtianity to ſpeak ſomewhat thereof, although an exact knowledg herein is undoubtedly reſerved to Eternity; Howbeit, ſome things in this caſe are revealed in the Scriptures, as neceſſary to be known by the Chriſtian Man, *in via*, whoſe duty it is to hold ſuch of them in execration, as ſhall prove themſelves inimical to the Goſpel of God, *Gal.* 1. 4, 8. and whoſe honour it ſhall be to judg them, when God ſhall bring to Light all the hidden things of Darkneſs, 1 *Cor.* 6. 3. And that we may not wander into ſcrutinies which are unneceſſary, we ſhall content our ſelves with the brief conſideration of theſe enſuing Particulars.

1. *Of their Original.*
2. *Their Dignity, and great Number.*
3. *The Apoſtaſie of ſome of them.*
4. *The envy of the Apoſtate againſt Man.*
5. *The Office and Care of the Good to ſuch as fear God.*
6. *The final Eſtate of Angels both Good and Bad.*

When *Moſes* gives an account of the Creation, *Gen.* 2. 1. he tells us, *Thus were the Heavens and the Earth finiſhed, and all the Hoſt of them*: Which implies the Creation of the Angles, among the reſt of the Creatures. For though the Sun, Moon, and Stars, are ſometimes called the Hoſt of Heaven; yet they are not all the Hoſt of them, for we find the Angels are ſo called, *Gen.* 32. 2. *And the Angels of God met him; and* Jacob *ſaid, This is God's Hoſt.* And *Luke* 2. 13. *There were with the Angels, (viz.* thoſe that firſt appeared to the Shepherds) *a multitude of the Heavenly Hoſt, praiſing God.* Theſe are the Hoſts, unto which the moſt High God doth ſo frequently intitle himſelf as their Lord in the Old Teſtament, though but once expreſſed in the New, *Jam.* 5. 4. for the word *Sabbaoth* and *Hoſts* are of the ſame import. That theſe Glorious Saints are created Beings, is yet more evident, *Pſal.* 147. where the Prophet having called upon the Angels, as well as other parts of the Creation, to praiſe the Lord, he gives this general Reaſon for it, *For he commanded, and they were created.* So that how excellent ſoever they are, yet were they not from Eternity, but took their Being in Time; and by the Word of God they were produced or brought forth in a creaturely capacity, and ſo to be looked upon, and not to be adored with Divine Honours, as many have vainly fancied, and for which they are reproved by the Apoſtle, *Col.* 2. 18. As the Error of Adoration of Angels is dangerous, in that it intrencheth upon the Right of him who made them, and hath ordained them to worſhip him and his Holy Child Jeſus, *Heb.* 1. So it is a very groſs Error, to deny that there are any Angels or Spirits Celeſtial, as the *Sadducees* did, becauſe it alſo taketh away the Glory of the Creator, in that part of his handy-work, which hath glorioufly appeared in the Creation and Exaltation of thoſe Heavenly Powers which are modeſtly to be ſought out among the great Works of God, by all ſuch as have pleaſure therein.

SECT. II.

Of the Dignity and great number of Angels.

Here the nature of Angels is firſt to be conſidered, which is deſcribed to be Heavenly, or Spiritual, elevated above all Terrene, or Sublunary things, 1 *Cor.* 15. 40. For though the Sun, Moon, and Stars, be here more expreſly noted for Celeſtial Bodies, yet I ſee no reaſon to exempt the Angels from that Appellation, becauſe of the parity which the Saints ſhall hold with them, when they ſhall be endowed with Spiritual Bodies, *ver.* 44. compared with *Mat.* 22. 30. However, *Heb.* 2. 16. *For verily, he took not on him the Nature of Angels,* &c. And again, *ver.* 9. *Made a little lower than the Angels, for the ſuffering of Death*; plainly ſhew, that the Angelical *Nature*, is Immortal, or ſuch as cannot Die, and therefore dignified in Nature above Mankind, who though by the Power of God might have lived ever, and ſhall in the Reſurrection be immortalized; yet, in reſpect of his natural Conſtitution, he is ſubject to Mortality *ab origine*.

When

When the Scripture ſaith of the Angels, that *He* (to wit God) *maketh his Angels Spirits, his Miniſters a flame of Fire*, Pſal. 104. 4. Hence the Apoſtle infers both, that they are created, or made, and that they are by nature Spirits, *Heb.* 1. 7. and thence infers the Godhead of Chriſt, becauſe he is the Begotten Son of God, and as ſuch in Nature above the Angels, yet admits that they are in a very high ſtate for Creatures.

Again, their Capacity, to be either Viſible, or Inviſible, ſhews the ſublimity of their Nature, *Numb.* 22. 22, *to* 34. For it appeareth not that the viſive faculty of *Balaams* Aſs, was more quick than *Balaam's*; but God would not give him the favour to ſee the Angel, till he had manifeſted his Folly. In this the Angels agree with Spirits, whoſe property is to appear to ſight, or to vaniſh out of ſight. What is the proper form of Angels, is hard to determine; yet it is ſaid of them, *Ezek.* 1. 5. that they have *the form of a Man.* Although 'tis true, the deſcription there given is full of variety, their appearance was in Humane Form, both in the Old Teſtament, and the New: Nor have we any account of any Similitude more noble, either in Heaven, or in Earth. And to ſay they have no Form, is to make them (being Creatures) we know not what; nay, what every Man ſhall fancy. But certain it is, if we in the Reſurrection ſhall bear the form of Men, as that is not to be doubted, and that we ſhall be like the Angels of God in Heaven, then they alſo muſt be like us, and conſequently we ſhall bear much the ſame Similitude.

As the Angels are called Living Creatures, ſo a Query may be made, Whether they ſubſiſt by Nutriment, or without? I conceive they have a Nutriment fitted to their Heavenly State, not attended with Neceſſity; for when it is ſaid, *Man did eat Angels food*, meaning Manna, which God rained down from Heaven, *called alſo the Bread of the Mighty*, Pſal. 78. 25. what can we underſtand leſs, than that the glorious Angels have a nutriment of that kind? And here again, our parity with the Angels in the Reſurrection, infers the truth of this, for then ſhall we have a capacity to eat and drink; for ſo had our Saviour, though this Capacity ſhall be devoid of neceſſity, for we ſhall neither hunger nor thirſt any more.

The Dignity of Angels, appears in the *Epithites* given to them, *viz. Thrones, Dominations, Powers, Principalities*, &c. Which Titles muſt needs ſignifie their great Dignities, as the greatneſs of their *Power* and *Might*, as the Apoſtle hath it, 2 *Pet.* 2. 11.

Nor is it needful (as I ſuppoſe) to diſpute about the Sovereignty of one of theſe Orders above another: The ſaying of *Auguſtine* is good in this place, *Ego me iſta ignorare confiteor*: For though their Offices may differ, I rather think they are all immediately ſubject to one Lord, and not conſtituted Lords one over another. And though *Michael* is called the *Prince*, yet he is Prince of the Children of God, *Dan.* 10. 21. *Origen* takes this Angel to be Chriſt himſelf; who is alſo ſuppoſed to be called an Angel, *Rev.* 8. 3, 4. becauſe he only can offer up the Prayers of his People acceptably. But if we underſtand *Michael* here to be an Arch-Angel, yet will it not follow that he hath Power over the Angels, but

but ſome more eſpecial Truſt committed to him by God; who may prefer ſome of theſe glorious Creatures to attend more immediately upon his Majeſty than others; for ſo it is ſaid of the Angel *Gabriel*, That he *ſtands in the preſence of God*, Luke 1. 19. and was ſent upon the ſpecial occaſion of the Conception of our Saviour, and the Baptiſt his Meſſenger.

Again, the Dignity of Angels is very great, in that they are ſaid to be the Chariots of God, *Pſal.* 68. 17. *The Chariots of God are twenty thouſand, even thouſands of Angels, the Lord is among them*, &c. Hence we learn, that the moſt High God doth tranſact his great Affairs by them in the Regiment of the World, as pleaſeth him. Thus he commiſſionates them to deſtroy the *Aſſyrian* Army, 2 *Kings* 19. 35. to correct the Sin of his own People, 2 *Sam.* 24. 16, 17. to defend them againſt their Enemies, *Joſh.* 5. 13, 14. to miniſter to Chriſt, *Matth.* 4. 11. to comfort him in his Agony, *Luke* 22. 13, 14. to *roll away the Stone from his Sepulchre*, making the *Earth to quake at his Reſurrection*, Matth. 28. 2. Yea, they are ſent to and fro through the whole Earth, *Zach.* 1. 10. Theſe are they who are ſaid to *excel in ſtrength, doing the Pleaſure of their Heavenly King*, and are ſaid to *be great in Dignity*, 2 Per. 2. 11.

The number of Angels is very great, as our Saviour informs us, when he tells us, he could have had more than twelve Legions of them to reſcue him out of the Hands of Men, *Matth.* 26. 53. The ſame is held forth, *Dan.* 7. 10. *Ten thouſand miniſtred to him:* Yea, they are expreſly ſaid to be innumerable, *Heb.* 12. 22. *The innumerable company of Angels.*

Thus was the moſt High God pleaſed to honour himſelf, by creating ſo mighty an Hoſt, even from the beginning of the World, to be the Subjects of his Heavenly Seat, or Place of more eſpecial Reſidence; who are therefore called the Angels of God in Heaven.

Sect. III.

Of the dreadful Apoſtacy of ſome of the Angels.

The Apoſtacy of ſome (and that very many) of theſe glorious Creatures, is evidently ſet down in Sacred Hiſtory; and moſt clearly in the New Teſtament. Our Saviour, *John* 8. 44. informs us, That the *Devil was a Murtherer from the beginning, and abode not in the Truth*; and ſaith, *He is a lyer, and the Father of it*; alluding hereby to the firſt entrance of Sin into the World, through the Devil's inſtigation, when he contradicted God, *Gen.* 3. 4. *Ye ſhall not ſurely die*, though God had ſaid they ſhould ſurely die. This *Moſes* leaveth, with the mention of the Serpent, not expreſſing any thing of the Apoſtacy of the Angels in this place; which our Saviour fully openeth, and the ſame doth the Apoſtle allude to, 2 *Cor.* 11. 3. which is yet further explained, *Rev.* 12. 9. & 20. 3. *That old Serpent, called the Devil and Satan, which deceiveth the World.*

Many and very ſtrange are the Opinions of Learned Men, both Heathens, Jews, and Chriſtians, touching this Matter, as *Plato*, *Joſephus*, *Cyrillus*;

Cyrillus, whose Opinions are recounted by Dr. *Willet* in his *Hexapla in Genesen*; to which I refer the curious Reader, and do rest satisfied in this, that here we so plainly find the defection of the Angels, from that good Estate wherein they were created; for of them it's said, 2 *Pet.* 2. 4. *God spared not the Angels that sinned.* And as they at the first made use of the Serpent's Organ, from thence to reverberate Falshood, so have they since spoken through Idols, but most of all through evil Men, to the seduction of the World, and the estranging them from the Obedience due to their Creator. Thus those wretched Spirits, by these wicked Engines, do even to this day militate, or fight, against the Fear of the Lord, and all Vertue, having a Prince or chief Devil among them called *Beelzebub*. Not that the other Infernal Spirits are subject to him to do his Will, for we read not any such Power or Authority given to one Devil over another: But most probably he was an Angel of an higher Order, and so became a Ring-leader out of the Truth, so that the whole is often denominated as from him. As when it is said, *Job* 1. 7. The Devil compassed the Earth, walking up and down in it: It is necessarily to be supposed, That the whole Fraternity of the Devils was Active in that mischievous Perambulation: for they have one mind, (as our Saviour intimates, That Satan doth not cast out Satan) and manage one common design of mischief, as the unanswerableness of Men in their walkings towards God, gives them opportunity; *Deut.* 32. 17. *They sacrificed to Devils, and not to God.* And for this cause the Lord is said to send *evil Angels among them*, Psal. 78. 49. For when Men chuse their own ways, then God doth in judgment chuse their Delusions, and brings their fear upon them, *Isa.* 66. 3, 4.

This dreadful Apostacy of the Angels, caused a most sad change in the new-made World: and may strike with amazement the most considerate Christian; that he that is most Wise and Omnipotent, should suffer so great a change to befal so glorious a Work in so short a time, and that by his own Servants, or Creatures, whom he had set in a good Estate! But here we must stop our Imaginations, and know it is not of concernment to us to know the occasion of the fall of Angels, about which some have thought this, another that; but it's certainly the way to avoid Error herein, to content our selves not to know it; whilst to assert any thing this way, or that, is almost a sure way to err. God knew how much Wisdom and Strength was fit to be committed to his Creatures respectively, and was not bound to make them stand in that state of necessity; he may do what he pleaseth with his own. That the Sin of the Angels was very great, is evident, not only from our Saviour's description of it, *John* 8. but also from the nature of their Punishment, God having shut them up in Chains under darkness to the Judgment of the great Day, without the least tender of Mercy; whilst Mankind (whose Sin was great) hath a Remedy offered. How their Sin was circumstanced, do not wish to know, sith it is too well known, That what Sin Men do know, they are too apt to imitate, yea, too often study to find out more. If thou knew the Sin of Angels, how knowest thou but thou shouldst commit it, and then how couldst thou escape their Condemnation? It is then a great mercy,

that of all miſchief the Devils do, they are not permitted to divulge this their moſt black and dreadful Impiety to Men, who yet for all that find too many ways to ſin themſelves out of the reach of Pardon: for ſuch Sins there are, and they that commit them, ſeem to vie with the Devils in their moſt rebellious Impieties. Great is the number of theſe Diabolical Spirits, *Luke* 8. 30. *Our Name* (ſay they) *is Legion, for we are many.* And ſith the whole world is ſaid to be deceived by the *Devil*, it muſt needs be that the Multitude is very great; for we muſt not imagine that one created Spirit can infuſe it ſelf through the Univerſe at the ſame inſtant, that being only proper to the Godhead to fill all places at the ſame time with his preſence: But all Creatures, even Angels themſelves, are finite, and admit of motion from place to place, and cannot know things univerſally: So that the number of theſe Spirits ſupplies more than enough their other deficiences to do miſchief.

Sect. IV.

Of the Envy of the Apoſtate Angels againſt Mankind.

But more particularly to ſet forth the envy of theſe fallen Angels againſt Mankind, we ſhall do it briefly; in obſerving, 1. how he ſpoiled his happy created State. 2. In labouring to ſpoil his Redemption. And, 3. his depriving many of Salvation, to whom that Grace is offered. And of theſe briefly and in general.

We have ſeen his envious attempt againſt the firſt *Adam*: for being now expoſed to the Wrath of God, for leaving his own Habitation, it could be nothing but meer malice which mov'd the Devil to ſupplant Innocent *Adam*, ſeeing he could not better his own eſtate by deſtroying him. Whoſe Fall is the more deplorable, for that he had a capacity to have withſtood that Enemy; as appears by the oppoſition made for a time, *Gen.* 3. 2, 3. *We may eat of the Fruit of the Trees of the Garden; but of the Fruit of the Tree, which is in the midſt of the Garden, God hath ſaid, Ye ſhall not eat of it, leſt ye die, neither ſhall ye touch it*, &c. And ſurely had our firſt Parents proſecuted this good Argument, it would have led them to enervate the moſt ſpecious pretences of the Devil in his lying Reply; who knowing that flattery, with hopes of a better ſtate than God thought fit for him, would be very taking, proceeds that way, perſwading them they ſhould be as God, &c. This was the poyſon of the Serpent by which *Adam* fell, and in him his Poſterity, as the ſequel ſhewed: for the whole World as it grew, felt the malice of this Adverſary, till at laſt we find all fleſh to forſake God's way, and the whole Earth to be filled with violence, *Gen.* 6. 11, 12. Being full of envy, as the Apoſtle ſaith, *Rom.* 1. 29. the natural effect of Satan's Operation, *Jam.* 4. 5. *Do ye think the Scripture ſaith in vain, The Spirit which dwelleth in us luſteth to Envy?* That is, Man's natural Spirit being influenced by Satan, bringeth forth thoſe envious Qualities one againſt another: So that Men may read the envious Nature of the Devil in all Nations, whom he has greatly enthrall'd in the ways of Perdition and Deſtruction.

No

No leſs maliciouſly did he aſſault the Redeemer of the World, to make fruitleſs his coming to ſave the World, *Mat.* 4. 1, to 12. removing him from Place to Place, from Temptation to Temptation, from Argument to Argument, if by any means he might prevail; not to make his own caſe better, (for that was impoſſible) but to aggravate Man's miſery, which was the greateſt evidence of Envy imaginable; and the rather, becauſe it heightens his own condemnation.

The nature of theſe Evil Angels, (as ſuch) is beſt ſeen in the temper of Evil Men, as acted by them. *Cain* is ſaid to be of the Evil One, and ſlew his Brother; But wherefore ſlew he him? Becauſe his own Works were Wicked, and his Brothers Righteous. Here's the perfect Image of the Evil Angels, who influence Evil Men to deſtroy the Good, meerly becauſe they are Good; they are therefore called *haters of thoſe that are Good*, 2 Tim. 3. 3. Through Envy the Son of God was put to death, under the notion of a Deceiver and Malefactor. By which Artifice, the Devil cheated the Jewiſh Nation generally of Salvation by Chriſt: for ſeeing he muſt die for the Salvation of Men, the Devil could no way more hinder the Fruit of his Death, than to render him as one that died wickedly: And to do it to the life, the High Prieſt muſt be his Judg as touching his Doctrine, and he muſt be crucified among Thieves, and placed as if he were the chief Offender. But God, who foreſaw all theſe Devices, did alſo pre-declare all this by his Prophets, that ſo the fulfilling thereof might become the very Argument to vanquiſh Incredulity, and to confirm the Faith of God's People, to the utter defeating the Devil; for in the thing wherein theſe Wicked Spirits and Evil Men dealt moſt proudly, the Lord was above them.

The Devil now ſeeing the Son of God thus caught up to the Throne of Glory, and that his Name muſt be exalted above every Name, *Maugre* his envy, he turns his malice againſt the Righteous Seed, which keep the Commands of God, and the Faith of Jeſus, *Rev.* 12. *ult.* who is therefore called *your Adverſary the Devil*, and proſecutes his devouring deſign againſt them, as the Lion doth his Prey, 1 *Pet.* 5. 8. And very deſirous he is to have the moſt uſeful Inſtruments of God's Church, that he may ſift or winnow them, or toſs them in the Air, and ſo deſtroy both them, and the Fruit which might by them be brought forth in the Salvation of Sinners.

How Satan's Envy went out againſt *Job*, we know by the Scriptures; how he emulates our Souls, we cannot be ignorant, having daily experience of his Internal Allurements and Furies, as alſo his outward Baits, and manifold Snares. All which have this tendency to quench the Light, and take away the love of the Truth, which God hath ſhed abroad in our Hearts by the Holy Ghoſt, chiefly to prevent the exaltation of Chriſt, and to reign in our Hearts himſelf by the Spirit of Diſobedience. And the better to effect their proud deſign againſt the exaltation of Chriſt, they get into high Places, *Epheſ.* 6. 22. not the Air, (as ſome do interpret the place) but Seats of worldly Judicature: As he did at the Crucifixion of of our Lord, where doubtleſs he was preſent, if not Preſident, in that erring Council: And the ſame he did in the Courts of the perſecuting Emperors,

Emperors, and all Perſecutors to this day. Nor may this ſeem ſtrange, for his Pride and Envy prompts him to obtrude upon the Church of God, giving out of himſelf that he is God, 2 *Theſſ.* 2.4. And thus having exalted himſelf above all that is worſhipped; he *frameth miſchief by a Law*, Pſal. 94. 20. This done, he ſets up a Miniſtry to preach Chriſt, of Envy and Strife, to make the Affliction of the Faithful Miniſters of God more intollerable, and to turn Chriſtianity in the Power of it, to a meer empty Name; and ſo doth his Envy prevail, that by this he ſo corrupts the Word, that Men may have a Zeal of God, and yet not be ſaved. For all which ſee *Phil.* 1.15. 2 *Cor.* 2.17. *Rom.* 10.1,2,3,4. Thus theſe wicked Spirits of Devils compared to Frogs, *Rev.* 16.13,14. ſeduce both high and low, infuſing their poyſon of Envy into their Hearts, the effect whereof is hatred one againſt another. And this miſchief they not only effect in the darker places of the Earth, which is ſaid *to be full of the Habitations of Cruelty*, but even there alſo where Men have in ſome good meaſure known the Goſpel of God, which is a matter of great lamentation; which as it timely ſhewed it ſelf among ſuch, ſo it was early cryed out againſt by many, and particularly by *Clemens, in his Epiſtle to the Corinthians*; who upon the occaſion of the diſcords there found, ſaith, *Envy, Contention, Sedition, Perſecution, Trouble, War, and Captivity, hath thence proceeded.* And then alludes to former times thus; *See my Brethren, through Envy and Contention, the murther of a Brother by a Brothers hand.* But what would he have ſaid, had he lived to ſee or hear the unſpeakable Cruelties, and malicious Contrivances, ſince his time, acted by Pretenders to Chriſtianity? Againſt which we do hereby give our Teſtimony, acted by whom, or under what form of Profeſſion ſoever, as being things no way ſuiting with Chriſtianity, whoſe main Principles hingeth on this, *to render to no Man evil for evil, but to overcome evil with good*, Rom. 12. 21.

Clemens.

Sect. V.

Of the Office and Care of Good Angels towards ſuch as fear God.

How greatly the Lord delights in the Children of Men, ſuch as fear him, is very apparent; as in many other, ſo in the caſe now to be conſidered. What is Man, that he ſhould *give his Angels charge concerning him?* Pſal. 91. 11. Man is made a little lower than the Angels, yet the Angels muſt ſerve him. *Heb.* 1.14. Are they not all Miniſtring Spirits, ſent forth to do his Will, for them that ſhall be Heirs of Salvation? Yea, they are ſaid to encamp round about them that fear God, to deliver them. Indeed it may rationally be conceived, That the Evil Angels would certainly deſtroy the People of God, if not reſtrained: As is evident in the caſe of *Job*, who when God took away the Hedg which was about him, he ſoon felt the cruel hands of Satan. Now we know that the Lord is able to reſtrain the malice of the Devils, without Angels to aſſiſt; but ſith they are his Miniſters, 'tis meet they do his Will, whoſe Will is, that they ſhould guard his People in this evil World, as we ſhewed from *Heb.* 1. 14. *Pſal.* 34.8. & 91. 11. And therefore the good Angels do doubtleſs withſtand

withstand the evil Angels in their Attempts against God's People: An Instance of which we have in the case of *Moses*, when *Michael* the Arch-Angel contended with the Devil about his Body: Surely the Devil is emnitious enough against all Saints, and good Angels are not partial: So that we may safely conclude, they guard the Children of God in general, especially having those general Testimonies of the Holy Scripture to confirm us in so believing; besides many particular cases, both in the Old and New Testaments, shewing the care God's Angels have always had of his faithful People.

But here it will admit of consideration, That seeing 'tis said the Angels are Ministring Spirits for them which shall be Heirs of Salvation; whether it follow not from hence, that they have only benefit by the good Angels, and the rest of Mankind left to the tutelage of the Apostate Angels?

To this difficulty I thus Answer: 1. That it seems from our Saviour's words, *Matth.* 18. 10. *Their Angels do always behold the Face of my Father in Heaven*; That all the Children of Men are at the first under the care of the Good Angels, because what Christ here speaks, he speaks of Infants indefinitely, *i. e.* he speaks the same of all, that he speaks of any of them. 2. To say that some Infants have no benefit by any Angels at all, will make the business very weak; for so no Man can be assured he hath an interest in such a favour. 3. To say that any are left to the tutelage of the Apostate Angels, is the worst that can be said, and reflects great dishonour upon that God, whose tender mercy is over all his Works; because this is in effect to say, the greater part of Mankind are committed to the tutelage of the Devils, even from their Infancy; and then how should it be avoided, but that they must be wicked of necessity? But this will intrench upon the Attribute of God's Mercy, and his Faithfulness too, who hath said, yea sworn, *That he hath no pleasure in the death of the Wicked, but rather that they turn and live*: And therefore doubtless he hath committed them to better Guardians, even to the care of the Holy Angels; for seeing we are all the Off-spring of God, we cannot think but he tenders our happiness, unless we can be so proud to think, That we as Fathers are more benign to our Children, than God is to his Off-spring.

It is certain, God hath sent good Angels to wicked Men, to turn them from their folly; as in the case of *Balaam*, how faithfully did the Angel reprove him, and set the danger of his evil Enterprize before him: and though it is true, the Angel is said to have a Sword ready to kill him, yet this is no other thing than befel *Moses* himself, who was in the same danger for not doing his duty to God, *Exod.* 4. 24. *Israel* had the Angel of God's presence to guard them, and received the Law by the disposition of Angels; yet did their Carkasses fall in the Wilderness, for they were generally a sinful Generation, and vexed the Angel of God, who therefore became their Enemy.

Again, we may know God's way of sending Angels Good or Bad to Men, by his way of sending Prophets unto them; the true Prophets he sends first, and in his own Name, to shew Men the way of Righteousness

that they may be ſaved: But when theſe are rejected, then in judgment he ſends them falſe Prophets, *viz.* permits them to publiſh their Deluſions, for otherwiſe he ſends them not, 1 *Kings* 22. 22. Thus God is ſaid *to ſend Men ſtrong Deluſions, that they ſhould believe a Lye*; namely, *becauſe they received not the love of the Truth, that they might be ſaved*, 2 Theſſ. 2. 10, 11. And after this manner God doth uſe the Miniſtry of evil Angels, *Pſal.* 109. 6. *Set a wicked Man over him: and let Satan ſtand at his right hand.—As he loved curſing, ſo let it come unto him; as he delighted not in bleſſing, ſo let it be far from him.*

As for the good Angels, they are ſerviceable to all Men by God's appointment for their good: They are ſent to publiſh glad tidings of great joy for all People, *Luke* 2. 10, 11. The Heavenly Angels, and God's Faithful Miniſters on Earth, do certainly correſpond in their Commiſſions, Deſires, and Endeavours. Now for the latter, we know they ſeek the good of all Men, pray for all Men, preach the Word of Life to all Men. And the Angels of Heaven do encourage them thereto, *Acts* 5. 20. ſaying, *Go, ſtand and ſpeak in the Temple, all the words of this Life.*

Gen. 19. 13. 2 *Kings* 19. 35. If here it be ſaid that the Good Angels *deſtroyed Sodom, ſlew the Army of* Senacherib, *&c.* It is very true, and ſo 'tis ſaid, That God *hewed the People by the Prophets, and ſlew them by the words of their mouth.* They are alſo ſaid to be ſet over Kingdoms, *to build and to plant, to root up and to pull down*, and called *Men of Contention to the whole Earth.* And the ſame may be ſaid of the *Meſſengers* or *Miniſters* of the Goſpel, who by preaching ſhall bring down *Babylon*; who ſometimes ſmote particular Perſons with great Judgments, as in the caſe of *Ananias*, *Simon*, and *Elymas* the Sorcerer. And yet who knows not that the firſt work of Miniſters of the Goſpel, is to ſpeak peace to every City, Houſe; every Creature, and to all Nations; in all which the Angels of God are their Comforters, as we ſhewed. And though the Angel of God was *Iſrael*'s Conductor, yet when they obeyed not the Voice of God, he turned to be their Enemy. Yea, thus doth God himſelf, from whom *Angels* and all Miniſters receive their Power; when Men walk contrary to him, he will walk contrary to them, and puniſh them yet ſeven times for their Iniquity. However, that ſaying, *The Angels are Miniſtring Spirits, ſent forth to do his Will, for them that ſhall be Heirs of Salvation*, is a moſt comfortable word to the faithful; in whoſe good, the miniſtry of theſe Heavenly Guides reſults eternally.

Acts 5. 5. & 13. 8.

And how exceeding uſeful the Angels of God are to his Children on Earth, may be underſtood from the uſe God formerly made of them: as firſt he gave the Law by the diſpoſition of Angels, *Acts* 7. 33. *Gal.* 3. 19. And how they were concern'd in the diſcovery of the Birth, Reſurrection, Aſcenſion, and ſecond coming of Chriſt, is evident, *Luk.* 2. 10. *Acts* 1. 10, 11. They ſhall be concern'd in the fall of *Babylon*, ſhewing by the throwing a Mill-ſtone into the Sea, the manner of her Fall, and do rejoyce thereat with the Holy Apoſtles and Prophets. They defend the Worſhip of God only, when his People ſtep awry in that caſe, *Rev.* 19. 20. An Angel comforted *Paul*, and all that were with him, though many of them were ill Men, *Acts* 27. 24. And ſurely they that were ſo ſervice-

able

able in times paſt, have not loſt their good affection towards the Lord's People, but are the ſame now as afore-time. We know the Devils are as ready to hurt us as ever. And though it is true they do not now appear that we hear of (at leaſt not ſo frequently) as in times paſt, yet it follows not that they are unmindful of us; for neither do the Devils appear as in times paſt, yet ſeek they with no leſs diligence to harm us than when they ſo appeared. We know the Spirit of Promiſe did appear, or give demonſtration of his preſence in the Church, by the ſound (as it were) of a mighty ruſhing Wind, and cloven Tongues, as of Fire: And though he ſo appear not now, yet we know he is preſent with his Church, and find it ſo by ſome good experience. In a word, one great cauſe why we are ſo little acquainted with the preſence of God's Spirit, or thoſe Heavenly Spirits, is becauſe we are ſo little devoted to God; for whatever Men think, there is a wonderful want of heavenly-mindedneſs, and a great appearance of earthly-mindedneſs in Profeſſors generally; I am not aſhamed to confeſs it, though I am greatly aſhamed it ſhould be ſo. O *Let God ariſe, and let* theſe *Enemies* (our carnal Affections) *be ſcattered*, Pſal. 68. 1. *Act.* 2. 2. 3.

SECT. VI.

Of the final Eſtate of Angels both Good and Bad.

After the Wiſe Creator of all things is pleaſed to permit wonderful Enormities and Revolutions in the World, through the malicious Enterprizes of the Devils or fallen Angels, yet he will certainly put a period to all theſe Impieties, (for Sin is not Eternal, only Righteouſneſs endureth for ever): In order whereunto, he hath ordained an eternal Judgment to paſs upon theſe wicked Spirits; And in that reſpect they are ſaid to *be caſt down to Hell*, and to be *delivered in Chains under darkneſs, to be reſerved unto Judgment*, 2 Pet. 2. 4. Yea, ſo certain is this determination, that the Devils themſelves do fear and tremble in expection of it, *Jam.* 2. 19. becauſe they ſhall not only have a privation of the liberty they now enjoy, but ſhall ſuffer the Terrors of the Almighty: a taſte whereof they ſeem to have had, when they cryed out, *Mat.* 8. 19. *Art thou come to torment us before the time?* For here they both acknowledg their preſent wretched Eſtate, and the certainty of their future Miſery. And that which makes this Cup the more dreadful, is the eternal duration of it, denounced already by their Judg, *Mat.* 25. 41. *Go ye Curſed into everlaſting Fire, prepared for the Devil and his Angels.* And again, *Rev.* 20. 9, 10. where, as a juſt recompence of the rage of wicked Men, it is ſaid, *Fire came down from Heaven and devoured them*: So alſo, the Devil that deceived them, was caſt into the Lake of Fire and Brimſtone, where the Beaſt and the falſe Prophet are ſaid to be tormented day and night, for ever and ever. Thus ſhall the Omnipotent God ſubdue all the Powers of Wickedneſs, for he alone is God that made Heaven and Earth, the Seas and Fountains of Water; doing therefore in all places whatſoever he pleaſeth; and ſhall now make his Saints to judg thoſe Infernal Spirits, 1 *Cor.* 6. 3. by whoſe inſtigation they had been ſo often judged in this World. *Rev.* 20. 10.

World. And that which must needs aggravate their misery, shall be the sence of their first Estate which they fell from: together with this, That they shall sustain this confusion *in the presence of the Holy Angels, and of the Lamb*, Rev. 14. 10, 11. who now shall have them in derision, by filling their Cup of the Wine of the Wrath of God, by the eternity of their Misery; for *the smoke of their torment ascended up for ever and ever.* Lo here is the final state of Apostate Angels.

But on the other hand, The Glory of the Holy Angels shall be so great, as it is not easie to conceive it: Howbeit this we know, That as they have desired to look into the great Mysteries of the Gospel, 1 *Pet.* 1. 12. and have held with the Saints in those things which are written in the Scriptures of Truth, *Dan.* 10. 21. so they shall not partake of the fruition or fulness of their Joy, till they gather in the great Harvest of the Saints, whom they have ministred to in this World: for seeing they so greatly rejoyce in the conversion of one Sinner now, what will their rejoycing be when they meet all these Converted Ones in the heavenly Dwelling-places? Seeing now they shall no more be provoked by the sins, either of Sodomites, *Gen.* 19. 9, to 15. nor with the weaknesses of those who were put under their Guardian-ship, to be Heirs of Salvation, *Heb.* 1. *ult.* Nor need we be curious in searching out what this Glory shall be, so much as how to get a clear Interest therein; being abundantly ascertained, that then we shall find, *Fulness of Joy and Pleasures for ever more*, Psal. 16. 11. And though it do not appear what we shall be, yet we are assured we *shall be like Christ, for we shall see him as he is:* And in that glorious Estate 'tis also said, *We shall be as the Angels of God in Heaven.* And thence it follows, that the Glory of the Holy Saints and Angels shall be wonderful. Let us wait and pray for the manifestation of this Glory.

Christi-

Chriſtianiſmus Primitivus, &c.

THE

SECOND PART

Of the ſecond

TREATISE:

SHEWING

The External part of the Chriſtian Religion, in the ancient Simplicity and Beauty of it.

CHAP. I.

Of the true way of gathering Perſons into the Church of Chriſt.

AS the Interal Part of Chriſtian Religion is carefully to be preſerved, even ſo a neceſſity lieth upon the Servants of God to preſerve and maintain (as Inſtruments in his hand) the External Part of the Chriſtian Religion alſo, leſt at any time they be deceived by a ſpecious pretence to the Power, the better to ſubvert the form of Godlineſs, or the form of Doctrine which was delivered to the Primitive Churches, *Rom. 6. Heb. 6.* For certain it is, that where the true power of Godlineſs dwells, there will not be wanting a due zeal for the form of Godlineſs alſo; *I praiſe you Brethren, that you remember me in all things, and keep the Ordinances, as I delivered them to you,* 1 Cor. 11. 2. and this zeal will be ſo much the more, as by how much the ways of Truth are oppo-

ſed by evil Men, *Pſal.* 119. 126, &c. *It is time for thee, Lord, to work, for Men have made void thy Law: Therefore I love thy Commandments above Gold, yea above fine Gold: therefore I eſteem all thy Precepts concerning all things to be right, and I hate every falſe way.* And verily where the form of Godlineſs is neglected, Religion will in a little time either vaniſh, or become an unknown conceit, every man being at liberty to follow (what he ſuppoſes to be) the motions of the Spirit of God, in which there is ſo great a probability of being miſtaken, as in nothing more; for Man's ignorance being very great, and Satan very ſubtile, and the way of the Lord neglected, Men ly open to every fancy which pleaſeth beſt, or which hath the greateſt ſhew of voluntary Humility or *Will-worſhip, in neglecting the Body, not in any honour to the ſatisfying of the Fleſh,* Col. 2. 18, 23. To avoid all which dangerous miſtakes in Religion, we ſhall endeavour plainly to ſet down the *practical way of Gods Worſhip,* as ſettled *in the Chriſtian Church* by *Chriſt* our Lord, and his holy *Apoſtles*: And becauſe we know no way ſo effectual to accompliſh this work, as by a clear deſcription of the Church of the living God, in which only can be found the undoubted Worſhip of God, we ſhall therefore do what we may briefly to ſhew *this Houſe* or *Church* of God to the Children of Men, and *let them meaſure the pattern,* and conſider all *the ordinances thereof, and the forms thereof, that they may keep all the ordinances thereof, and the forms thereof, and do them,* always remembring that the whole circuit of this Houſe *is moſt holy,* that being the end of the Lord in all things, which he requires his People to obſerve; *yea, Holineſs becomes his houſe for ever,* Ezek. 43. Pſal. 93. 5.

The definition of a true Church.

For the definition of the Chriſtian Church, we ſhall not much vary from that which hath therein been done by the ancient or modern Writers. *Lactantius* gives this brief definition of the Church, *Sola Catholica Eccleſia eſt,* &c. *It is only the Catholick Church which hath the true worſhip and ſervice of God.* Our modern Proteſtants uſually define the Church thus, *Where the Word of God is ſincerely taught, and the Sacraments rightly adminiſtred, there is the true Church.* Dr. *Wollebius* gives it thus, *The viſible Church is a viſible ſociety of Men, called to the ſtate of Grace, by the Word and Sacraments.*

Again, The definition of Chriſt's Church may be taken out of the word קהל, or *Kahal,* ἐκκλησία, *Eccleſia, evocare,* to call, or *Evocatus per Evangelium,* to call, or called out by the Goſpel, and then the Church is defin'd, *A company of Men called out of the World, by the voice or Doctrine of Chriſt, to worſhip the true God according to his will.* But if the definition be made of the thing it ſelf according to the largeſt conſideration, then it may be this, *The whole number of the ſaved ones, from the beginning of the World to the end thereof.* This is that Body whereof Chriſt is ſaid to be the Saviour, *Eph.* 5. 23. *Heb.* 12. called the *general Aſſembly or Church of the firſt-born who are written in Heaven,* which in reſpect of all the individuals is not known in this World by Men, *God only knowing who are his*; yet thus much we may

ſay

say in general, that such as only fell in *Adam*, and have no personal guilt of their own, together with all such in every Age and Nation as fear the God of Heaven, and work Righteousness, are rationally supposed to be within the verge of this vast Body, and may by the Grace of God be Heirs of Salvation. Because Christ is the Lamb slain from the beginning to take away the sin of the World, or original sin, in the condemning power of it, as also to abolish Death the effect thereof; so justifying the whole World (who were found guilty by that Law) freely by his Grace *through the redemption which is in Christ Jesus*, whom *God hath set forth to be a Propitiation through Faith in his Blood, for the remission of sins that are past through the forbearance of God*, Rom. 3. 19. &c. But the Church or Body of Christ thus considered, as containing the whole number of the saved, is not the immediate subject of our Discourse, and therefore we shall intermit what might be said further in that case, bending our Stile to set forth the Church of Christ as now obliged by Gospel rules, to worship God according to his will, declared in the Holy Scriptures, which are strictly to be observed, for *a Testament is of force after Men are dead*, Heb. 91. 6,17. *And if it be but a mans Covenant, yet when it is confirmed, no man disannulleth or addeth ought thereto*, Gal. 3. 15. Nor shall we incumber the Reader with the distinctions made by some learned Men in this matter, as that of those in the Church of Christ, some are only *Numero*, some *Numero & Merito*, and some *Numero Merito & Electione*: For though it be very true that some do only fill up the number of visible Professors, and of these some more deserving than others, and yet at last but *a few that shall be chosen, as our Saviour teacheth*; yet sith we are not Judges in these cases, but must leave secrets to God, we shall only concern our selves with the true or orderly state of Christs Church in the profession of the Gospel, medling little with the state of the Church of God before Christ's Incarnation (but as occasion shall require it) for the *Order, State*, or *Oeconomy* of the Church of God hath varied greatly, both in respect of the Subjects and usages thereof. But howsoever God hath spoken in time past to the Fathers, it is all to be so improved, as to serve to the furtherance of the Gospel, that Christ as a Son over his own House or Church, may have the preheminence, as being that *Messiah* which indeed *was to teach us all things*, and whose House are we, if we hold fast the confidence, and the rejoycing of the hope firm unto the end, *Heb.* 3. 6. And because our proposed Subject is full of controversie in these days, we shall therefore for the better manifestation of truth, speak distinctly to the particulars here ensuing.

1. Of the state of Infants in general dying in Infancy, and particularly of the state of Infants of Christian Parents.

2. Of the notes or infallible marks, *viz.* That Doctrine and Form of Worship, by which the Church of Christ is to be known, from the plantation thereof in a Gospel way to the end of the World: And first of the first.

SECT. II.

Of the state of Infants in general, that dying so they are happy.

That we may remove (if possible) all prejudice out of the minds of Men, touching our nonadmission of Infants to the participation of Gospel Ordinances in the visible Church in her Gospel frame, This is that which we hold of Infants generally without doubting, from the words of our Lord, *Mat.* 19. 14. *Of such is the Kingdom of Heaven*; that Infants are happy Persons, there lying no sentence of eternal condemnation against them, but the contrary is here averred concerning them indefinitely by Christ himself: As also by the Apostle, *Rom.* 5. *For as in* Adam *they die, so in Christ shall they be made alive*, the sin of *Adam* therefore being taken off, as to any future condemnation (for in respect of temporal death they still suffer for it,) and they having no other sin chargeable against them (that we read of) must needs be justified by the Grace of our Lord Jesus Christ from wrath to come. And further it is also avouched by our Saviour, of Infants indefinitely, that their * *Angels do always behold the face of God in Heaven*, Matth. 18. 10. and not only so, but he saith expressly, *vers.* 14. It is not the will of the Heavenly Father *that one of these little ones should perish*, and this may very fairly be understood of Infants, seeing God hath declared elsewhere, that he wills not the death of a Sinner, and that *the Son shall not bear the iniquity of the Father*, which (as hath been shewed) can only be true in respect of eternal death. Great cause there is why all Infants should be indemnified in that respect, sith they were no way accessory to any sin at all, and never rejected the Grace of a second Life, which is the cause of death eternal to those that are damned, as our Saviour teacheth, *Joh.* 3. 19. *Mar.* 16. 16. And hence we conceive ariseth sure ground of comfort concerning all Infants dying such, nor are we alone in this our Doctrine, some of our Adversaries being constrained to avouch it, and particularly Mr. *Baxter*, who though he hath made a great noise in the World, as if Parents could have no ground of hope for their dying Infants, unless they be baptized, *&c.* yet to the utter confutation of that conceit, he plainly tells us otherwise, in that Piece called *More Proofs*, &c. *Pag.* 88, 89. *We hold* (saith he) *that all Mankind is brought by Christ under a Covenant of Grace, which is not vain, nor repealed by God, but as their abuse of the Grace of the Covenant may cast them out; for as a Covenant of intire nature or innocency was made with all Mankind with innocent* Adam, *so a Covenant of Grace was made with all Mankind in lapsed* Adam, *Gen.* 3. 15. *in the promised seed, and renewed again with all Mankind in* Noah. *No man can prove either a limitation of this Covenant to some (till the rest by violating it become the Serpent's seed at least) nor yet that God did ever abrogate it, as it was made to all the World,* —— *for those* 4000 *years before Christ's Incarnation, the mere decree and promise did serve for mans salvation*, &c. Thus far Mr. *Baxter*. And indeed for any

* *Some do restrain these words to Believers only, which would exclude the infant of all Infants, (as God actually saved as some) from the blessing of such heavenly Protectors or Guardians, yet Calvin denies not this place to refer to Persons in their Infancy*, Calv. Inst. l. 1. c. 14. § 7.

any to hold that God will damn any Infants, is such a Doctrine as is repugnant to the nature of God, who hates cruelty; but what can be named that looks more like cruelty, than to make Infants, and then cast them into Hell torments, to punish them as much as the Devil himself or the greatest of sinners; shall not the Judge of all the Earth do right? will he punish the innocent Babe with the Devil and his Angels? God forbid, for he delighteth in Mercy, and hath said *it is not his will that* one *of these little ones should perish*, and therefore gave his beloved Son to seek and save them in their lost condition, *Matth.* 18. 14. In his gracious hands therefore will we leave the state of Infants in general, who as *Irenæus* rightly saith, *was made an Infant that he might sanctifie Infants*; and shall now consider the state of the Infants of Christians in particular, with respect to such advantage as may pertain to them as such, especially for that great outcrys have been made against us, as Persons injurious to Infants of Christians, as being rendred by us to be in no better condition than the Infants of Infidels; howbeit this exclamation will be found injurious to the truth and to us: For,

Irenæus, Et Infantibus Infans factus, sanctificans Infantes.

Of this I am confident, that I never heard or read in the Works of those of our way, that any ever held or maintain'd such a position, *that Infants of Christians have no advantage above the Infants of Heathens, in respect of Gospel Mercies*, but the contrary is to be seen in the Writings of divers learned Assertors of our Principles, as here I shall shew. Mr. *Fisher* pag. 218. of his *Christianismus Redivivus*, hath these words, *Those* [Infants] *of Christian Parents* [I look upon] *as having in some sense a prerogative of Seed, so far as they may be a Seed of Prayers, more than others, and in some sense too a holiness above others, as they may be sanctified to their Parents as blessings* —— *as well as being more likely to be discipled into the way of holiness and life, by their Godly education of them.* Also Mr. *Tombs* in sundry places of his *Antipæd.* Part 3. speaks to the same effect, as in *Pag.* 406, 407, 415, 419, 453, 455, 479, 480, 481. it shall suffice to set down that passage, *Pag.* 464. and leave the Reader to consult the residue at his own convenience, *That the Infants of believing* Gentiles, *no Members of the visible Church Christian, are not in a worse but better condition, in respect of any real Evangelical blessing, than the* Hebrew *Infants were with their Churchmembership.* 1. *Because the spiritual blessings of Regeneration, indwelling of the Spirit, Justification, remission of Sins, Adoption, Gods favour, Protection, Provision, Eternal Life, are as much assured to them in Infancy without visible Churchmembership, as they were with it.* 2. *They do actually enjoy sooner those Mercies,* —— *and in more ample manner without* Jewish *visible Church-membership, than they did with it, the Spirit being now more poured out, the Gospel cleared, the Church enlarged,* &c. —— *The Mercy to the Catholick Church is a Mercy to Believers Infants,* 1. *In that it frees them from legal Burthens.* 2. *In that there is a near capacity and probability of the best good for them remaining in their Parents or other godly Families.* Thus far Mr. *Tombs*, who also in the Pages cited above, doth frequently allow a further benefit to the Infants of Christians

stians than others, in respect of their *timely dedication to God by Prayer, Vow, and Thanksgiving*, which certainly are all Blessings and Privileges redounding to those Infants through the blessing of the Gospel, which the little ones of Infidels are deprived of, being dedicate rather to Idols than to the Lord; and upon this account it may be said, that the Infants of Christians are holy *by prerogative of Seed*, being the Children of sanctified Persons who *also dedicate them to God*, and design them to Christianity, and in this sense may be said to be related to the visible Church, being in a more visible state of Beatitude, as being thus given to God in the Name of Christ from the Womb, who again doth strictly bind the Parents to bring them up (as it were for him) in the nurture and admonition of the Lord.

Howbeit, from all this, it doth not follow that the Infants of Christians are to be brought to particular duties in the Church, as Baptism, the Lords Table, *&c.* as is fully granted even by the *Pædobaptists* themselves in every thing, save only their sprinkling and crossing of Infants, which they wrongfully call Baptism, which shall more fully appear in our *Defence*, God permitting, in the mean while let it be considered what we have granted. And certainly had Christians contented themselves in doing to their Infants as Christ did to those which were brought to him, either by praying for them themselves, if capable, or by presenting them to Christ's Ministers that they might do it for them in the most solemn manner, I think this would not be opposed by the baptized Churches; and it is to me a wonder how those that pretend so much care for Infants should wholly omit the doing to them as Christ did, and presume from Christs carriage towards Infants to do quite another thing, which Christ neither did nor commanded to be done. And certainly in this case there hath been a very great mistake, which calls for some careful and speedy reformation, that so the purity of the use of Gospel Ordinances may be attained, according to the usage of the first Churches, in which we only find actual Believers (by Profession at least) admitted to the religious observation or practice of Christs Commands, and not so much as one Infant in those Churches any way concern'd in the duties of the New Covenant, which we shall plainly demonstrate, by a particular enquiry into the state of every Church mentioned in the New Testament, and let the best antiquity (even that of the Holy Scripture) carry the cause, as being the best note by which the true Church may be known, from all such as unduly claim that honourable Title.

SECT III.

That actual Believers only, and no Infants, were admitted communion in Gospel Ordinances in the first Churches.

No Infants of the Primitive Church at Jerusalem.

We shall begin our enquiry in the Church at *Jerusalem*, from the death of our Saviour, and the effusion of the Holy Spirit by the operation

operation whereof in the Miniſtry of the Apoſtles, according to the tenour of their Commiſſion, *Mat.* 28. 19, 20. Churches were now to be gathered throughout the whole World. And here we find the Members of this Church enumerated ſeveral times, *Act.* 1. 13, 14, 15. *The number of names together, were about an hundred and twenty,* conſiſting of both Sexes, *Men* and *Women,* who *continued in one place together in Prayer and Supplication,* and here is not the leaſt hint of any other Perſon or Perſons incorporated into this Body, ſave actual Profeſſors only. Then *Chap.* 2. *verſ.* 40. We have an account of the firſt addition to this holy Society of about 3000 *ſouls,* who were all ſuch as gladly received the Word preached by the Apoſtles, and of this company only it is ſaid, *they continued ſtedfaſtly in the Apoſtles Doctrine and Fellowſhip, and in breaking of Bread and in Prayers.* Now it may juſtly be preſumed, that theſe 3000 Perſons had pertaining to them not leſs than 3000 Infants and other Perſons in their Families, and yet not the leaſt mention of ſo much as one of thoſe Infants to be admitted to Baptiſm, or any practical Ordinance of the Goſpel, which is further evident from the unity of Heart and Soul which they had each with other, throughout this whole Body, which is a thing not compitable to Infants, but only to ſuch as are begotten by the good Word of God to the Faith and Fellowſhip of the Goſpel. Again *Act.* 4. 4. We find the former number augmented to 5000, or elſe an addition of 5000 to the former number, and theſe alſo were all ſuch as gave demonſtration of their Faith, by that great Grace which was upon them all, lifting up their voice together in Prayer with one accord, *Verſ.* 33. which ſhews the ſenſe of the things of God was upon all their Hearts; and there is yet a further account of the increaſe of this Church, *Act.* 5. 14. but ſtill it is of Believers only, *and Believers were the more added to the Lord, multitudes both of Men and Women.* This Church at *Jeruſalem* being the firſt which was ſettled in a Goſpel way, is therefore a good Pattern for all other Churches, and may juſtly claim priority; and concerning whom we find a more exact account of the form of Chriſtian Doctrine delivered to them than to any other Church, *Heb.* 6. 1, 2. (though we doubt not but all other Churches had the ſame) the very nature and order of whoſe firſt principles or beginning parts of Chriſtianity do ſhew moſt clearly, that no Perſon was admitted to communicate in the Ordinances of Chriſt as received by them, but actual Believers; for ſith repentance from dead works, and faith towards God are made antecedanious to ſacred Baptiſm, and Baptiſm is acknowledged to be antecedanious to all other priviledges in the Church, it muſt needs follow that none in an Infant-ſtate can be admitted to Goſpel Ordinances, according to the tenour of the principles of this firſt Church.

The evidence on our ſide is ſo clear in this caſe, that Dr. *Bale* confeſſes in his *End to Controverſie,* that if the order here ſet down *Heb.* 6. 1, 2. ſhould be obſerved, both Papiſts and Proteſtants muſt croſs the Cudgels to the Anabaptiſts; and when this order ceas'd

de jure, and by what authority another order of propounding Christianity to Men was to be received, no man I presume can give any satisfactory account: But of these things we shall speak more fully in our *Defence*. What is said from *Act.* 2. 39. *The promise is to you, and to your Children*, &c. is not only interpreted by the Apostle, only of such of them and their Children, the *Gentiles* and their Children, as the Lord shall call, *which is not to be understood of Infants, who are not capable to hear the call of the Gospel, but the Protestant Interpreters themselves do so expound it*; See *Erasmus*'s Paraphrase on *Act.* 2. 39. and *Diodate* Annotations on the same Text.

No Infants of of the Primitive Church at Samaria.

That numerous Church at *Samaria*, *Act.* 8. is of the same complexion with that at *Jerusalem*: For though we find here as general a conversion as the most we read of, insomuch that it is said, the whole City, *i. e.* the People with one accord gave heed to the things which were spoken by *Philip*, *Act.* 8. 6. and when they believed, 'tis said they were baptized, both Men and Women; but not a word of any (no not so much as one) Infant do we find as added to this Body, which is so great an evidence of the alteration of the state of the Church from what it was in the time of the Law, in respect of Infants, as that this alone might serve to issue the controversie; for who can think, that when we have such a particular account, 1. Of the multitude that received the Gospel; then of the different Sex, both Men and Women, but that we should have had some intimation also of their little Children being added to the Church, if indeed it had been done; but neither now at their first conversion, nor yet when *Peter* and *John* were sent to visite them, and to perform what was wanting among them, in respect of Imposition of Hands, &c. do we find any the least passage in all their transactions, that gives notice of any Infants being brought to any one ordinance in this Church of Christ.

No Infants of the Church of Cæsaria *in her Primitive state.*

The next Christian Congregation which falls under consideration, is that at *Cæsaria*, planted by the Apostle *Peter*, *Act.* 10. by whose mouth it pleased God the *Gentiles* should first hear and believe, and here we find those only accepted as fit Persons to be concern'd in the worship of God according to the Gospel, which did fear God and work righteousness, with an intimation also that this was the will of God concerning all Nations, according to the Doctrine of the Lord Christ, *Joh.* 4. 14. *God is a spirit, and they that worship him must worship him in spirit and in truth*, the *Jewish* worship being now to vanish, as being too carnal for the Gospel Church, and consequently the matter or subjects of this Church to be of a more spiritual capacity than those who were generally admitted to legal Ordinances. Still we are destitute of any word that shews Infants incorporated with Believers, as partakers of Gospel Ordinances with them.

Nor

Nor shall we pass by what is delecared of the grace of God vouchsafed to the *Ethiopians* by means of the conversion of the *Eunuch*, *Act.* 8. for it is remarkable, that of all his Attendants we read not of one who received the truth or was baptized, but himself, and here was a clear difference between the Law and the Gospel, in respect of the admission of Members into the Church; for under the Law, if a Person did joyn himself to the Lord, all his Males must be circumcised; but no such Law in the Gospel, that if the Master joyn himself to the Lord, all his Children or Servants are to be baptized; the clean contrary is evident from the case of this *Eunuch*, and in many other cases, where we find in Families, the Master a Believer, when those of his house were not so; and Christ himself shews his Church should not be gathered of whole Families, save as the same should wholly believe, when he foreshews, that for the Gospel sake there should *be five in one house, divided two against three, and three against two.* It is reported by *Eusebius*, that this *Eunuch* was instrumental to enlighten his Countrymen in the Ministry of the Gospel, but not a word of his admission of Infants to Baptism in that Country, nor indeed doth *Eusebius* so much as mention Infant-Church-membership or Baptism in all his History.

No mention of Infant Baptism to the Ethiopian Convert.

Exod. 12. 48.

The Church at *Antioch*, famous for the title of *Christian*, as there first given to the Disciples or Followers of Christ, and it is observable that none but Disciples had that Appellation, *Act.* 11. 26. and though we have an account of a great enlargment of the Church at this place, yet it is only found to be of such as *believed and turned to the Lord*, as *vers.* 21. and are all exhorted *with purpose of heart to cleave unto the Lord*, but not a whisper of so much as one Infant brought to any Ordinance of the Gospel among those Christians.

No Infants found admitted to the Primitive Churches at Antioch.

The same may be said of the Churches of Christ in *Syria*, *Cilicia*, &c. to whom and to every of them was that holy Epistle sent, *Act.* 15. prohibiting the eating of *meats offered to Idols*, *Blood*, *things strangled*, *and Fornication*, by the tenour of this Epistle the whole multitude of the Christians received great consolation, as finding thereby they were freed from the burthen of legal Ceremonies: And the same decrees were delivered to other Churches, *Act.* 14. 4. who were thereby established in the Faith: All which passages, with others to the same purpose, do shew that the continual addition of the Church in every place was of actual Believers, such as turned to God, but not a passage that gives light to any *Infants* added to any of these Churches. And it is the more strange that no notice is given of any such matter (if indeed Infants had been then baptized) seeing the controversie was about Circumcision, and which now was abrogated or decreed against, and so Infants freed from it, and yet no mention of Baptism or any other rite ordain'd for them instead thereof, which if ever such a thing had been apointed, it would on this occasion have been mentioned in all probability; but contrariwise the Argu-

No Infants of the Primitive Churches at Syria, Cilicia, &c.

ments used to satisfie those that were doubtful, are taken from the Mercy of God, in taking away the heavy yoke of the Law of bondage, and of the sufficiency of the Grace of God, held forth in the Gospel, for Mans Salvation.

No Infants of the Primitive Church at Philippi.

Although the Church at *Philippi* took her beginning in two Families, to wit of *Lydia*, and of the *Jaylor*, yet it is most plain that none but Believers were admitted to the ways of Christ; for those of *Lydias* house are said to be Brethren, and capable of receiving exhortation or consolation from the Apostles, *Act. 16. ult.* and consequently not Infants; and those of the *Jaylors* house are said to hear the Word and to believe in God, and so were baptized, and here again was as fit an occasion to mention Infants baptism (if any such thing had been) as could well offer it self, but not a word to that purpose. To this Church and to every member thereof *Paul* wrote an Epistle, stiling them Saints, such as had *fellowship in the Gospel from the first day* (meaning sure the first day of their admission to the Church) *until now*, *Phil.* 1. 5. and declares them to be partakers of his Grace, both in his bonds and defence of the Gospel, and these things can in no wise be said of Infants; so that neither yet can any thing be hence gathered for a mixed Body of Infants with grown Persons, believing in Christ as a Church of his constitution.

No Infant of the Church at Thessalonica.

The Gospel now advanceth to *Thessalonica*, *Act.* 17. 1, to 9. where we find those only that believed to be joined to *Paul* and *Silas* προσεκληρώθησαν *adjuncti sunt*, vers. 4. and of the devout *Greeks* a great multitude, and of the chief Women not a few; observe, still Men and Women are particularly accounted as they were added to the Churches, and why Children are not counted with them, but because they were not in those days joined to the Churches, no sufficient reason can be shewed. What manner of Persons this Church consisted of is further shewed by the Epistles which *Paul* wrote to them, 1 *Thess.* 1. 3. *&c.* for as they are here declared to be believing Persons, and such as received the Word in much affliction with joy in the Holy Ghost; so they were all such as could in some measure understand the Epistle which was sent unto them, and therefore is express charge given (that the Epistle should be read to all the holy Brethren, 1 *Thess.* 5. 27.) *I charge you by the Lord, that this Epistle be read to all the holy Brethren*; sure this doth not include Infants, and consequently they were not of the *Brotherhood* in the Church at *Thessalonica*.

No Infant of the Primitive Church at Berea.

Proceed we now to *Berea*, Act. 17. 13. where we find the Word preached and received with all readiness of Mind, the Disciples searching the Scriptures daily to see that the things spoken were proved by the Word of God as therein contained; and there many believed, of the honourable Women, and Men not a few; but still no Infant is named, no nor implyed in any term here used to signifie who were incorporated into a Church-capacity, but believing Persons,

both

both Men and Women, are the only Perſons we find concer'd in the worſhip of God according to the Goſpel.

We are now come to *Corinth*, *Act.* 18. 8. where we find the Word preached. *Criſpus* believing is baptized, his Houſhold alſo received the Word by Faith, and many of the *Corinthians* hearing the Word, believed and were baptized; and here *Paul* continues a Year and ſix Months preaching the Word of God among them, but not a word of any Infant added to this Church; neither yet by the Epiſtles which *Paul* writ to this Church can any ſuch thing be made appear, but rather the contrary, for they are ſaid to be ſuch Perſons as called upon the Name of the Lord, being firſt called to be Saints, and called into the Fellowſhip of the Lord Jeſus, who are all required to ſpeak the ſame thing, and were all by one Spirit baptized into one Body, and made to drink into one Spirit, were all one Body and one Bread, as they were Partakers of that one Bread of the Lords Table: ſo that whatſoever is the meaning of 1 *Cor.* 7. 14. * yet certain it is Infants were not admitted to this Church or Body, being not admitted to the Lords Table with them.

No Infant of the Primitive Church at Corinthus.

* Auguſtine ſaith, *Whatſoever that Holineſs is,* 1 Cor. 7. 14. *It is not of power to make Chriſtians, or remit ſins: And* Eraſmus *expounds it of legitimate ſanctity only.*

In *Act.* 19. 1. to the end, we find *Paul* at *Epheſus*, where he left ſome of his Companions, who taught *Apollo* the perfect way of the Lord, and conſequently many others. Here we find Brethren who ſend their Letters of recommendation with *Apollo* to *Corinth*: To this Church we find twelve Perſons added at *Paul*'s ſecond coming to *Epheſus*, but nothing ſaid of any Infants added with them; yea, in the Epiſtle ſent to them, they are all ſaid to *be Saints and faithful in Chriſt Jeſus*, ſuch as to whom was *made known the good pleaſure of the will of God*, Eph. 1. 1, 9. ſuch as *truſted in Chriſt after they heard the Word of the Goſpel*, and were *ſealed with the Holy Spirit of Promiſe*, and are all commanded, or exhorted *to hold the unity of the Spirit in the bond of Peace*, having all *one Lord, one Faith, one Baptiſm*; all which ſhews that this Church had no Infants admitted to Fellowſhip in the Myſteries of the Goſpel, for that they were not qualified for the reception of them; and though the Apoſtle takes occaſion to ſpeak particularly of the duty of Children, *Eph.* 5. 1. yet ſpeaks he not a word of Infants, either in the directions which he gives to the Parents or the Children.

No Infant of the Primitive Church at Epheſus.

When *Paul* had ſaluted the Church at *Ceſaria*, he goeth into *Galatia*, where he ſtrengthens the Diſciples, but he could not ſtrengthen Infants, therefore they are not accounted Diſciples, and conſequently no Members of the Primitive Churches in *Galatia*; and of thoſe famous Churches we have this account in the Epiſtle ſent to them, they had begun their Chriſtian courſe in the Spirit, *Gal.* 3. 3. being called to the Grace of God by the Miniſtry of *Paul*, *Gal.* 1. 6. They were *all* the ſons of God *by Faith in Chriſt Jeſus*, Gal. 3. 26. and had *put on Chriſt Jeſus in Baptiſm*, but no paſſage in all this Epiſtle gives

No Infant of the Primitive Churches in Galatia.

us any account of ſo much as one Infant brought to any Ordinance of the Goſpel in the practick part in all theſe Churches.

No Infant of the Primitive Church at Coloſs.

The Church at *Coloſs* are ſtiled Saints and faithful Brethren, and ſuch as of whoſe Faith and Love to all Saints a good report was ſpread abroad, *Col.* 1. 2, 4. which Faith was wrought in them by hearing the Goſpel. Theſe Chriſtians are ſaid to be circumciſed with the Circumciſion made without hands, in putting off the Body of the ſins of the Fleſh by the Circumciſion of Chriſt, and to be buried with Chriſt in Baptiſm, and therein to be riſen with him through Faith; and theſe things being ſaid of the whole Church and every Member, as much as any Member, it moſt plainly ſhews that actual Profeſſors only, and no Infants, were of this Church when *Paul* wrote to them.

No Infant of the Roman Church in the Primitive ſtate.

The Church of *Rome* was in thoſe days like the reſt, being called of God to be Saints, and were all actual Believers, ſuch as had their faith ſpoken of throughout the World, *Rom.* 1. 7, 8. yea they are every one of them, as much as any of them ſaid to have obeyed from the heart the form of Doctrine which was delivered unto them, *Rom.* 6. and are all exhorted to reckon themſelves dead unto ſin, and as being ſo dead with Chriſt they were all buried with him in Baptiſm, all planted in the likeneſs of his death, and bound thenceforth to walk in newneſs of life; yea they were ſuch as had all been ſervants of ſin, and were by the Grace of God made free from ſin, to have their fruit unto Holineſs, and are ſaid to ſtand in the Church Chriſtian (and ſo in Chriſt) by Faith. Now theſe things being ſaid of the whole Church, and not one Member to be exempted from theſe qualifications, at leaſt in the common profeſſion of them: It is moſt manifeſt no Infant was admitted to Membership in this Body or Church in the actual profeſſion of the Goſpel.

No Infant of the Church at Troas in the firſt times.

The Church at *Troas* conſiſted of ſuch Diſciples only as had right to the Lords Table, who accordingly met together to celebrate that holy Myſtery, *Act.* 20. 7. but ſure no Infant was admitted to this holy Ordinance which yet every Diſciple and Member had right to, *Ergo*, Infants were neither Diſciples nor Members of this Body or Chriſtian ſociety.

No Infant of the Church at Ptolemais in her Primitive ſtate.

The Church at *Ptolemais* are denominated Brethren, *Act.* 21. 7. and ſuch as were capable of ſalutation from the Apoſtle and his fellow Miniſters, but no word meet we with here neither, that gives us any account of any Infant ſubject pertaining to the community of theſe Chriſtians.

No Infant of the Primitive Church at Damaſcus.

The Church at *Damaſcus* conſiſted of Men and Women, *Act.* 9. 2. among whom was *Annanias*, a devout man, by whom *Paul* was baptized upon his converſion, *Act.* 22. 16. Theſe Chriſtians are alſo called Diſciples, but were ſuch as underſtood the danger *Paul* was

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in by the Governour, who was desirous to apprehend him, wherefore these Disciples let him down over the wall in a Basket, but still we fail of any account of Infants, numbred with Disciples, or to be joyned in Communion with the Church. As for what is vainly pretended to prove such a thing from *Act.* 15. 10. We shall examine the force of that Allegation in our Defence.

We have spoken before of the Church of *Ephesus*; In *Asia* we find six other Churches, *viz.* Of *Smyrna*, *Pergamos*, *Thyatira*, *Sardis*, *Philadelphia* and *Laodicea*. All those Churches are spoken to by the Spirit, all that have Ears to hear, are to hear what the Spirit saith to the Churches; And by the commendations of some of these Churches, and the reprehensions to others, it's evident no Infants are spoken of, or to in these Epistles, and yet certainly every Disciple and Member in these Churches, are bound to take notice of what was writ to these Churches. It is therefore utterly incredible, that any but actual believers or adult persons professing the Faith, were made Recipients of Gospel ordinances in the Apostles times, because no Footsteps of any such thing is found in any of their holy writings, and hence we conclude with *Ferom*, *non credimus quia non Legimus*, for neither do we believe it, because we read it not.

Nor is there any thing appears in those general Epistles, written by *James*, *Peter*, *John* and *Jude*, which favours the case of Infants admission to Gospel ordinances as members of the Church, under the exercise of Gospel worship, but rather very much to the contrary; as First,

James salutes all Christians to whom he writes, with the Compellation of Brethren, and shewes they were such a Brother-hood, as were begotten by the word of truth, *Jam.* 1. 18. not as being born of believing Parents; And his speaches to them throughout his Epistle, are such as take no notice of Infants, even there where they are comprehensive of every Member of the Church, as Jam. 1. 5. *If any man lack Wisdom let him ask it of God.* Chap. 4. 10. *Humble your selves under the mighty hand of God.* Chap. 5. 9. *Grudge not one against another Brethren. Be patient Brethren unto the coming of the Lord*, &c. *Is any afflicted let him pray, Is any merry let him sing Psalms, Brethren if any of you do err from the truth and one convert him*, &c. Doubtless all Church members are concern'd in these duties Equally, as the occasions do occur; and yet it is most evident, Infants are not concerned in any of these matters, and consequently were not of that Brother-hood, to whom these things were written.

The next general Epistles, are those of the Apostle *Peter*, In which we onely find those spoken of as Church Members, who had obtained like precious Faith, 2 *Pet.* 1. 1. And as he Terms them a *Chosen generation, a holy Nation*, &c. So he shews this their extraction to be supernatural, *being born again* (saith he) *not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever*, which he interprets to be *the Gospel which was Preached unto them.* 1 Pet. 1. *ult.* And being thus begotten by the Gospel, they are said *to have purified*

their Souls in obeying the truth through the Spirit; And the least Babes among them are exhorted *to desire the sincere Milk of the word that they might grow thereby*; which undeniably shews, that no other Babes were admitted to the Church in this Apostles time, then such as were born again by faith in the word of God, without which Faith, the new Birth is not produced. John 1. 12. *For as many as believed, they received power to become the Sons of God.* Furthermore as the description of the Primitive Christians by their birth, shews they were no Infants, Even so, the tenor of all that Instruction which he further gives them doth hold forth the same, Christ having it seems given no order to this faithful *Shepheard* to concern himself in dispensing Gospel Ordinances to *Infants*: and yet he was obliged to feed the *Flock*, the *Sheep* and *Lambs* of Christ, *John* 22. 16. *&c.* And this he did Faithfully perform, albeit he ministred only to those who were capable of Instruction, and here he feeds, both the pastours and the Sheep, yea the lowest Member among them, even those that were new born. And this I take to be a very convincing Argument, that none but actual believers were incorporated into the Mystical Flock of Christ under the Gospel, because they are not delivered to the care of the pastors of the Church, but little ones are left to the tuition of their Godly Parents, who are obliged to bring them up in the nurture and Admonition of the Lord.

John that beloved Disciple, wrote one general Epistle to the Christians in the Primitive times, in which he particularly sets down the several ranks or degrees that were among them, viz. *Fathers, Youngemen* and *Children*, yet Infants are excepted, for these Children are said to have known the Father, and are therefore to be understood of young or weak converts 1 John 2. 13. to which agrees Heb. 8. 11. *all shall know me from the least to the greatest of them*, which propheſie is fulfilled in the Gospel Church. *vers.* 13. This Apostle further avers. 1 Eph. 5. 4. *That whatsoever is born of God, overcomes the World, and this is the Victory even our Faith*, Now all Christians are born of God (or at least profess so to be) but Infants do not overcome the World, therefore not born of God (as Christians must do, or else they are no Christians,) though very happy Persons, as hath been shewed, and consequently were not in these dayes concern'd in Church ordinances.

Jude, that Servant of God, comprehendeth in his general Epistle only such as were known to be sanctified by God, preserved in Christ and called. Now none are called by the Gospel, or voice of God speaking by his Ministers, but such as have Ears to hear. *Diodate* expounds the place to this effect, sanctified by vertue of Gods grace, by his word and Spirit, defended, *&c.* in the Faith which they had acquired to the communion of his Body, by virtue of their Spiritual union with him. But these things are only applicable to actual believers, and this word, κλητοῖς called, is of the same import with that from whence the Lords people are denominated his *Church*, to wit, because of the effect of the word, by which they are called out of darkness into his marvelous Light. Forasmuch then as God hath not ordained a Ministery, to preach to, or any other way to call *Infants* into the Church who

Diodate.

who know not the voice of the Shepheard, nor are they capable of exhortation to any duty, nor is any duty of the new Covenant imposed upon them, therefore they are not included in this calling, and as the beginning of this Epistle is not of, or to Infants, so neither do the other parts thereof concern them, in respect of any duty required of Church Members, no not that passage *vers.* 20. which is as general as any thing that can be spoken to the Church of God, for all the Church and every Member thereof, are *to be edified, or built up, in their most holy Faith, to pray in the holy Ghost*, to keep themselves in the Love of God, and to wait for the mercy of our Lord Jesus Christ unto Eternal life; but all men know that these things are not compatible to Infants. As for the two particular Epistles of St. *John*, they are of the same import with the former, for though he write to the Elect Lady and her Children, yet those Children are expressly said to be found walking in the truth, even as they had received a commandment from the Father, 2 *John vers.* 4. 5. who are also exhorted to look to themselves, that the things which had been wrought were not lost. And in the last of *John's* Epistles, we find him rejoycing greatly that his Children walked in the truth, namely all such as were under his care as a pastor, for otherwise these were not his Children, but no word have we here that gives notice of Infants to be Church Members, wherefore we may, from all that hath been said hereabout, conclude with great security, that none but the adult that professed Faith actually, were incorporated into the Church of Christ, in the actual profession of the Gospel in the Primitive times. And consequently it was a very great and unwarantable alteration of the state of the Church, when men devised, and attempted this usnage, to prevent the work of conversion, as necessary to mens entering into the Church of Christ, by ushering all Infants in Families, and whole Kingdoms, into the visible Church by Baptism, which yet is but a vain pretence, although it hath been received with never so great or general approbation among men, to whom errour is commonly more acceptable then the truth, in the antient simplicity and purity thereof.

SECT. IV.

Containing certain Arguments, taken out of Mr. Tombes *Antipœdobaptist* 3 part *in confirmation of what is said in the preceding Section, viz. That no Infants were Members of the visible Church Christian in the Apostles dayes, nor ought to be in these dayes.*

Mr. Tombes Antipœdob. 3 part *p.* 534

Because the Arguments, as they lye in Mr. *Tombes* his Books, are very long and interlaced with many references to Mr. *Baxter* and others, I will here form them in a shorter and more easie Method; The first is this.

Arg. 1. All visible Members in the Church Christian, in Christ and the Apostles dayes, were to be Baptized. This is granted by all that acknowledge Baptism to be an ordinance of Christ. But no Infants

fants were then to be baptized. This is proved by Mr. *Tombes* Antiped. 2 part. by divers others, and in this Book. Ergo, no Infants were visible Members of the Church Christian in Christ, and the Apostles dayes.

Arg. 2. All that were visible Members of the Church Christian in the Apostles dayes, were one body and one bread, and did drink into one Spirit, as they were all partakers of that one bread of the Lords Table, 1 *Cor.* 12. 16. But no Infants were partakers of that one bread of the Lords Table, *&c.* in the Apostles dayes. Ergo, no Infants were then of the visible body or Church in the Christian profession. The Major is plain from the text alledged, the Minor is granted by all now professing Christianity, none of them bringing Infants to the Lords Table in these dayes.

Arg. 3. They were no Members of the visible Church, who were left out of the number of the whole Church, all the believers, the multitude of the Disciples in all the places where there is an enumeration of the Members of the Church, or mention of the whole Church (*i. e.* the Church militant) the number of believers or Disciples in the new Testament. But Infants are left out of that number, in all places in the new Testament. *Ergo.* The Major is evident of it self. The minor he proves by recounting the places where such enumeration is made, nor hath any hitherto been able to shew the mention of any Infant, as a Member of the visible body or Church Christian in the Apostles dayes.

Arg. 4. From the common received definitions of the visible Church he argueth thus. All that are of the visible Church Christian are Faithful, called out of the World by the preaching of the word, do profess the Faith of Christ, visible believers receiving and imbracing the Christian Catholick Faith. This he proves *in terminis* by the definition given by the *Church of England* in Artic. 19. *by the answer of the Assembly* p. 48. *edit.* of 1644. By Dr. *Reynolds* 2 concluf. p. 296. Dr. *Hudson* vindic. c. 1. p. 12. But no Infant are such, and to prove this he appeals to the doctrine of allmost *all famous Divines*, particularly, *Guliel Apolonij* considerat. contro. c. 1. p. 8. who joyntly affirm the matter of a visible Church, to be men outwardly called, professing the Faith of Christ, *&c.*

Arg. 5. They which have not the form constituting, and denominating a visible Christian Church Member, are not such. But Infants, *&c.* The major he proves by a rule in *Logick*. *Take away the form, and the thing formed is not. If the form denominating agree not, the denomination agrees not.* And that profession of Faith, is the Form constituting and denominating a visible Church Member, he proves by many Divines, viz. *Aymes, Norton, Hudson.* &c.

Arg. 6. If Infants be visible Church Members, then there may be a visible Church Christian which consists only of Infants; for a number of visible Members makes a visible Church entitive, though not Organical; But this is absurd, *Ergo.* Infants have not the form of a visible Church Members.

Arg. 7. If Infants be visible Christian Church Members, then there is some cause thereof; But there is none, *Ergo.* The Major being apparent, he proves the Minor, by shewing the insufficiency of what is alledged, from the Parents Faith, the Childs sanctity, the covenant, or Law of nature, or any other Covenant; none of them binding the Parents to make, nor enabling them to beget their Infants visible Members of the Christian Church. And it is a true saying of Tertullian, *we are not born, but made Christians,* nor are we made such by man, but by God. *Therefore if any man be in Christ, he is a new Creature.* 2 Cor. 5. 17.

SECT. V.

Of the necessity and great usefulness of Sacred baptism, to a true Church-state, and of the Honours which God by his word hath conferr'd on that ordinance.

An Error in the beginning of any important work (much more in Religion) is commonly very dangerous to the whole, especially if it happen to be in things, which are any way fundamental to the work it self; And though it is most true that Christ Jesus is the foundation of the Church of God, originally and in the main, yet it is also true, that God hath made several things Fundamentally necessary to an orderly Church-state, in several respects as appears, *Heb.* 6. 1, 2. Here we have, First, repentance from dead works or Humiliation, for sin; Then a sure trust in the Lord Jesus for Justification from sin, which Faith cannot be found in the impenitent, and therefore justly put here, in the second place. Of these two principles we hope sufficient is said above; as also of the two last principles, *the resurrection of the dead, and the Eternal judgment.* These four great branches of Christian Doctrine, are Fundamentally necessary to the salvation of all Men, to whom the word of this Salvation is sent. Of whom, all such (and such onely) as repent and believe the Gospel, or at least profess so to do, and having opportunity, are by the will of God to be baptized with water, in order to their worshipping Almighty God in a Church capacity, in the visible profession of the Gospel of God, and under that cognizance, through the Spirit of Christ, to militate in the holy warfare of Christianity, against every Spirit which goeth about to pervert the right way of the Lord. The verity of what is here said, shall be demonstrated under these four heads: and First,

1. *From the Institution or first delivery of Sacred Baptism.*
2. *From the Commission given by Christ to his Apostles, for the perpetuity of Baptism.*
3. *From the practice of Christs Apostles, in pursuance of the said Commission.*
4. *From the natural and spiritual import of the ordinance it self.*

It appeareth *Matthew* 2 and 3 Chapters, that Jesus being born in *Bethlehem*, and now almost ready to enter upon the great work, not

only of our redemption by his death, but alſo by his Doctrine to change the ſtate of religion throughout the World; that *John* his forerunner, and the preparer of a people for him, was immediately ſent of God, to give knowledge of Salvation to the people, *by the remiſſion of their ſins*, or by the baptiſm of repentance *for* remiſſion of ſins, *Luke* 1. 76, 77. Therefore did he preach the Doctrine and Baptiſm of Repentance, as the way wherein (through Faith in him that was to come after, to wit Chriſt Jeſus) they were to lay hold of that Salvation, or remiſſion of Sin, held forth, by the will of God in that Miniſtration.

In the proſecution of whoſe Miniſtery, we find great multitudes baptized upon repentance, or confeſſion of Sin. Matth. 3. 5. *Then went out to him* Jeruſalem, *and all* Judea, *and all the region round about* Jordan, *and were baptized of him in* Jordan, *confeſſing their ſins*. No ſinners do we find admitted to this Baptiſm, but upon their receiving *John*'s Doctrine, and profeſſing repentance, and Faith in him that was to come after *Act.* 19. 4. but rather a prohibition to ſuch as thought otherwiſe to claim an intereſt therein, *Matth.* 3. 7, 8, 9, 10. compared with *Luk.* 7. 29, 30. For though the Phariſees came to *John*'s Baptiſm, yet when *John* calls upon them for repentance, and no longer to reſt upon that natural relation, which they had to *Abrahaham*, and conſequently he did direct them to Chriſt (as that was his Doctrine to the people Act. 19. 4.) *then they reject the Counſel of God againſt themſelves, being not baptized of him*. Thus this great Prophet gave clear notice, that God was now purpoſed to raiſe up Children another way then by natural extraction, even by Heavenly birth or being born from above *John* 3. 3. and therefore this holy rite was adapted or fited only for ſuch Children (profeſſedly at leaſt) as the very title thereof [*the Baptiſm of repentance*] doth plainly ſhew. And here we find a clear difference between Circumciſion and Baptiſm, in the firſt Inſtitution of each, the firſt taking in all the natural ſeed of Abraham, *though not concern'd in the Covenant made with Abraham* (as in the caſe of *Iſmael*) the other leaving out the natural ſeed of Abraham, *though in poſſeſſion of the Covenant made with Abraham*, Act. 3. 25. unleſs they did the works of *Abraham*. Matth. 3. 8, 9. John 8. 39.

This Doctrine and Baptiſm was of a pure Evangelical nature, called therefore *the beginning of the Goſpel of Jeſus Chriſt the Son of God*, Mark. 1. 1. avouched by Chriſt to be *from Heaven*, Matth. 21. 25. and highly honoured by the perſon of the Son of God ſubmitting to, and the voice of the Father from Heaven approving of, and the appearance of the holy Ghoſt, at the ſolemnization of Chriſts Baptiſm by *John*, Matth. 3. 15, 16, 17. Honoured alſo with the Title of God's Councel, and of ſuch importance, as he that rejects it denyes *John* to be a Prophet. Yea further honoured by our Saviours promoting it. *John* 3. 23. *there he tarried with them and Baptized*, John 4. 1. 2. *He made and Baptized more Diſciples then* John *(though Jeſus himſelf Baptized not but his Diſciples.)* And ſtill the thing chiefly to be minded here is,

that

that none are Baptized by Christ (or by his direction) but those that are first made Disciples. And thus was our Lord himself the chief founder of the Gospel in the Heavenly Doctrine of *Faith, Repentance,* ann *Baptism for the remission of Sins*. Which gracious doctrine and Ministery, was shortly to be spread throughout the World, when Jesus had first fulfilled his personal Ministery in the Land of *Israel*. Now the necessity of this Sacred Ordinance to a true Church-state, is further evident from the Institution or first delivery of it.

1. For that it is sent down from Heaven, as the first Doctrine and Ministery, to take men off from a legal confidence, and to lay the free remission of Sin before them, through Faith in the Gospel of God.

2. This Baptism is joyned with this Gospel repentance, that as repentance being now necessary to the admission of Sinners into the Church of Christ, even so Baptism being joyned thereto, by the will of God, is necessary to the same end.

3. Because such as rejected the Doctrine and Baptism of repentance, were not accepted as persons fit for communion in the Church of Christ, and therefore we are with the greater care and conscience to observe it.

4. It's necessary use in the beginning of Christianity, is most clear in our Saviours diligence to submit to it (for our Example) before he would take in hand to Preach the Gospel, which he would not have done, but that he deemed it fit for his orderly proceeding therein: which is further evident in that he made it the next step in the priviledges of the Gospel, to mens Discipleship, *John* 4. 1. and thus much briefly from the Institution of Baptism.

SECT. VI.

Of the Commission for the perpetuity of Baptism.

Had Christ only shewed his mind thus, about this holy Ordinance before his death, it might have been less clear in respect of it's perpetual use in his Church. But as in his life, even so after his death he was the same with respect to this truth; and therefore of those few things, which are recounted of the many which he spake after his resurrection; and of those fewer yet, which are mentioned in his Commission delivered to the Apostles, *Matth.* 28. 19, 20. this holy Ordinance of Baptism is one, and given in special command. *Go ye therefore teach all Nations Baptizing them,* &c. Mark 16. 15, 16. *Go ye into all the World, preach the Gospel to every Creature, he that believeth and is Baptized shall be saved.*

That by Baptism here is clearly meant, immersion in the Element water in the name, *&c.* or the Baptism of repentance, for remission of sin is evident, because that Baptism only is delivered preceptively or by command; as also it is such a Baptism as is to be dispenced by Christs Ministers: but no other Baptism save that of water unto repentance, could be, or ever was practised by them. For to Baptize

with the Holy Ghost, was Christs peculiar, he only knowing who are fit for that Heavenly donation, *Matth.* 3. 11. *John* 1. 33. *The same is he which Baptizeth with the Holy Ghost.* Act. 15. 8. *And God which knoweth the Hearts, bare them witness, giving them the Holy Ghost.* As for the necessity of this ordinance to a true Church-state, there are only a few wild Notionists that deny it, nevertheless, we will give here also some brief demonstration of it.

Some certain standing way or order, is assigned by Christ to unite or embody his people in a Church capacity; But no way is assigned by Christ *without* this Ordinance, to embody his people in a Church capacity, *Ergo*, this ordinance is necessary (among other things) to the embodying Christs people or Disciples in a Church capacity.

That no way is assigned by Christ to embody his people in a Church capacity, *without* this Ordinance appeares, 1. because we find no Church embodyed without it in all the New Testament. 2. we find many Churches embodyed with the use of this Ordinance (as hath been shewed) and that either proves that all the Churches were embodyed after the same manner, or else it will follow that there were diversities of wayes used on this account by the Apostles. And then the he that asserts such a thing must shew, how many ways may lawfully be used in this case, and what be they? if two why not ten, 20. or an hundred wayes, and then where is that *one Heart* and *one way* promised to the Church under Christs government.

It is therefore necessary that one only way be asserted, or order observed, for the incorporating persons into the Church of Christ, and then the case is clear for us, because this way or order of adding persons to the Church, upon manifestation of repentance, and Faith in the Lord Jesus, accompanied with the Baptism of repentance, for the remission of their Sins is so plain, that nothing can be plainer. *Act.* 2. 38, 40. *Act.* 8. 12. *Act.* 18. 8. *Act.* 10. 47, 48.

Again, either Baptism (as aforesaid) is necessary to the incorporating or embodying Disciples of Christ in a Church capacity, or else it is not necessary at all. For remove it from this place, and then no place can be assign'd for it, nor can any man rationally be blamed for delaying it, if no proper place can be assigned to it, seeing it is but once to be done. And to say this Ordinance is not necessary at all, is all one as to give, 1. a flat contradiction to Christ, who commands it to be observed (as *one* of the *all things* which he commanded) to the end of the World. 2. to make that branch of the Commission void, or not obliging to us, is plainly to null the whole Commission, *Matth.* 28. 19. 28. And so all things which Christ commanded are abrogated, in the abrogation of this command, else let him that can shew when Christ annulled this part, and established the remainder, which I suppose will never be attempted by wise men. Forasmuch then as some certain way and order remains for embodying Christs Disciples in a Church capacity, and no way or order found wherein to do it *without* holy Baptism, and sith to remove this ordinance out of that place, leaves it no known place, but exposes it to an utter neglect; and sith to deny

it

it to be of any use at all, contradicts the Lord Jesus, and makes his commands contained in the Commission, *Matth.* 28. to cease and be void; I say sith these consequences, *so exceeding pernicious*, can no way be avoided, but by giving this holy Ordinance it's place in the addition of Disciples to the Church of God, hence we further conclude it is of necessity there to be maintained.

SECT. VII.

The same confirmed from the Apostles doctrine and practice in pursuance of the Commission, Matth. 28. 19, 20.

How necessary holy Baptism is to the State of a true Church further appears, First, from the Apostles doctrine, to whom Christ immediately gave his Commission, *Matth.* 28. In which we find no man exempt from the dutiful observation of it, as they came to the profession of Christian religion. For thus did the Apostles teach. *Repent and be baptized every one of you in the name of Jesus Christ for the remission of your Sins.* Act. 2. 38. *If thou believest with all thy Heart thou mayest* be baptized. Act. 10. 47, 48. *Can any man forbid water, that these should not be Baptized which have received the holy Ghost, as well as we? and he commanded them to be Baptized in the name of the Lord Jesus.* Hence we learn that the Apostles, did not hold men in long suspence about the way of Gods worship, but having set forth Jesus Christ Crucified, and reached the hearts of men by convincing them of Sin, they presently tell their Heart-pricked and enquiring auditors, it is their uncontrolable duty to be Baptized with water (can any man forbid, *&c.* no such matter) and having thus put off the old Man, and put on Jesus Christ in Baptism, then to make their progress, by continuing stedfastly in the Apostles doctrine and Fellowship, and in breaking bread, and in Prayers, *Act.* 2. 41. *Act.* 10. *ult.*

Agreable to which doctrine was their frequent practise, three thousand being Baptized in one day upon their repentance and receiving the Gospel gladly, *Act.* 2. 37, 38, 40, 41, And according to this pattern, *Philip* proceeded in the further advance of the Gospel among the *Samaritans*. Act. 8. 12. when they believed they were Baptized both men and women. And as the first Eminent propagators of Christianity observed this method, even so did *Paul*, among the *Gentiles*, where he was most conversant, as is evident in the Plantation of the Church at *Philippi*, *Act.* 16. 14. 33, 34, 35. and the Church at *Corinth.* *Act.* 18. 8. and by sundry passages in his Epistles, as *Rom.* 6. 1, 2, 3, 4, 5. *Ephes.* 4. 5. *Gal.* 3. 26, 27. *Colos.* 2. 11, 12. From whence is fairely collected, that this solemn ordinance had been religiously observed by all those Churches in their plantation. And hence also we conclude the necessity of this holy precept, to an orderly constitution of all Christian Churches to the end of World; the reasons for its continuance in all Churches, being the same for which it was ordained for the first Churches; seeing we have as much need of remission of

All Churches have as much need of Baptism as the primitive Churches.

sins as they, and therefore of the Baptism of repentance for the remission of them as well as they, we have the same need to be dead with Christ as they, and therefore to be buried with Christ in Baptism, as well as they, we are as much obliged to put off the old Man with his Deeds as they, and therefore to be renewed in the Spirit of our mind, to put on Christ in Baptism as well as they, yea we have as much need to hold the unity of the Spirit in the bond of peace as they, and therefore have the same need to be engaged to it by one Baptism as well as they, and these things lead us to the fourth point, and that is the nature of the Ordinance it self.

SECT VIII.

Of the necessity of holy Baptism to a true Church-state; From the nature and import of the ordinance it self.

Greatly hath the wisedom of God appeared in forming this holy ordinance of Baptism, that it might be serviceable to his glory and and the good of his people, as will easily be perceived by him that considereth the significant expressions, and high titles which the Spirit of God in sacred Scripture joyneth with it, thereby to raise up the minds of the Children of men, to a pious conformity to the will of God requiring it; and to the due observation of the mystery held forth by it. Hence it is called the *Councel of God, Luke* 7. 30. *The laver of regeneration*, Tit. 3. 5. *The similitude of Christs death*, Rom. 6. 4. *The figure by which we are saved*, 1 Pet. 3. 21. *That wherein we are buried with Christ*, Colos. 2. 12. Not that the water doth any thing in all this, otherwise then as it is sanctified by the word of God to set forth Christ and him Crucified, and to shew on the creatures part his solemn resignation to the will of God, revealed in the Gospel, *&c.* Even as the Sanctified bread and wine in the *Table of the Lord*, is called the *body and blood of the Lord*, because of it's Divine use and signification, to set forth (in the Church of God) Christ and him crucified.

Baptism tryeth lofty Hearts; and they commonly reject it.

Nor is this wisdome of God less, in pitching upon such a service, that as to outward appearance, hath but little beauty or excellency in it, and to place it among the beginnings of Christian religion; but rather very great, seeing by this means he makes manifest the loftyness of many hearts, calling hereby for such kind of abasement as that we find more to follow the example of the Pharisees and lawyers, *Luke* 7. 30. then follows the example of the *Publicans*, *verse the* 29. the former *rejected the Councel of God, being not Baptized*, the latter *justified God being Baptized.*

And indeed, he that comes rightly to this path of Christianity, doth openly acknowledge (even in this very act) before God and man that he is a poor unclean Creature, and therefore doth wholly cast himself upon the free grace of God, for remission of his Trespasses; and though never so high, is glad to receive this low pledge of Gods mercy, at the hands of a despised Minister of Christ, and this in the ablution or wash-

washing in the River after the example of the Chamberlain, or *Lord Treasurer* of the *Queen* of *Candice*. All which proud Flesh observing, streight through Satans Instigation, abhorreth this as a low and base performance; and though they be convinced, there is none to save them but Christ, and therefore are willing he should serve with their sins, and to be laden with their iniquities, yet will they not have him herein their Lord, or leader though himself hath gon this path before them: and exciting them after this manner. *Thus it becometh us to full fill all righteousness* Matth. 3. 15.

CHAP. II.

Of the due form and manner of the Administration of Sacred Baptism.

THat dreadful rebuke which *David* received from the Lord, because he sought him not after the due order, 1 *Chron.* 15. 13. may justly cause an holy consideration in every serious heart, that considers how men have violated this ordinance of God, to wit baptism, in the form or manner wherein it ought to be performed: As to introduce the way of asperson or sprinkling a few drops of water upon the forehead of the Subject, and therewith also to make a watry Cross, and this without authority of Scripture, and against the evident practise of Christ and the Primitive Churches. That we may therefore continue our testimony to what is the mind of God in this matter, and shew the great and dangerous mistake that men have fallen into, in not *keeping the Ordinances as they were delivered* to the Churches, we shall shew that immersion or *dipping in the Element water* in the *name of the Father*, and of *the Son* and of *the holy Ghost*, Is the due manner and form of Baptism only, and this will appear.

1. From the practice of *John* the Baptist, and those that succeeded him, in the act of Baptizing.

2. From the true signification of the word Baptize, when used to express the act done in this solemn Ordinance.

3. From the intolerable injury offered to Christ, and unavoidable inconveniencies to the Church by altering the form or manner of Baptism.

4. From the agreement between the sign and thing signified in Baptism.

5. From the consent of learned men, who are our opposites herein.

As to the first, thus it is written, Mark 1. 5. *And there went out un-*

John *Baptist had no order to sprinkle water upon the people.*

to him all the Land of Judea, *and they of* Jerusalem, *and were all baptized of him.* In the River *of Jordan, confessing their sins,* and John 3. 23. *John was baptizing in* Enon *near* Salem, *because there was* much water there, *and they came and were Baptized.* From these two places it is most evident that *John* had no order to perform this Ordinance by sprinkling water upon the people; And therefore chose convenient places to do it by immersion; nor need any person go into the water or into the river for such an end, as to have his face washed or sprinkled only. Surely the least spring of water, wherein *John* might have wet his hand only, had been sufficient to sprinkle all the thousands that came unto him to be Baptized, but this would not do, wherefore he chose *Enon* near *Salem, because there was much water.* Now this being rendered as the reason, why *John* Baptized in that place, and the only reason too, it plainly informs us, that he knew not how to baptize with a little water in a Bason, as the manner of many is, who do thereby proclaim to all the World, that they have forsaken *John* the Baptist, who was sent of God to baptize, and have chosen other guides, or their own fancies to be their rule in this matter.

He that is baptized in water, may truly be said to be baptized with water; but he that is sprinkled with water only cannot truely be said to be Baptized in water, and yet in Scripture these to be Baptized with and in water are the same thing.

Yea they have forsaken Christ himself, and those that succeeded *John* in the solemn service of Baptizing, for Jesus did not only suffer himself to be dipped *into* Jordan For εἰς ἰορδάνην may be truely so rendered, and though the word, ἐν, may be rendered *with* as well as *in* water, yet the preposition, εἰς, at least as used, *Mark* 1. 9. cannot possibly signifie *with* but *in* or *into* Jordan, for how absur'd would it be to say that Jesus was baptized with *Jordan,* and how congruous in sence and truth too, it is to say; He was dipped in *Jordan,* yet against truth and reason is the way of Christ deserted, by all those that have admitted the devise of sprinkling instead of *Baptizing.* For when we read that *Jesus came with his Disciples into the Land of* Judea, *and there he tarryed with them and Baptized,* John 3. 22. Is it not clear that our Saviour, who was Lord of *John* the Baptist, yet is pleased to follow him in the management of this blessed ordinance, the Baptism of repentance of remission of sins? and therefore was it noted by *John's* Disciples, as something strange to them, that he to whom *John* bare record, should baptize, and all men go to him. And *John* shews them it was Jesus his right, even in that ministration to be preferred before him, and rejoyceth that his same begun to spread abroad, and that Jesus was more successful in the work then himself, though he made Disciples only, and ordered his Disciples to baptize them. Surely no man can think that Jesus altered the form or manner of the Administration of this Ordinance, from dipping to sprinkling; for still we find it to have the same appellation of *Baptizing,* without the least hint of variation in name or thing.

And that no alteration was made by Christ, in the manner of this Ordinance is evident from the practise of those, who by virtue of his Commission did Baptize with or in water after his Ascention. Act. 8. 38. *And they went both down into the water, both Philip and the Eunuch, and he baptized him.* So that still those that succeed in the management

of

of the Gospel, and Baptism as a Ordinance thereof, kept close to the first pattern, even to go into the water, both the Minister and the subject of Baptism; which is full evidence that they knew no such device as the sprinkling the forehead; for if they had, it would have prevented this descent into the water to be baptized. So that the Apostacy from truth in this particular, of those that have espoused this idle practise of rantizing, is so palpable, that he that runs may read it.

SECT II.

From the true signification of the word Baptize, &c.

The Greek word βαπτίζω is ever used (saith a learned writer) in the original as that whereby this Ordinance is expressed, and whence it derives that denomination of Baptism, the proper plain English of which is, to overwhelm, or cover with water, to dip or douze in water; and it is the derivative of βάπτω, which is *tingo quod fit immergendo*, to dip in manner as they do, that dye cloath or Colours, which is by that total submersion of things in the Liquour, as is known by common experience —— whereupon he summoneth all the learned men in Christendom, to shew out of *Stephanus*, or *Scapula*, the two great Lexicons, that are now of greatest request, that βαπτίζω either doth not signifie a total dipping of the immediate Subject that is denominated Baptized, or dipped by it, or that it ever signified such a thing as sprinkling at all. Mr. *Fisher.*

And he further shews that the word which signifies *sprinkling*, is another word, *viz.* ῥαντίζω, which is ever used in Scripture by the Spirit, when he speaks of such a thing as sprinkling; It is used three times in one Chapter, *viz.* Heb. 9. 13, 19, 21. and is all along englished by sprinkling. Neither is there any one place of Scripture, wherein the word βαπτίζω, is rendred to Baptize, or used to signifie Baptizing. Neither is there one Scripture wherein the word βαπτίζω is rendered sprinkling or used to signifie such a thing; nor is there any reason why it should be so rendered if you consider The *nonidentity*, and deep diversity that is between these two actions, *viz.* sprinkling and Baptizing, by which as by the second Argument it is most plain, that sprinkling is not only, not the Baptism of Christ; but in truth no Baptism at all. Which he demonstrates, because dipping and sprinkling, are truly two wayes, two forms, two actions, two kinds of actions, so really different in their essentials (as Actions) so specifically diversified in nature, as actions, that even *Homo* and *Brutum*, do not differ more essentially in *prædicamento substantiæ*; then sprinkling and dipping do differ in the *prædicament* of action and therefore they cannot be called one and the same. And though dipping and sprinkling are both actions in *genere remoto* or in *genere proximo* both wettings; yet are they not one kind of action, *or wetting in specie* not all one, so as the one may be Universally used instead of the

other, nor so as to be denominated properly by each other, nor so as that the one is the other.

Wherefore seeing that dipping and sprinkling are not the same thing, they cannot both signifie one self same manner of Baptizing, and when we are commanded to Baptize with water in the name of the Lord Jesus, *&c.* we are commanded not divers, but one action, as respecting the practick part of that Ordinance, otherwise if the word, Baptize, do signifie variety of actions as distinct from both the former, as they are one from another, yea a fourth, and a fifth, *&c.* till no man can be certain what to determine shall be the sence, with respect to the act of Baptizing.

SECT III.

From the intolerable injury offered to Christ, and unavoidable inconveniencies to the Church, by altering the form or manner of Baptizing.

In alterations of this kind, the motives leading thereto ought to be such as will justifie the alteration which is made; and if any thing do it in this case, it must *either be a new mandate from Heaven*; or *some perfection hereby added to the thing it self*, or *some greater advantage hereby brought to the Church*. But none of these things can be pretended, without apparent injury done to the Lord Jesus, who as he was the Messias, *was to tell us all things*, or at least what he did tell us, is in no wise to be contradicted, and yet as to the matter in hand, he so approved of the practice of John the Baptist that he said, *thus it becommeth us to fulfil all righteousnes*, And thereupon was baptized of *John*, in, or into the River *Jordan*. And God at the same time approves the work, and commands us to hear that his beloved Son, as him in whom he was well pleased, so that there is no ground to think that God ever yet countermanded the order, which he gave to his Servant *John*; nor have we any reason to think that Chtist would contradict his own practice, neither did the holy Apostles change the Ordinance that we read of, and we are sure none since their dayes had more power, or wisdom in this case then they, and therefore Heaven is not concern'd in this alteration, and consequently it cannot be warranted, by any divine Authority.

Note, *it is granted by the Papists, that their Church did alter the dipping overhead and Ears in water to a little sprinkling upon the face.* Certamen Relig.

Neither doth the alteration of the Form of this Ordinance, add to the perfection of it. For as the wise man saith, *what can the man do that comes after the King?* Eccles. 2. 12. or if it do, is not Christ degraded, who could not (according to this conceit) give his own Ordinances their due form, but must leave that for some abler heads; But alas, this trifling usuage of sprinkling and crossing the fore-head, hath quite spoiled the beauty of the Ordinance, which as Christ established it, does well set forth Christ and him crucified; the Subjects death to Sin, and rising to a new life. Will any say that sprinkling is more decent then dipping, and so the more perfect Form? if so, doth that not still degrade the Lord Christ? was he indecent at all? and yet did he

not

not go into the River and was dipped there, and came out of the water when Baptized? sure it is the greatest indecency in the world, to throw aspersions upon Christ or his truth; and it's absur'd to talk of mending any thing, if we cannot first shew where it is faulty. *As for God his waye is perfect*, and *every word of God is pure*, we may not impeach what he hath said or done; But see whether this conceit will lead men, if they may take upon them to mend one Ordinance, why not all? and if they have power to alter once, why not twice yea twenty times? and when shall we be sure the ways of God are past your adding perfection to them? and if you make them not better, you make them worse, and why did you meddle with that, which you could not amend? this vanity is sufficiently reproved by the Protestants writings against the Papists about the manifold additions to the service of the Mass, and yet they cannot beware of it in the case of Sacred Baptism, but must bring their sprinklings, crossings, and *sponsores* into it.

And lastly the alteration which men have made in this Ordinance, is not more for the profit or advantage of the Church, then it was before, if otherwise: will not this also reflect dishonour upon Christ, who (according to this conceit) either could not, or would not do things in his own Church to the best advantage? surely we have cause to say as those, Mark. 7. 37, *He hath done all things well.* He did well in going down into the water for our Example, in this step of obedience, even as he did well to die for us not only to bear our sins, but also leaving us an Example that we should follow his steps. 1 *Pet.* 2. and I doubt he that grudges to follow him in the laver of Baptism, will hardly like well of his following him to mount *Calvary.* In a word he that doth think sprinkling a better form of Baptism then immersion, doth degrade the wisdome and goodness of Christ, and set up sinful Flesh in competition with him.

As Christ is injured by mens innovations in things pertaining to religion, so the Church is brought to great inconveniencies on that account, as experience hath taught the world long since; for begin to alter Gods wayes, and there is no end, and that which is none of the least inconveniencies, the Church is never certain that she hath any one Ordinance in the purity; nor indeed whether she have them at all. Sometimes general Councels gave the laiety both the bread and Cup in the *Eucharist*, sometimes *gen. Councels* deny them the Cup and gave them the bread only. Now if the Institution of Christ himself stand us not instead, who can be sure what is right or wrong in this case? even so in Baptism, sometimes Crossing and sprinkling goes together, sometimes they have been parted, *Augustine* was sign'd with the Cross many years before he was Baptized, of late some are sprinkled without the Cross at all, among the Papists some dip the head of the Infant into the water, some pour it out of a Glass, upon the face of the Child, If now this great example of our Lord, be not minded (as it is not, by all these innovators, or any of them) how shall the Church be able to know who are the true observers of Christ

holy Ordinances, or what his Ordinances are? have not all the vain traditions of men got ground, by admitting the Ordinances of God to be altered? for if they have power to mend Gods wayes, why may they not introduce some of their own? and so they have; A necessity therefore there is, that setting aside all mens devices whatsoever, we labour to reform the corruptions of our times, in the places where God hath set us, with all Christian modesty, as near as possible, to the very walk of Christ and his Apostles both for matter and manner; *For every plant which our Heavenly Father hath not planted, must be rooted up.*

SECT. IV.

From the agreement between the sign and thing signified in Baptism.

The form of Baptism must be (can be) but one, as well for that it must have but one signification, as for that it cannot otherwise be known; For suppose that in the dayes of *John* the Baptist, some of his Disciples which had seen him chuse places of much water, on purpose to dispence the sacred Ordinance to men and women, should by chance have espyed some man with a dish of water in his hand, and wetting his fingers therein, sprinkling the faces of persons that stood by him, would they from hence have gone and told *John*, that such a man was Baptizing? surely they would rather have told him, how some had found out some other Ordinance, as not knowing it to be any Baptism at all; so that the rule here holds good *unius tantum unica tantum forma*, of one thing there can be but one (esse *Form*) Form, what may be accidental is not material, seeing it is the essential Form *qua dat esse rei*, which gives every thing to be, or to be called what it is. Forasmuch then as the thing signified in Baptism must hold agreement with the signe, It is necessary the sign be one and the same at all times, and in every place, otherwise confusion must needs ensue: Now the Apostle, *Rom.* 6. 1, 2, 3. *&c.* Hath so fully shewed the agreement between Baptism and the death, Burial, resurrection of Christ, our death to sin, burial and rising with him to a new life, as nothing can be more plainly delivered. *Know yee not* (saith he) *that so many of us as were Baptized into Christ, were Baptized into his death? Therefore we are buryed with him by baptism into death* (meaning a death to sin, as vers. 2.) *that like as Christ was raised up from the dead, by the Glory of the Father, even so we should walk in newness of life; knowing that our old man is crucified with him, that the body of Sin might be destroyed, that henceforth we should not serve sin.* And the same we find Colloss. 2. 11, 12, 13. *In whom also you are Circumcised, with the Circumcision made without hands, in putting off the body of the sins of the Flesh by the Circumsion of Christ. Buried with him in Baptism, wherein also you are risen with him through the Faith of the operation of God, who hath raised him from the dead; And you being dead in your sins, and the uncircumcision of your Flesh, hath he quickned together with him, having forgiven you all Trespasses.*

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The evidence of these places are so clear, that generally expositors do grant, that the Apostle here alludes to the old way of Baptizing by dipping, thus *Diodate*, *Erasmus*, *Musculus* and *Augustine* concur with our doctrine of the necessity of an agreement between the sign and the thing signified, saying, *If the Sacraments should not have some likeness to the things whereof they are Sacraments, they could not be Sacraments at all, but by reason of this likeness it comes often to pass, that they bear the very names of the things they resemble.* Also *Tindal*, folio 143. hath these words upon Rom. 6. 4. *The plunging into the water signifies, that we dye and are buryed with Christ, as concerning the old life of sin which is* Adam; *and the pulling out again, signifieth, that we rise again with Christ in a new life, full of the holy Ghost, which shall rule us and guide us, and work the will of God in us, as thou seest* Rom. 6. 4. And the learned *Hymingeus* gives testimony to this truth, saying, *That Baptism should be a figure of Christs death, burial and resurrection, is proved, in that he termed his passion by the name of Baptism, when he answered the Children of* Zebedee *on this wise, can yee be Baptized with the Baptism that I am baptized with?* Also *Calvin*, *Vrsin*, *Pareus*, and indeed who not, do consent to the truth here asserted, and to the exposition of these places, *Rom. 6. Collos. 2.* as here we have expounded them. I will only add the words of *Zanchy* upon. Collos. 2. 12. *Of regeneration there are two parts, Mortification, and Vivification, that first is called burial with Christ; the second, a rising with Christ; the Sacrament of both these is Baptism, in which we are overwhelmed or buryed, and after that do come forth and rise again; It may be said indeed, but Sacramentally, of all that are Baptized, that they are buried with Christ, and raised with him, yet really only of such as have true Faith*, mark that!

Diodate. *Erasmus.* *Musculus.* *Austin.* *Tindal.* *Hymingeus.* *Calvin.* *Vrsin.* *Pareus.* *Zanky.*

Now who would think that men so clear in their judgment about the meaning of those Scriptures, should yet for all this, be so deluded as to admit of such a form in Baptism, as to which these things, by themselves so plainly asserted, cannot possibly be reconciled; strange it is that men of such wisdom should not be more consistent in their practise with their own Doctrine. Here therefore again, the Baptized Churches do justly complain against Papists and common Protestants, as men that have left the way of the Lord, and which follow their own devices, and do justly expect their return to us herein, because the truth of God is with us.

SECT V.

From the consent of learned men (who are our opposites) about the signification of the word Baptizo.

The industrious and judicious Mr. *Henr. Danvers*, having done so much this way that more need not be done, I shall only cite a few passages partly out of him, and partly out of the Authors themselves. And first, I have read *Scapula*, and find him inveigh sufficiently against the Baptized Churches, yet dares not give any other signification of

Scapula.

the word *Baptizo*, whose root is βάπτω, then *mergo, immergo, submergo, obruo*, or *tingo* quod fit immergendo, &c. To *Dip, plunge, overwhelm, cover over, to die in colour* which is done by submersion or plunging.

Grotius. Mr. *Hugo Grotius*, in opposition to such as used sprinkling instead of Baptism affirms that βαπτίζειν signifies a dipping over the Head and Ears.

Mincæus. *Mincæus* in his Dictionary, testifies that βάπτισμα from βαπτίζω is in Latine *Baptismus*, in the *Dutch Doopsel* or *Doopen*, in English to *dive* in water, and the same with the Hebrew טבל to dipp.

Leigh. *Leigh*, Crit. Sac. the Native and proper signification of βαπτίζω, is to dip into water or plung under water, *Act.* 8. 38. *Matth.* 3. 6. and is taken from a dyers vat, and imports a dying, or giving a fresh colour, and not a bare washing only.

Erasmus. *Erasmus* denyes that *Baptizo*, is a washing only, otherwise then by consequence *for the proper signification* saith he, *is a dipping or plunging, as Dyers use for dying Cloaths.*

Causabon. in Matth. 3. *Causabon*, observes that immerging (or dipping) is the proper rite of Baptism, as the word it self sufficiently declares. And further to the contradiction of captious Mr. *F. Goodwin*, he observes that it does not signifie δύνειν a going down to the bottom without any ascending, but βαπτίζειν a going down and coming up again.

Beza. in Matth. 3. *Beza* saith, βαπτίζειν signifies to dye by dipping and washing, and differs from the word δύειν, signifying to drown or go down to the bottom as a stone.

Mr. *Rogers*, The minister is to dip in water, as the meetest act; the word βαπτίζω notes it; for the Greeks wanted not other words to express any other act besides dipping, if the Institution could bear it.

Chamier. Tom. 4. *l.* 5. *c.* 2. *Sect.* 6. *Chamier*, The antient use of Baptism was to dip the whole body in the Element, which is the force of τὸ β. βαπτίζειν; therefore did *John* Baptize in a River.

Mr. *Wilson.* Mr. *Wilson*, in his Christian Dictionary, in letter B. Interprets the word Baptism, by a dipping into or washing in water.

Diodate. *Diodate* in *Rom.* 6. upon the words, *were buried with him in Baptism.* informs us that in Baptism being dipped in water was the antient Ceremony, a sacred sign unto us, that sin ought to be drowned in us, by Gods Spirit.

Dr. *Taylor.* Dr. *Jer. Taylor*, Rule of consc. l. 3. c. 4. If you would attend saith he, to the proper signification of the word, *Baptism* signifies plunging in water or dipping with washing.

Dr. *Hammonds Annot. on* John 13. 10. and 3. 23. *Matth.* 3. 1. *&c.* Dr. *Hammond*, βαπτισμὸς signifies an immersion or washing the whole body, and which answereth to the Hebrew word טבילה used for dipping in the old Testament, and that as the Greeks called their Lakes where they washed themselves κολυμβήθρας, so the antients called their *Baptisteriums*, or Vessels containing their Batismal water *Columbethræ*, swimming or diving places, being made very large with partitions for men and women. And that the baptizing of Cups, Beds Vessels, *&c.* was no other then a putting them into the water all over, rinsing them.

Thus

Thus do these twelve learned Men consent to the Doctrine of the twelve Apostles, and the practise of the present Baptized Churches, to the confutation of their practise of sprinkling instead of Baptizing, which Mr. Mede *affirms was not used in the Apostles times, nor for many ages after.* Mr. Mede's Diatribe.

CHAP. III.

Of the Doctrine and practise of laying on of hands, as it is a principle of Christs Religion, pertaining to the beginning of all Christian men.

THis holy principle of Christs doctrine, known by the Title of *laying on of Hands*, hath been greatly corrupted and abused, in the *Papacy*, by many superstitious adjuncts of humane innovation, and in a manner quite lost among those that call themselves the Reformed Churches, God hath in these dayes begun to revive this neglected truth in the Baptized Churches of this Nation, some account whereof we shall give in this place, as also in our defence, bound up in this Volume; And that we may with the greater facility give Evidence to this part of the Doctrine of Christianity, we shall lay down, and endeavour to make good this ensuing proposition.

That as God hath promised to give the holy Spirit to all that are called of the Lord, so he hath appointed a Solemn way, wherein his Servants and hand-maids are to wait upon him for the reception thereof, which way is the Prayers of his Church, performed by her Ministers or pastours with the laying on of hands, and this as a principle of Christs Doctrine, belonging to them in the minority of their Christian state.

SECT I.

What is meant by Christians receiving the holy Ghost, according to promise.

For the explication of some parts of this proposition, it is meet that we shew first what we mean by the holy Ghost, sith some now (as well as heretofore, *Act.* 19.) either by reason of ignorance, or some worse cause, seem not to know whether there be any holy Ghost, as if they had forgotten *unto what they were Baptized*, Matth. 28. 19.

1. By the holy Ghost then we do not mean, the Spirit of Man (as man) in its most reformed and elevated state imaginable, neither any created Spirit whatsoever: But by the holy Ghost we mean that Spirit, by whose opperation the World was brought forth and formed, *Gen.* 1. 2. *Job* 26. 13. And which knoweth all things, even the deep

things of God, 1 *Cor.* 2. 10. And which is *present every where. *Psal.* 133. 7, 8, 9. which Spirit we therefore believe to be one with the Father in nature and essence, and rightly called God. *Act.* 5. 3, 4, 5.

*The holy Ghost is present every where by opperation & manifestation, so as no Angel or created Spirit can be, sith they can work but in one place at one time.

2. When we speak of mens receiving the holy Spirit, we do not mean that he dwels in them Essentially, for so they cannot contain him, but he dwels in them by gifts according to 1 *Cor.* 12. By Fruits, according to 1 *Cor.* 13. 4, 5, 6, 7. *Gal.* 5. 22. 23.

And seeing the ground of this (so much abused and neglected) truth, the fourth principle of Christs doctrine, lyeth much in that great promise of the Spirit of God, as the right of all Disciples of Christ, it behoveth that we open the nature of that promise, that being affected with the excellency, and made sensible of the necessity thereof, we may the more devoutly seek for it, not only in our private devotion, but also in that special and publick way assigned, in the holy Scripture, for obtaining so great a blessing.

Let it therefore first be considered, that to be under the common influence, and operation of the Spirit in the ministery of the word, in order to conversion, is a different thing from the reception of the holy Ghost, as a seal and confirmation of the Souls of Christians, which is also called *the earnest of their Inheritance.*

It is certain a person may be eminently under the working of the Spirit, in the first consideration, and yet be a stranger to the reception of the Spirit in the other, as appears in the case of the Apostles themselves, who though they were the persons which received the first fruits of the promised Spirit, yet were they for some time in the profession of the Gospel without it. For they did not receive the Spirit of promise till after the Ascention of our Lord, *Act.* 1. 4. 5. *But wait for the promise of the Father which (saith he) ye have heard of me, for* John *truly Baptized with water, but ye shall be Baptized with the holy Ghost not many dayes hence.* John 7. 39. *The Spirit was not yet given, because Jesus was not yet glorified.* In like manner the *Samaritans* were converted by the Preaching of the word, and became baptized Disciples of Christ, and yet the Spirit *of promise was fallen on none of them.* Act. 8. 12, 13, 14, 15, 16. The *Ephesians* also believed in God after they heard the Gospel of their Salvation, but were *not sealed with the holy Spirit of promise till afterward.* *Ephes.* 1. 13, 14. Agreeable hereunto is that question of the Apostle, Act. 19. 2. *Have ye received the holy Ghost since ye believed?* we see the persons to whom this question was put were believers in Christ, and Baptized also, and thence it appears that Baptized Disciples have right to the promise of the holy Ghost. And on that account doubtless, *Peter* propounded the promise of the gift of the holy Ghost so universally, *Act.* 2. 38, 39, 40. and accordingly made his Prayer. *Act.* 8. 13, 14, 15, 16. From all which it appeareth plainly, that persons may be under the workings of the Spirit of God in the ministery of the word, to their illumination and conversion; yea so, as to be brought into a state of Christianity (for Disciples are called Christians *Act.* 11. 26.) and yet be without the sealing

ſealing and confirming Spirit of promiſe, which is yet more evident from *John* 14. 16. I will pray the Father and he ſhall give you another comforter, even the Spirit of truth —— for he dwelleth WITH you, and ſhall be IN you; nor is the Spirit here promiſed to be underſtood of its Miraculous operations, but as it was to be their comforter, and a Leader into all truth; and is that Spirit by which Gods people are more ſignally diverſyfied from the World, *even the Spirit which the World cannot receive.* It is called the Spirit by which Chriſtians *know the things which are freely given them of God,* 1 *Cor.* 2. 22. therefore the Spirit which pertains to Chriſtians generally.

SECT II.

That the promiſe of the Spirit belongs to all Chriſts Diſciples, Male and Female.

That this ſealing Grace, or confirming promiſe of the holy Ghoſt belongs to Chriſts Diſciples generally, I find ſome neceſſity to demonſtrate; becauſe ſome, to the intent that at the leaſt they may exclude women from the ſervice of the fourth principle, will not have them included in the *pronoune* THEM *Acts* 8. 17. But ſeeing it will appear that Women have right to the promiſe of the Spirit equally with men, the objection will vaniſh. And that they have the ſame right to that gracious promiſe, appears by the Prophets and Apoſtles. Iſa. 44. 3. *I will pour water upon him that is thirſty, and Floods upon the dry ground: I will pour my Spirit upon thy ſeed, and my bleſſing upon thy offspring.* Joel. 2. And it ſhall come to paſs afterward, that I will pour out my Spirit upon all Fleſh —— *and upon the Servants and upon the hand maids in thoſe days will I pour out of my Spirit.* Nothing can be plainer then that this promiſe belongs to all Chriſtians both Men and Women.

And the fullfilling of it was accordingly. *Act.* 1. 14. *Act.* 2. 1, 2. 4, 16, 17, 18, 33. For here we find the firſt Aſſembly that received the promiſed Spirit conſiſted of men and women, and 2. that they were all filled with the holy Ghoſt, 3. The Apoſtle refers to the Prophecy which takes women into the extent of the promiſe, and tells us that God had now by Jeſus Chriſt fullfilled the ſame, and 4. That the ſame ſhould ſtill be made good to *Jews* and *Gentiles* as the *Lord ſhould call* them. *Act.* 2. 38, 39, 40. To all that obey Chriſt is this gift given. 5. 32. *Becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your Hearts,* Gal. 4. 6. To be related to God as Children gives right to this gracious promiſe, & we know that in Chriſt there is neither Male or Female, hath any preference in reſpect of that relation to God, *Gal.* 3. 28. 29. It is the Spirit of God which doth *witneſs with our Spirit that we are the Children of God,* Rom. 8. 16. and again, he that eſtabliſheth us in Chriſt, and hath anointed us *is God, who alſo hath ſealed us and given the earneſt of the Spirit in our Hearts.* This is one of the great and precious promiſes by which Chriſtians are *made partakers*

of the divine Nature, 2 Pet. 1. 3, 4. And how then any true Christian man or woman, can be denyed a priviledge in the promise, or of the means allowed of God to obtain it, is very hard to imagine. Is not this the unction with the holy one which teacheth Christians all things, or makes all Christs teachings truly efficacious? This is that Spirit of love, power, and a sound mind, without which we are but tinkling Cymbals. 1 *Cor.* 13. 1, 2, 3, 4, 5.

1 *John* 2. 20. 21. 2 *Tim.* 1. 6, 7.

SECT III.

Containing a more ample disquisition of the nature of the promise of the Spirit, and of the Churches interest therein, both Gifts, and fruits, to the end of the World. from 1 Cor. 12. 1.

Now concerning Spiritual gifts, Brethren I would not have you ignorant.

There was never more need for the Church of God, to seek and search for all those things which God hath promised for her strength and encouragment then now, partly for that her opposers are men of exquisite parts, endowed with all Arts and Sciences, which are not more profitable when used in way of subserviency to the truth, then pernicious when used in opposition thereto: and partly, for that ignorance of what God hath promised for his Churches comfortable subsistance proves a great occasion to Christians, to trust to failing and uncomfortable helps in Ministring the word, and in Prayer. As also because of that specious pretence which some unjustly make to to those Heavenly donations, whereof whil'st Christians are ignorant, they are too often surprized with their pretences.

In this 1 *Cor.* 12. 1. The Apostle takes care for the Church at *Corinth* (and in them for all Churches) that they should *not be ignorant concerning Spiritual gifts*, Labouring in three Chapters together, to instruct them fully in that point, in several particulars; and First,

By giving them the definition of these gifts of the Spirit. *vers.* 8. 9. 10. *viz.* A word of wisdom, a word of knowledge, Faith, Gifts of healing, the working of miracles, propheſie, discerning of Spirits, divers kinds of Tongues, Interpretation of Tongues, which he seems to enlarge Chap. 13. 26. *A Psalm, a Doctrine*, &c.

2. By shewing that the Church hath a perpetual right to (though not alwayes a like necessity of) all these spiritual gifts. 2 Cor. 14. 1. *Desire* (or be zealous) *after Spiritual gifts.* Chap. 12. 31. *Covet earnestly the best Gifts.* Chap. 14. 39. *Covet to propheſie, and forbid not to speak with Tongues.*

3. By shewing whereto these gifts do serve; *Chap.* 14. 12, Forasmuch as ye are *all zealous of Spiritual Gifts, seek that ye may excell to the edification of the Church.* vers. 31. *That all may learn and all may be comforted.* Ephes. 4. 12. *For the perfecting of the Saints; for the work*

of

of the Miniſtry, for the edifying of the Body of Chriſt. *&c.*

4. By diſtinguiſhing of Gifts as they were more or leſs neceſſary, gives direction which to prefer in our asking them (yet ſo as not to forbid the uſe of any of them, ſo it might be done with edification) Chap. 14. 1. *Deſire ſpiritual gifts, but rather that you may propheſie*, vers. 5. *I would that ye all ſpeak with tongues, but rather that ye propheſied, for greater is he that propheſieth then he then ſpeaketh with Tongues. He that ſpeaketh in an unknown Tongue, edifieth himſelf; but he that propheſieth, edifieth the Church.*

5. By ſhewing that all thoſe gifts how excellent ſoever, or how much ſoever any man is endowed with them, yet there is a more excellent way of receiving the Spirit, without which all gifts are as nothing. This more excellent way he refers to the fruits of the Spirit, which he both diſtinguiſheth by its ſeveral branches, 1 *Cor.* 13. 4, 5, 6, 7. compared with Gal. 5. 22, 23. *Love, joy, peace, long ſuffering, gentleneſs, goodneſs, faith, meekneſs and temperance*, and alſo comprehends the whole in that excellent grace, charity, 1 *Cor.* 13. 13.

6. By giving us a certain rule, by which to make judgment, who are indeed thoſe truly ſpiritual Chriſtians. Chap. 14. 35. *If any man think himſelf to be a prophet, or Spiritual, let him acknowledge the things I write unto you are the Commandments of the Lord.* For certain it is, every true Prophet or ſpiritual man, will readily ſubject to the Doctrine of Chriſt and his holy Apoſtles. And on the contrary, thoſe who laying aſide the commands of the Lord, hold the traditions of men; or follow the viſion of their own Heart, are not Spiritual. But cenſured as carnal rather by the Apoſtle. *What came the word of God from you, or came it unto you only?*

Not to inſiſt upon all theſe particulars, for that they carry ſo full an evidence in themſelves, we ſhall propoſe the point moſt queſtioned, viz.

That the Gifts of the Spirit, 1 Cor. 12. 1. *together with the Fruits thereof, according to the tenor of the promiſe made* Act. 2. 38. *belongs to the Church of Chriſt, as her right, to the end of the World.*

This appears firſt from the Apoſtles ſcope in theſe three Chapters, *viz.* From the 12. 13. 14. of the 1. Epi. to the *Corinthians*; where as it is his deſigned ſubject to diſcourſe of the gifts of the Spirit more particularly, ſo he informs us that God hath ſet them there, namely in his Church, that is, he hath placed that one Spirit in that one Body, not for a few dayes only, and then to leave her as a body without a Spirit in reſpect of Spiritual gifts, but to abide there as in his Temple both by gifts and graces, even the ſame which Chriſt by vertue of his Aſcention, obtained for her when he aſcended on high; which accordingly he gave to his Church for the work of the Miniſtry, for the edification of the Body till the whole be compleated. *The manifeſtation of the ſpirit is given to every man* (i. e.) *every gifted man in the Church, to profit withall.* —— *For as the body is one and hath many Members,* *From the ſcope of the Apoſtle.* 1 *Cor.* 3. 16. 2 *Cor.* 6. 16. *v.* 7. *v.* 12.

bers, and all the members of that one body being many are one body, ſo alſo is Chriſt. That is the Church of Chriſt as ſhe is anointed, and gifted by the Spirit of Chriſt, *And God hath ſet the members every one of them in the body* (even the gifted members doubtleſs as well as others) *as it hath pleaſed him.* And all theſe *have not the ſame office.* But God hath ſet ſome in the Church, viz. *Apoſtles Prophets, Teachers,* after that *miracles,* &c. which compared with *Epheſ.* 4. ſhews the right of the Church to theſe guifts (without which the names ſignifie nothing) to be of duration, till we all come to the unity of the Faith, to the meaſure, and ſtature, and fullneſs of Chriſt, or the full compleating of his Church. And then, and not till then ſhall propheſie, *&c.* (which as but things in part) be done away.

1 Cor. 12. *v.* 18.

v. 28. 29. 30. 38.

1 *Cor.* 13. 8. 9.

From the extent of the promiſe as made by Chriſt to his Church.

The promiſe of the Spirit in the extent of it, as made by Chriſt to his Church maintaines this truth. John 14. 16. *I will pray the Father and he ſhall give you another Comforter, that he may abide with you for ever,* namely with the Church throughout all ages; For it were a ſtrange expoſition, to reſtrain this FOR EVER, to the age wherein the Apoſtles lived, for ſeeing the Apoſtles could not perform Chriſtian duties as they ought, but as the Spirit did help their infirmities, it were very hard that the ſubſequent Churches, ſhould be put upon theſe very duties, and yet be deprived of all thoſe Spiritual gifts. 1 *Cor.* 12. or if ſhe have right to any of them, the aſſerting her right to ſome (which I hope none will deny) may by a parity of reaſon, upon conſideration demonſtrate her right to them all.

That great Apoſtle *Peter,* whom Chriſt intruſted with the publication of this great promiſe to his Church, doth not bound it, or any part of the right of it within the limits of that Age, but rather extends it to the very skirt or laſt age of the Church of God in this World, even to as many as the Lord our God ſhall call, Act. 2. 38. *Repent,* &c. *every one of you, and ye ſhall receive the gift of the holy Ghoſt.* This promiſe the Apoſtle takes here, in the ſence wherein the prophet *Joel* had ſpoken of it, which clearly intends both the gifts and Fruits of the Spirit. Act. 4. 34. *great Grace was upon them all,* when we conſider that paſſage, *theſe dayes,* we ſhall eaſily perecive that 'tis not, cannot be meant of a few dayes in the beginning of the Goſpel only, but rather that it muſt be referred to the times of the Goſpel, for otherwiſe how ſhall all the called of the Lord be concerned in theſe words, *ye ſhall receive the gift of the holy Ghoſt for the promiſe is to you,* &c. or who ſhall tell us how long this promiſe was to continue, or where and when it was abrogated. For clear it is, that when we read, of *theſe dayes,* the *latter dayes,* and the *laſt time,* as referring to the time of the Goſpel, they do uſually point at the whole time of the Goſpel, as it ſucceeded the time of the law.

Dr. *Taylor* takes the promiſe of the Spirit, *Act.* 2. 38. to belong to the whole Church throughout all ages, ὁ ἑκάστος ὑμῶν, *not the meaneſt perſon among you all but ſhall receive this great thing, which ye obſerve us to have received. And not only you, but your Children too, not of this gene-*

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ration only, sed natis natorum et qui nascentur ab illis. For the promise is to you and to your Children, and to all that are a far off, even to as many as the Lord your God shall call, now (saith he) *consider, This gift is by promise not made to the Apostles alone, but to all; to all for ever.* After the same manner also he expounds the promise of Christ, *John* 14. 16. to be of perpetual extent to the Church of Christ to the end of the World.

Dr. Jer. Taylor, of laying on of hands.

During all which time, we are sure that the duties in general (and perhaps some difficulties which were not formerly known) once imposed upon the Churches, do remain hers to the end of the World. Matth. 28. 29. *Teaching them to observe all things whatsoever hav commanded you,* &c. Must the Churches now contend earnestly for the Faith (and that both against old and new errors) must she be the salt of the Earth, the light of the World? Is she bound to Preach the Gospel of the Kingdom to all Nations to the end of the World; must she keep her self in the Love of God, building up her self in her most holy Faith, praying in the holy Ghost? Surely if these duties remain, and that she is still bound as much as ever to suffer for Christ and his truth, it cannot reasonably be imagined, that God hath recalled his holy Spirit in the gifts or graces thereof from her; who when she had them all, therein had nothing that was superfluous, for the management of the great concerns of the Gospel, but was very needful; we have no reason to think that God will now require the services in general, but he will afford (as occasion requires) the same supplies of grace and gifts. He will not require the same tale of Brick, but he will allow what is needful thereunto.

3 *From the nature of the duties of the Church.*

That the gifts and graces intended by the Apostle, are a portion of right belonging to the Church in every age, appeareth from the nature and extent of the exhortations which she is under to ask or seek for them. Luke 11. 13. *How much more shall your Heavenly Father give his holy Spirit to those that ask it, ask and it shall be given unto you,* vers. 10. How frequent is the Apostle (in these *three Chapters*) in his exhortations to the Church at *Corinth*, and in them to all Churches, *To desire spiritual gifts, to covet earnestly the best gifts, to covet to prophesie*; yea and warns them not to *despise it*, neither yet *to forbid to speak with Tongues* (which is generally the least useful of all gifts) now to what purpose is all this, if these gifts in the very right of them be taken away? I hope no man will say these exhortations are useless to us, or that it is unlawful to ask these gifts least in so doing he exclude Charity also, for they are so lincked together in the same exhortation, as that we cannot null one part of the exhortation, but the other will be endangered. *Follow after Charity, and desire Spiritual gifts; and rather that ye may prophesie* 1 Cor. 14. 1, Now if it be allowed that the Church of God may pray for the promised Spirit, and ask and follow after the best of Spiritual gifts, and chiefly that of propheſying; then it followes against all contradiction that that promise and those gifts of the Spirit are her undoubted right; which consideration alone is sufficient to satisfie all doubts that may arise in our hearts about this matter.

4 *From the nature and perpetuity of the exhortations to seek for the gifts of the Spirit.*

5 From what is found of the continuation of spiritual gifts in the Church at this day.

To say nothing of those lively witnesses which God hath raised up, in many ages and Nations since Christ, in whom many excellent gifts and graces of the Spirit of God hath appeared. We will consider whether the Church of God even in this age, hath not had some share in the promise of the Spirit, both gifts and graces; for the latter, I suppose it is not questioned. And yet should the fruits of the Spirit which now appear, be strictly considered, and compared with the graces of the first Christians, it might peradventure put us to as great a pause, what to affirm herein (considering how we are apt to admire what we have not seen, and to overlook the imperfections of those whom we so admire) yet it would be dangerous thence to conclude, either that we have not the Spirit of grace, or that it doth not of right belong to us: Doubtless we should rather use it as a provocation, to cry mightily to God for an enlargment of what we have received in that behalf.

And as I intend not to boast of the gifts of any (for there is no cause why I should) yet I may safely conclude the Spiritual gifts received by Christians in this age, are far more then I can here recount, nor may this poor Island vie with all Churches in the World beside, in respect of Spiritual gifts. Nevertheless we will not deny what God hath done for her this way. How many have been endowed with a word of *wisdom*, or a word of *knowledge* (which serves for the further *explication of Christian Doctrine*, or delivering excellent truths *under parables* or apt Metaphors) and that meerly by the gift of God, having otherwise no faculty or capacity more then others, but abundantly short therein of the most of their Brethren! sure in this the gift of God hath made the difference, seeing education, and many advantages are often found on the part of those Christians, who though truly pious, have no ability that way, albeit they greatly desire it. We see the wisdom of this World made foolishness in our dayes, and the foolish things of this World enabled to confound the wise and prudent: yea out of the mouth of very Babes in comparison, hath God ordained strength that he might still the Enemy.

Dr. Hammond on 1 Cor. *Chap.* 1. *and Cha.* 12.

The gift of *healing*, is not wholly taken away, if we dare believe our Eyes, or the persons who have been restored to health very suddenly, at the earnest Prayer of Faithful men, and often times in the use of that ordinance *James* 5. 14. *Is any sick among you, let him call for the Elders of the Church, and let them pray over them, anointing them with Oyl in the name of the Lord. And the Prayer of Faith shall save the sick, and the Lord shall raise him up*: would the Lords people wisely and holily observe this precept, they should doubtless see more then yet they have seen of his power and goodness to his Church in the use of this ordinance, for the precept being perpetual, and a gracious promise annexed thereto; There wants only judgment and faith on our part, to render it effectual, for he is faithful that hath promised. Howbeit the truth is that Miracles are rarely found, yet from what mine Eyes have seen, and from what I have heard by report from some, whom charity will not suffer me to think would affirm an untruth, I may

not

not say (as some) they are not at all to be found. It is enough to me that God hath no where said that he will not work them, but on the contrary hath laid a bar against our forbidding them. *Forbid not to speak with Tongues.* And it is considerable which Dr. *Taylor* observes out of *Irenæus*, that *after the death of all the Apostles, miracles did continue even till his time, yea the greatest instance of miraculous power* et fraternitate sæpissime propter aliquid necessarium, &c. *when God saw it necessary and the Church prayed and fasted much, they did miraculous things, even of reducing the Spirit to a dead man.*

Dr. Jer. Taylor *of Confirmation.*

Now concerning that kind of propheſying which the Apoſtle here intends, *viz.* A ſpeaking by a gift received from God to edification, exhortation and comfort, cannot be denyed to be graciouſly given to many, who conſidered without reſpect had to Gods ſpecial aſſiſtance, have no manner of capacity to ſpeak in the preſence of an auditory at all: this is the clearlieſt ſeen, in ſuch places where poor labouring men, and Servants, are by Gods grace made very uſeful inſtruments to inſtruct others, and that by publick preaching, in things pertaining to life and Godlineſs. And whether men will beleive this to be the work of God or no, yet ſuch as have had frequent occaſion to obſerve theſe things, muſt aſcribe theſe things to a more then ordinary gift from God. True it is great have been the miſtakes of many in this caſe, and many have boaſted of a falſe gift, and run into ſome extreams as if it were not neceſſary to give our ſelves to ſtudy, and to diligence in reading for our furtherance in the work of the Miniſtry; But this need not ſeem ſtrange, for even in the Church at *Corinth* (where none queſtion but many had the gifts of the Spirit) was found no ſmall diſorder, or confuſion through want of diſcretion in the exerciſe of their gifts; as appears by the Apoſtles directions to them to avoid ſuch inconveniencies.

From the ſcriptures ſilence, as to the privation of the right which the Church once had to the gifts of the Spirit.

Laſtly, we do not find any thing in the word of the Lord, which ſhould preſwade us to think that the promiſe of the Spirit in any part of it is abrogated, and why men ſhould think ſo, or deſpair of ever ſeeing the Church enriched with any of them, only becauſe they ſee ſo ſmall an appearance of them, I conceive no reaſon can be ſhewed. Now the word of God is ſo far from perſwading us to think theſe gifts are taken away from the Church by God, that (as we have ſhewed) it perſwades us to follow after both the Fruits and gifts of the Spirit; yea to covet them earneſtly; and ſhews they may continue till that which is perfect be come 1 Cor. 13. 8. 9. *Charity never faileth, but whether there be propheſies they ſhall fail, whether there be Tongues they ſhall ceaſe, whether there be knowledge it ſhall vaniſh away, for we know in part, and we propheſie in part, but when that which is perfect is come,* THEN *that which is in part ſhall be done away.* Now here we have a plain determination of this great queſtion; *how long the Church of Chriſt hath right to the gifts of the Spirit, or to thoſe ſpiritual gifts the Apoſtle had been ſpeaking of?*

The Anſwer is, when that which is perfect is come, and then they ſhall all fail and vaniſh away, or be of no further uſe to the Church,

for no other kind of failing can be meant here: or if it ſhould be ſaid, that they have failed ever ſince the Church had them not, I might anſwer, that after that manner love or Charity hath too often failed alſo.

SECT. IV.

Anſwereth two Objections, againſt that which we have ſaid.

Obj. There be two things eſpecially objected againſt that which we have ſaid, and firſt, *If the promiſe of the Spirit do thus belong to the Church, then this will follow, that the Doctrines delivered by ſuch gifted men muſt paſs for oracles of truth, being delivered (as will be pretended) by the Spirit of truth whoſe property is to lead into all truth. And thus every extravagant and impertinent diſcourſe will be intitled to the holy Spirit. And hence it is conceived alſo that the decrees of Synods having (as they pretend) the holy Ghoſt are Infallible; others have adventured to aſcribe the like infalibility to their private writings.*

Anſw. But we anſwer, firſt, That ſuppoſing men were now as undoubtedly gifted with the Spirit as the *Corinthians* were, yet it is certain, ſuch gifts do not argue the infallibility of him that hath them, for then all the gifted Brethren at *Corinth* had been Infallible, which yet we know they were not. Witneſs their great diſorder in uſing them, as alſo the Apoſtles rerfering what they ſaid to examination, or Judgment. 1 *Cor.* 14. 29. And tells us of gifted perſons in general that they ſee but in part, or darkly, as it were through a Glaſs, ſo that Infallibity is not to be pretended by them. Nor is it to be imagined that a ſpiritual gift, *in reſpect of that propheſying which is only to edification, exhortation and comfort*, is to be underſtood, of any *immediate revelation; this propheſying is oppoſed to ſigns (or miracles) therefore this propheſying to edification exhortation and comfort is not Miraculous* in reſpect of any *further verity* then what was before; But rather ought to be underſtood of a raiſedneſs of Spirit, or enlargedneſs of Heart in the ſpeaker to comunicate his knowledge in the Scriptures, for the comfort of others; and therefore are thoſe that have received this gift tyed to Gods oracles as the rule of their diſcourſes 1 Pet. 4. *If any man ſpeak let him ſpeak as the oracles of God.* and *Paul* teacheth even theſe Prophets, that the word of God came not out from them, but that they were to acknowledge the things which were written to them to be the word of God. 1 *Cor.* 14. *ult.* ſo that there is no danger of entituling all that is ſaid by ſuch men, to the Spirit of God, any more than of thoſe who Preach without any pretence to ſuch gifts of the Spirit: nor is there any neceſſity that ſuch men fall into the impertinences objected, ſeeing they are to conſider what they ſay, and to ſpeak as the oracles of God.

Obj. *This doctrine that miracles are not ceaſed, is aſſerted by the Papiſts, and*

they

they pretend to have had them done among them in every age, and hence they urge, that they only are the Church and their decrees Infallible, &c.

1. That the Papists should have miracles wrought among them in every age since Christ cannot be, seeing they have not had a being so many ages in the World, but of this hereafter. *Answ.*

2. We are taught of God not to regard any false Prophets though they shew a sign or a wonder, and the thing come to pass also, *Deut.* 13. 1. *fo.* 7. for God sometimes doth try his People, whether they will cleave to him. Many workers of miracles will be found to be workers of iniquity in the day of Judgment, *Matth.* 7. 22. Though a man could remove mountains, and have all knowledge he may be nothing: gifted men may perish, while they preach to others, and the truth of the Church is not proved by *gifts*, but by *Doctrine*, as hereafter we shall further shew; yea we are foretold that Satan shall come with all signes and lying wonders, God permitting him to cause fire to come down from Heaven in the sight of men, to deceive those who obey not the truth when it hath been graciously tendered unto them.

And though we do not doubt but the promise of the Spirit, both Gifts and Fruits pertains to the Church to the end of the World, yet we may observe that even then when she had the fulness of these Gifts, there were *False Apostles, deceitful workers*, transforming themselves *as the Ministers of righteousness*, and seemed to excel the Apostle himself in excellency of speech, *&c.* 2 *Cor.* 11. 13. So that we are in no wise to judge of the goodness of the cause of this or that particular sort of men professing Christianity by the excellency of their Gifts, but by the soundness of their Doctrine, insomuch as if *Paul* himself should preach contrary to the truth of the Gospel, he is not to be received for all his Tongues, Gifts, *&c.* but to be Anathematized. So that it will be impossible for the Papists to prove the truth of their Church by Miracles, much less by a specious pretence to them only.

SECT V.

Prayer with laying on of hands is the way, allowed of God, for all Christians to seek for the promised Spirit, as well in respect of the sanctifying graces, as the extraordinary gifts thereof.

This shall be plainly demonstrated (God willing) in every particular, and first from Act. 8. 14. 15. 16. 17. *For when the Apostles which were at* Jerusalem *heard that* Samaria *had received the word of God, they sent unto them* Peter *and* John, *who when they were come down, prayed for them that they might receive the holy Ghost —— then laid they their hands on them and they received the holy Ghost.* Now for the better understanding this place, it is meet to consider that such as pray to God for any thing, absolutely, should know assuredly that the thing is attainable, as knowing it to be the Will of God they should pray for

that very thing which they ſo deſire of him, as in the caſe before us the Prayer is ſuch, as indeed it ought to be without doubting when we ask of God thoſe gifts which he hath promiſed James 1. 5, 6, 7. *If any of you lack wiſdom let him ask of God —— but let him ask in Faith nothing wavering —— for let not that man think that he ſhall receive any thing of the Lord.* But if by the holy Ghoſt in this place, we ſhould underſtand the extraordinary gifts only, viz. *Tongues, miracles*, &c. then certainly the Apoſtles had no ground to pray for all thoſe thouſands which were baptized at *Samaria* both men and women, that each individual ſhould receive the extraordinary gifts of the Spirit, nor perhaps any particular perſon among them all, ſeeing the promiſe of the Spirit in that reſpect, is not made to this or that man or woman by name, and conſequently here was no ground for the Apoſtles to pray for them abſolutely and believingly, for that very thing which they particularly prayed for: ſeeing it is evident that not all the Members of a Church, but rather very few are choſen to be *Prophets, workers of miracles*, &c. 1 *Cor.* 12. 11. 29. 30. Have all the gifts of healing? do all ſpeak with Tongues? do all interpret? No, but *the ſelf ſame Spirit dividing to every man ſeverally as he will.* And therefore here could be no ſuch laying on of hands practiſed as ſome imagine, *viz.* for extraordinary gifts only. For though it be very true, that God did ſometimes give ſuch gifts in the way of Prayer with laying on of hands, yet it doth not at all follow that that was the onely end of that ſervice, any more then that becauſe God ſometimes attended publick Prayer in the Church, and Preaching the word with the pouring out of ſuch gifts, therefore the proper end of Prayer and Preaching, was for the receiving the extraordinary Gifts of the Spirit only.

21 Nor will *Act.* 19. 6. prove that there ever was ſuch a thing as laying on of hands for extraordinary gifts only, for ſtill we muſt diſtinguiſh between that which is an extraordinary effect only, and that which is the general and undoubted end of any ſervice. The reaſons even now mentioned, forbid us to ſay that Tongues, miracles, *&c.* was the preciſe end of laying on of hands *Act.* 19. 6. becauſe the ſervice was Univerſal; and not pertaining to this or that Diſciple only. And let it be ſeriouſly conſidered, that had the Apoſtle found at *Epheſus* twelve hundred, inſtead of twelve who had not received the holy Ghoſt ſince they believed, ought he not to have done the ſame for them all that he did for theſe twelve? ſurely we have no reaſon to think otherwiſe, ſeeing the queſtions propounded are of equal concernment to all that they were to any one of them. *Have ye received the holy Ghoſt ſince ye believed?* And again, *to what then were ye Baptized?* But who can imagine that ſuch gifts as tongues, miracles, *&c.* ſhould belong to each individual Diſciple, yet *Paul* laid his hands upon them all.

And whereas it is ſuppoſed by ſome, that *Paul* in this place, and *Peter* and *John Act.* 8. impoſed hands, to work miracles for confirmation of the word, this is a very great miſtake. 1. Becauſe the

word

word had already been confirmed by miracles at *Samaria* by *Philip*, for it is said that *Simon* wondered beholding the miracles which were done. And there was also a Church settled at *Ephesus* long before *Paul* came this second time to that City. *Act.* 18. 18. to 28. And 2. we know miracles are not for them that believe but for them that believe not, there was therefore no necessity for miraculous gifts to confirm the word to these persons who were believers, and as such had this service of Prayer and laying on of hands performed to them.

Neither is their opinion to be allowed, who would have hands imposed only upon some few persons at *Samaria*, for there is the same reason to believe they all had hands laid on them, as that the Apostles prayed for them all; and sith the holy Spirit was fallen on none of them, who can think that the Apostles would exclude the greatest part of them, in their prayer to God for the pouring out his holy Spirit upon them. Had not *Peter* preached this Doctrine, Repent and be Baptized every one of you, *&c.* And ye shall receive the gift of the holy Ghost? For the promise is to you, *&c.* *Act.* 2. 38. and would he that extends the promise in his doctrine to every one that is Baptized, now restrain it in his prayer and laying on of hands from any one of them? surely this is not to be conceived.

And forasmuch as the *Universality* of this practice of Prayer and laying on of hands being evinced, is of such convincing importance, that even thence it will follow, that it was no temporary service, or of particular concern to some Disciples more then others, but a service for the comfort of all Christians equally, and of perpetual use in the Church of God. I will therefore proceed to enquire a little into the Universality of this practise, from this one instance of it, *Act.* 8. especially.

It will easily appear that many thousands both men and women, were in the practise of this service of Prayer and laying on of hands, at *Samaria*. For it is said that *Samaria received the word of God*, and that there was great joy in that City, which words implie that the generality of the Citizens was converted to the Faith by the Preaching of *Philip*, as also for that we hear not of so much as one person, who opposed himself against the Doctrine which he preached; no, not so much as *Simon the Sorcerer*, for 'tis said that he also believed. Yea, there is the same reason to believe that the City generally was converted by *Philip*, as that they had before, been deceived by *Simon Magus*; For as it is said *vers.* 9. *He Bewitched them*, and that *to him they had regard, from the least even to the greatest of them*, vers. 11. So on the other hand it is said, *vers.* 5. Philip *went down to* Samaria *and preached Christ to them*, i. e. to the Citizens generally. And then it is said *vers.* 6. *That the people with one accord gave heed to those things which* Philip *spake*. Hearing and seeing the miracles which he did. And it is further added that *when they believed — they were Baptized both Men and Women*. Yea *Simon* himself also *believed and was Baptized* vers. 13. Thus we have not only a general account of the conversion of this

City, but the ſame alſo ſufficiently explained. For this general, *Samaria received the Word*, is interpreted, of *the people with one accord*, and the very ſex diſtinguiſhed, *both men and women*. And then,

Upon thoſe very perſons it is ſaid, (without the leaſt intimation of any manner of exception) that the Apoſtles laid their hands on them, after they had prayed for them that they might receive the Holy Ghoſt, and alſo that they did receive it, *v.* 14.

Wherefore now let us ſuppoſe that the City of *Samaria* did afford but one hundred thouſand Inhabitants capable of Inſtruction, if then I allow one moiety as unconverted (which yet cannot well be ſuppoſed) yet I find fifty thouſand Diſciples in this City, Believing Baptized, and under Laying on of Hands: and therefore do conclude the ſervice of prayer for the promiſed Spirit with Impoſition of Hands, was not a Temporary ſervice and of particular uſe to ſome Diſciples only, but of perpetuall uſe for the comfort of the whole Church.

To this Church we may well joyn the *Church at Jeruſalem*, which conſiſted of many thouſands, from whom *Peter* and *John* was ſent to *Samaria*, and it were impious to think that thoſe Apoſtles would now innovate, or ſet up a new ſervice in that Church, which was not received in the Church which ſent them thither. No, the contrary is evident for Laying on of Hands is enumerated among the principles of the Doctrine received by the Church at *Jeruſalem*, *Heb.* 6. 2. who is worthily to be eſteemed a pattern to all Churches of Chriſt to the end of the World.

Of no ſmall weight is that place, 2 *Tim.* 1. 6. where we find *Timothy* that man of God, under the Impoſition of Hands for the common gifts of Gods Spirit, namely Love, Power, and a ſound Mind, and this Adminiſtred by *Paul* alone, whereas the Impoſition of Hands by which he was Ordained was performed by many, or at leaſt by more then one, *viz.* By the Presbytery, 1 *Tim.* 4. 14. The former being clearly diſtinguiſhed from the Later, in three reſpects, *viz.* 1. By the Perſons performing the ſervice (as is ſhewed) 2. By the end of the ſervices, the firſt being for that only which is common to all Saints, as *Love, Power, &c.* The other a gift of Office which he muſt *not neglect, &c.* 3. From the ſcope of the Apoſtle in theſe places reſpectively, for in, 1 *Tim.* 4. from *verſ.* 11. to the end of the *Chapter*, *Paul* is clearly in hand with the matters of *Timothie's* Office. *Theſe things command and teach. Give attendance to Reading, Exhortation and Doctrine.* —— *Take heed to thy ſelf and thy Doctrine*, and therefore very ſuitable to exhort him in this place to diligence in the exerciſe of the gift which was given him by the Laying on of the Hands of the Presbytery. But in, 2 *Tim.* 1. 6. He ſpeaks to him of things common to every Chriſtian man or woman from *verſ.* 1. to 13. Exhorting him to bear up againſt temptation; encourageth him not not to doubt that his faith was unfeigned; exhorts him not to be aſhamed of the teſtimony of the Lord, and to conſider that God hath not given his people the ſpirit of fear but of power, *&c.* And therefore very fitly did he put him in mind of that Bleſſing of the Spirit which he received in Prayer, with Laying

Laying on Hands, for the Grace of Love, Power, and soundness of Mind. See more in our Defence.

SECT VI.

A particular Consideration of, Heb. 6. 2.

It is generally acknowledged by Christians that the Laying on of Hands in, *Heb.* 6. 2. is a principle of the Doctrine of Christ, and a part of the foundation there mentioned; and indeed, it being a Relative as well as the other five particulars, can have no other Antecedent assign'd then they, and therefore these six principles do constitute one intire form of Doctrine, and is that form of Doctrine, or form of sound Words, to which the main body of Christian Doctrine is reducible, and ought to be obeyed from the heart, by all that enter into the profession of Christian Religion, *Rom.* 6. 17.

But then it is doubted by some whether the Laying on of Hands, *Heb.* 6. 2. be that which was practised, *for the gift of the Holy Spirit*, on Disciples presently after Baptism, or some other? Now that it is that, and no other, we shall plainly demonstrate. And sith there are three sorts of imposition of hands pretended especially, beside this for the promised Spirit, we shall shew that it cannot be any of those, and therefore must needs be the other.

The laying on of hands conjectured at, are either First, *That for ordination of offices.* Secondly, *laying on of hands for extraordinary gifts only:* and Thirdly *for healing the sick.* But as for the second here pretended, we have already shewed that there is no such thing, as imposition of hands for extraordinary gifts ONLY, nor ever was, it being a thing wholly out of the reach of mans understanding (without a miracle) to determine on what person man or woman, hands ought to be laid for such an end, seeing extraordinary gifts were neither necessary nor fitting for all, and intended by God himself but to a few, and those only known to him.

That the laying on of hands *Hebr.* 6. 2. should be that on the sick, is no way congruous to truth or reason, for how should this be one of the first principles of the oracles of God and milk for Babes, seeing it is more blessed to believe without a miracle then with one, and those who *would not believe unless they saw them*, are upbraided because of the hardness of their Hearts? *John* 4. 48. Again, that laying on of hands to heale the sick, if necessary, yet is prerequisite to faith, *signes being for them which do not believe*, and not for believers, as *Paul* teacheth 1 *Cor.* 14. 22. But the laying on of hands *Heb.* 6. 2. is subsequent to Faith, yea it follows Baptism, and that as it takes it's place in the order of the principles of Christs Doctrine. Moreover laying on of hands to heal the sick, is most proper (if it do not only pertain) to them that are without, or not of the Church. But laying on of hands *Heb.* 6. 1. 2. is part of that milk of the word which belongs to those who are Babes in Christ. *Hebr.* 5. 12. As touching sick persons in

the Church of Chriſt, they are not bid to have hands laid on them, but are exhorted to ſend for the Elders of the Church, that they may pray over them anointing them, with Oyl in the name of the Lord.

The impoſition of hands *Heb.* 6. 2. cannot be that which is uſed in the ordaination of Officers, becauſe, The firſt priciples of religion, are neceſſary to the beginning of a Chriſtian man, and conſequently cannot be here meant of any other impoſition of hands then that which is of an equal concern to all Chriſtians; otherwiſe it would follow, that the principles mentioned *Heb.* 6. 1. 2. belong more to one Chriſtian then to another, and this is the way to deſtroy them one by one, till none were left remaining; If therefore men have any deſire to have the particulars of this form of Doctrine *Heb.* 6. 1. 2. preſerved, let them be conſiſtent with themſelves; and teach them to the Babes in Chriſt, and particularly this principle of laying on of hands, let them not remove it out of its place, it is joyned to Baptiſm, or follows next in place to it, and was ſo practiſed *Act.* 8. *Act.* 19. as we have ſhewed. But becauſe I ſhall have occaſion to ſpeak further of this principle in our *Defence of Chriſtianity*, &c. I ſhall conclude this Section with the recital of Dr. *Jer. Taylor* his teſtimony concerning the point in controverſie, and particularly, touching the expoſition of that text *Heb.* 6. 2.

'This Auther having ſhewn the original of the practiſe of laying 'on of hands from Chriſt, and the practiſe and exerciſe of it in the Apoſtles, and firſt converts in Chriſtianity, comes in the next place to obſerve,

Dr. Jer. Taylor *Def. of laying on of hands.*

'That this is eſtabliſhed and paſſed into a Chriſtian doctrine, the 'warranty for what I ſay, is the word of *Saint Paul* Heb. 6. 1. 2. 'Where the holy rite of confirmation is expreſſed by the ritual part 'of it [impoſition of hands] and is reckoned a Fundamental point 'θεμελιον βαπτισμων χειρων not laying again the foundation of Repen- 'tance from dead works, and of Faith towards God, of the Doctrine 'of Baptiſms and of laying on of hands, of the reſurrection of the dead, 'and of Eternal judgment.

'Here are ſix Fundamental points in *Pauls* Catechiſm, which he 'laid as the Foundation or beginning of the Inſtitution of the Chriſtian 'Church, and amongſt theſe, impoſition of hands is reckoned as a part 'of the Foundation, and therefore they who deny it, digg up Foun- 'dations.

'Now, that this laying on of hands, is that which the Apoſtle u- 'ſed in confirming the Baptized, and invocating the holy Ghoſt upon 'them, remains to be proved. Abſolution of penitents cannot be meant 'here, not only becauſe we never read that the Apoſtles uſed that Ceremony in their abſolutions, but becauſe the Apoſtle ſpeaking of 'the Foundation in which Baptiſm is — There needed no abſolution 'but baptiſmal. For they and we believing one Baptiſm for remiſſion 'of ſins, this is all the abſolution that can be at firſt, and in the Foun- 'dation. The other was *ſecunda poſt naufragium tabula*. It came in af- 'ter, when men had made ſhipwrack of their good Conſcience, and

were

'were, as St. *Paul* saith, unmindful of the former cleansing.

'It cannot be meant of Ordination, and this is also evident, 1. be-'cause the Apostle saith he would thenceforth leave to speak of the 'Foundation, and go on to perfection, that is to higher Misteries. 'Now in Rituals of which he speaks there is none higher then Ordi-'nation. 2. The Apostle saying he would speak no more of laying on 'of hands, goes presently to discourse of the Mysteriousness of the 'Evangelical Priesthood, and the honour of that vocation, by which 'it is evident he spake nothing of Ordination in the Catechism or 'narrative of Fundamentals. 3. This also appears from the context, 'not only because laying on of hands is immediatly set after Baptism, 'but also because in the very next words of his discourse, he does 'enumerate and apportion to Baptism, and imposition of hands their 'proper and propounded effects. To Baptism illumination — And to 'confirmation he reckons tasting the Heavenly gift, and being made 'partaker of the holy Ghost. By the thing signified declaring the sign, 'and by the Ministration the Rite.

'Upon these words *Chrysostome* discoursing sayes. *That all these are 'Fundamental Articles, that is, that we ought to Repent from dead works, 'to be baptized to the faith of Christ, & be made worthy of the gift of the Spirit, 'who is given by imposition of hands: and we are to believe the resurrection 'and Eternal Judgment. This Catechism (sayes he) is perfect, so that if any 'man have Faith in God, and being Baptized is also confirmed, and so tasts 'the Heavenly gift, and partakes of the holy Ghost, by hope of the resur-'rection, tastes of the good things of the World to come, If he fall away from 'this State —— digging down and turning up Foundations, he shall never 'be built again, he can never be Baptized again, God will not begin again,* &c. *He cannot be made a Christian twice.*

'This is the full explication of this excellent place, and any other 'way it cannot be reasonably explicated —— I shall observe one thing 'more out of this Testimony of St. *Paul*. He calls it the Doctrine of 'Baptism and laying on of hands. By which it does not only appear 'to be a lasting Ministery, because no part of the Christian Doctrine 'could change or be abolished, but because also it appears to be of 'divine Institution. For, if it were not, St. *Paul* had been guilty of 'that which our Saviour reprooves in the *Scribes, Pharisees*, and should 'have taught for Doctrine the commandments of men, which because 'it cannot be supposed, it must follow that this Doctrine of —— im-'position of hands is Apostolical, the Argument is clear and not easily 'to be reproved. Thus far Dr. *Taylor*.

SECT. VII.

Answereth certain objections about the supposed non agreement between the Apostles, and the present Baptized Churches, concerning imposition of hands in respect of lawful Authority to perform it, and the power of communicating blessings in the Ministration of it.

Some there are who conceive that those who imposed hands in the Apostles dayes, did it not by virtue of their Ministerial authority, but as they were gifted persons only; and that they had power to give the holy Ghost, *&c.*

1. The grosness of which mistake is sufficiently detected, by considering that though *Philip* was a person extraordinarily gifted, and wrought many Miracles, yet he did not perform the service of Prayer with imposition of hands, on the *Samaritans*, and yet he could not be ignorant either of the extent of the promise of the spirit, or the means to obtain it. Nevertheless, he leaves this to be done by such whose Ministry did more fitly impower them to that end *Philip* being only a *Deacon*, and that only pertaining to the Church at *Jerusalem*; had no ordinary vocation to constitute the Church at *Samaria*: Nor did the Church at *Jerusalem* send to him to do it, but sends *Peter* and *John*, who were Stewards of the mysteries of God to perfect that which was lacking to their settlement. Now sith God did not lead *Philip*, by immediate direction to *impose* hands (which he might have done, had he pleased, as he did the like at another time. *Act.* 22. 15. 16.) It is apparent the Service of Prayer with laying on of hands belongs to those, who have Authority as Ministers (and not only a Liberty as gifted persons are supposed to have) to perform it ordinarily.

2. For any to affirm that the Apostles had power to give the holy Ghost, either by laying on of hands or otherwise, is very unadvised, and dangerous. As if it was committed to them to give the Gifts of Tongues, prophesie, miracles, *&c.* When they could not tell whom the Lord had chosen to be a fellow Minister with them *Act.* 1. 24. For seeing they knew not the hearts of men, how should they communicate gifts to them? would the holy Ghost place his gifts where they thought fit? Or that all that they laid their hands upon, received such Blessings as gifts extraordinary, can never be demonstrated, we never read that *Timothy* had extraordinary gifts, and yet *Paul* laid his hands upon him, and he received (so far as we read) only the Spirit of Love, Power and a sound mind. That the Spirit is free and bloweth where it listeth is evident. *John* 3. And that it is Christs peculiar to Baptize with the holy Ghost is plain enough. *Matth.* 3. That it is God that gave the holy Ghost to such as obeyed him, is affirmed by *Peter*, Act. 5. That the Apostles had power to give the Holy Ghost was the dreadfull errour of *Simon Magus*, Act. 15. 16. 17. Yea, reason tells us, that he that askes a blessing gives it not, but the Apostles only did pray to God, for what they knew he had promised to give his people.

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3. For any to stumble at Prayer with imposition of hands, because performed by us, argues no great discretion, but much weakness. For whiles they allow Christ hath a Church on Earth, they must allow she hath authority from him to dispence the Mysteries of the Gospel. And I marvel in my heart how men should think it so great a matter for a poor Messenger or Elder in the present Baptized Churches, to pray for the young Converts, that they may receive the Spirit of Promise, by which they must be sealed to the day of Redemption, *Ephes.* 4.30. And yet think it no high, but a necessary thing, for the same men to impose their hands in the Ordination of all Officers in the Church. Indeed the least of these Services are very solemn, and great undertakings; and who is sufficient for these things? Only, let us not mock God, whiles under a pretence of magnifying his Ways, we despise him in his faithful Ministers, whom he hath made Stewards: And let us not make the Ordinances of Christ greater or less than we ought to do, and particularly this of Imposition of Hands; least whilst one says how doth your laying on of hands agree with the Apostles? Another may say, how doth your Preaching, and Praying, and Baptizing agree with what the Apostles did? And thus unless you could fetch the Apostles back from the grave, you will have none to serve you in the gracious Services of the Gospel.

4. As for that importune demand, what command have you for laying on of hands? It is answered, by a just retorting; What command have you to impose hands upon Elders and Deacons? or shew us an example where hands were imposed upon Elders, if you can. Yet are these things plainly enough delivered to us in the Word of God, the Scriptures.

And sure we may easily understand, that *Peter* and *John* had good authority to impose hands on the *Samaritans*, and *Paul* on the *Ephesians*, and upon *Timotheus*. Nor is it rational to think, that they did at any of these times, go preposterously and put their hands upon the Disciples without telling them the meaning of it, and what they might expect at the hands of the Lord in that solemn service. And if we believe they did instruct the Disciples in this matter, as it's evident from *Paul's* discourse with the twelve Disciples at *Ephesus* they did; then we find it was taught, and therefore justly called a Principle of the Teaching of Christ. And if it were taught (as that cannot be denyed) then the Disciples did either believe the Doctrine

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of laying on of hands, or act in it without faith; not the later, fo then God had not approved it, because without faith our service are little acceptable: *Heb.* 11. But God did accept this service wit as great tokens of his approbation, as he gave to any other servic performed by the Apostles. And sith it may conduce somewhat to th reputation of this long neglected principle of Christian Doctrine, w shall here give the Reader notice, that it is not only found in the Sa cred Scriptures as hath been shewed, but the antient Christians dic religiously observe it; which shall be demonstrated in our *Defence o the fourth Principle of Christs Doctrine* in the latter end of this work, i God permit.

CHAP. IV.

Of the Segregation or gathering together of the Church of Christ from the residue of Mankind, and the separation necessary to be made in order thereunto.

Separation grounded on Gods Act and Decree, in respect of Angels and Men.

AN Holy Separation of those that fear the Lord is so necessary, that the Worship of God in a Church way cannot be truly celebrated without it: And therefore was it decreed by the Holy God from the beginning, even as soon as sin had entred into the World, and actually made by God himself among the Angelical powers, who having sinned were not spared, but thrust down from their society with the Blessed Angels, 1 *Pet.* 2. 4. *Jude ver.* 6. *Job* 4. 18. And as this was done in Heaven, even so hath God resolved it shall be done on Earth, *Gen.* 3. 15. *I will put enmity between thee and the Woman, and between her seed and thy seed.* For this place is not so to be referred to Christ warring against Satan, but that the faithful people of God are here understood to be the seed of the woman; and the generations of wicked men are taken for the Serpents seed; between whom God hath unalterably decreed an enmity or non-agreement. And like as it is impossible for Christ and Satan to be at peace, even so those under the conduct of those Leaders are irreconcileable also; at least till they be subdued or overcome by the power of the opposite party. How timely this enmity appeared, is known in the case of *Cain* and *Abel*, the Controversie between whom being for the cause of Religion; Cain *slew his Brother* Abel, *and wherefore slew he him? because his own works were wicked, and his brothers righteous*, 1 John 3. 12. *For by faith* Abel *offered a more acceptable sacrifice than* Cain, Heb. 11. 4. And this enmity is found in these two distinct seeds to this day.

But

But here it is to be observed, that the enmity we speak of, on the part of the righteous Seed, is not, neither ever was, against the persons of wicked men; neither indeed can be, seeing Christ Jesus the head of the Holy Seed, expresly commands them to love their Enemies, and gave the most ample exposition of this Precept, in that whiles we were Enemies, he in love to our Souls, died for us. But as Christ, so those that are his, do, and must maintain the enmity decreed by God against the wicked as they are Satans off-spring, or as they are wicked; or to speak it better, against their wickedness, *Psal.* 101. 3. *I hate the works of them that turn aside*, saith *David*: And *Jude* requires this, That Christians should *hate the garment spotted by the flesh*, Jude 23. And our Lord commends that Church, *Rev.* 2. 6. *which hated the deeds of the Nicholaitans*, as the thing which himself hated. But on the other side, the enmity is both against the works and the persons of the righteous for their works sake, as is shewed above, and as dreadful experience hath shewed throughout the Ages past, as well as at this very day. As God thrust down the Evil Angels from society with the Holy; even so here also on Earth, he thrusts *Cain* out from his presence, and separates *Adam's* Family from him, as a person unfit to associate with such as feared him, and served him in truth. And it is hence very observable, that the first separation we read of, is made between persons acknowledging the same Deity; for *Cain* did not worship an Idol, but his Errour was in this, That he did not with sincerity and faith perform his devotion to the Lord, even that same Lord, who to this day commands his faithful ones to withdraw from such as have a form of Godliness, when they deny the power thereof, and especially when the Spirit of persecution appeareth in them.

The first separation was between persons that owned the same God.

Now we find that this Separation begun thus by the Authority of God himself, was maintain'd with so great exactness between these two Seeds, that it became unlawful for them to joyn together so much as in Affinity or Marriage, which doubtless was so ordered, for this cause especially, that the occasion of Idolatry or false Worship might be cut off; and indeed it is propounded as the Reason of the Law which God gave to *Israel* in that case, *Exod.* 7. 3, 4. *Neither shalt thou make Marriages with them*, &c. *For they will turn away thy Sons from following me.* And when God came to punish the sins of the old World, this sin of not keeping up this Separation, decreed by the Lord, is mentioned as one of the crying evils which procured that general destruction, for the defection was general, as it is written, *All flesh had corrupted his way upon the Earth*, Gen. 6. 12.

SECT. II.

Of the Profecution of this Holy Separation in the New World,

After God had aſſuaged the Flood by which he drowned the Old World of ungodly men, he made a Covenant of Grace and Righteouſneſs with *Noah* and his Sons, *Gen.* 9. And preſently we find *Cham* one of his Sons fall to iniquity, and thereupon a Prediction with an Execration goes out againſt him, and the Generation of the Wicked with him: As alſo a Bleſſing is pronounced upon *Sem*, as one actuated by the Spirit of Wiſdom and Goodneſs; and a Propheſie of Mercy and Truth made to his Poſterity, who whilſt they walked in his ſteps, bore up the profeſſion of true Faith and Godlineſs, between whom, and thoſe of *Cham's* wicked Off-ſpring, a Religious diſtinction and ſeparation is eſtabliſhed in the New World. And though I find *Joſephus* to be of opinion, that *Cham* was not under the Execration of his Father *Noah*, but his poſterity only; yet the contrary is as apparent, as that the Bleſſing pronounced in the caſe of *Sem*, did not only extend it ſelf to *Sems* Poſterity, but firſt of all to himſelf, as the place being diligently read, *Gen.* 9. 25, 26, 27. will make evident.

We have indeed a very ſhort account of the ſtate of Religion from *Noah* till *Abrahams* time, or till the time that he was called of God, *Gen.* 12. 1. &c. about which time there was a general decay of Godlineſs, even *Terah* himſelf, *Abrahams* Father, being now fallen to Idolatry, *Joſh.* 24. 2. Wherefore God himſelf, by an expreſs command ſeparates his Servant *Abraham* from the falſe Worſhippers, or the Servers of Idols in that Age, leaving them as a Generation which had broken his Covenant; and now renews and augments his Covenant in ſundry reſpects with *Abraham*, and with his Seed according to the fleſh, in the Line of his Son *Iſaac*, ſeparating them from other Nations, as it is written, *Levit.* 20. 24. *I am the Lord thy God, which hath ſeparated you from other people.* Not only a Nation diſtinct from other Nations, but more eſpecially in reſpect of thoſe Laws of Religion, which he had given them as the way to hold forth the Light of Truth to others, *Deut.* 4. 6, 7. *Behold I have taught you Statutes and Judgments*, &c. *Keep therefore and do them; for this is your Wiſdom in the ſight of the Nations, which ſhall hear all theſe Statutes, and ſay, Surely, this great Nation is a wiſe and underſtanding People; for what Nation is there ſo great that hath God ſo nigh unto them——And what Nation — hath Judgments ſo Righteous as all this Law which I ſet before you*, &c. Theſe Statutes (eſpecially which concern'd the Worſhip of God) they were to obſerve even then when they were in Captivity, or diſperſed among other Nations; and upon this occaſion, as ſome were enlightened, ſo others were exaſperated againſt them, *Eſter.* 3. 8. There is a certain People (ſaith *Haman*) *diſperſed and ſcattered abroad among the people in all the Provinces of the Kingdom, and their Laws*

Laws are divers from all people, neither keep they the Kings Laws, &c. meaning doubtless in things relating to God only, *Dan.* 6. 4, 5. For there was *no errour found in Daniel*, being *faithful to the King*, so occasion was sought against *him concerning the Law of his God*, wherein and by which he was separated from the vanities or Idolatries of the Nation, where yet he was a great Officer and good Subject under the King.

This separation of the *Israelites* from other Nations continued to the coming of Christ, but not with that purity at all times, as the nature of that Constitution or appoyntment of God required; for they did greatly (and many times) corrupt themselves; yea to such a degree of Apostacy from God, and his ways, that the more sound part were constrain'd, not only to protest against their iniquities but also to shun their society, as in the days of *Ahab*, 1 *Kin.* 18. and in the time of the Prophet *Malachy*, Mal. 3. 15, 16. but more of this anon.

SECT III.

Of the separation warranted by the Gospel, and that it is more perfect then that of the Jewish Church, or those that were before them.

When therefore the fulness of time was come, God sent his own Son, who is the head of the Womans seed, to regulate the affairs of his Kingdom, whose *Fan* being now in his hand, he will more throughly purge his Floor, then in the Generations past; gathering in a more spiritual manner, a Church to serve the Lord in Spirit and Truth, not regarding the fleshly posterity of *Abraham* more then others, save that he tenders the Grace of the Gospel first to them, *Act.* 3. *ult.* But causeth his holy Doctrine to be published throughout all Nations indifferently, to the intent that whosoever should thereupon *fear God and work Righteousness* should be accepted of him, *Act.* 10. 35. Not now by the Gospel designing to separate or seggregate his people after a National way, as in time past, but divides the self-same families for the Gospel sake, three against two, and two against three, *Luk.* 12. yea the dearest relations in nature, must now be separated, even man and wife; not as man and wife, no in no wise, 1 *Cor.* 7. 10. &c, *Let not the husband put away his wife, neither let the wife depart from her husband*; Also the Father and Child, the Master and Servant, &c. must all for the Gospel sake be divided, not as Parent and Child, not as Master and Servant, but as the one is a Christian and the other none; nor is this separation in Domestical concerns, but only in the matters of God, 1 *Cor.* 7. 14. *Let every man abide in the same calling wherein he is called, walking with God.*

Gospel separation more perfect in religious cases in the Gospel then in the Law.

Gospel separation two-fold, viz. from the World, and from them that walk disorderly under the Christian name.

Gospel separation is two fold; first, from the world, or those that are professed enemies to the Gospel of Christ. 2. From such as pervert the Gospel by wicked Doctrine, or walk disorderly. Of the first there is no great Controversie; the command of Christ being so ex-

preſs as delivered by the Apoſtle, 2 *Cor.* 6. 17. *Come out from among them and be ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you. And our Saviour plainly declareth that his followers are not of the world, but he hath choſen them out of the world,* John 15. 19. And therefore doth the world hate thoſe that follow Chriſt. And it is beyond doubt that our Saviour made this ſeparation in the ſame Nation, City, and Family, chooſing only ſuch as adhered to his Sacred Doctrine; for his Diſciples were generally of the Jewiſh Nation, whoſe Parents and Kinsfolk he foreſhewed would hate and betray them. And according to this pattern ſo clearly ſet by our Saviour, his Apoſtles made their proceedings in ſegregating or gathering together the Goſpel Churches in all Nations, even among the Jews themſelves, *Act.* 2. 39. *Save your ſelves from this untoward generation,* (ſaith S. *Peter*) which the Learned *Diodate* thus expounds. *Quickly joyn your ſelves to the Church, withdrawing your ſelves from the corrupt ſociety of the Jews, that you may not participate of their ſins.* And in *Rev.* 18. 4. the command is expreſs, *Come out of her my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.* Miſtery *Babylon,* out of whom Gods people are called, whether we conſider her in her pagan eſtate, or as that title may be referr'd to all Apoſtates or falſe Worſhippers, being ſpread far and wide, including within her Dominion many Nations, Kindreds, Tongues and People; This call from thence cannot ſo well import a fleeing out of one Nation or place into another, (as Dr. *Hammond*) but a ſeparation from the errors and abominations of all Nations. Chriſts Church being to have her Plantation in all Nations, and there to bear a living Teſtimony to the Truth of God, before the crooked and perverſe generations of men, in theſe Nations reſpectively.

Dr. Hammand takes the ſeparation, Rev. 18. 4. to be firſt from the ſin, and ſecondly from the place.

This ſeparation between the Church and the World, grounded upon the Authority of Chriſt requiring it, and illuſtrated by the Apoſtle, by very apt ſimilitudes, 2 *Cor.* 6. as firſt, like as we ſee the light ſeparated from darkneſs, even ſo the Church of Chriſt being all Children of the light and of the day, can in no wiſe Communicate with the World who are ſaid to lie in darkneſs, for as in nature light and darkneſs can have no Communion together, even ſo neither can the Children of the Light, obſcure themſelves, in the ſociety of thoſe that are the Children of Darkneſs. The ſecond Conſideration is this, that there is an abſolute impoſſibility of concord, between *Chriſt* and *Belial,* and ſith theſe two, can by no means be United, the Church and the World, *viz.* The ſubjects of theſe two Princes reſpectively, cannot be Cemented in the ſame Community, as they are ſuch. The third is taken from the non-agreement of the *Temple of God* with *Idol* Temples; which were ſo contradiſtinct, that the one could not be a Receptacle for both, or the ſame *Deities,* 1 *Sam.* 5. 4. *Dagon* muſt down and be broken to pieces if the *Ark of God* come near him; Fourthly, as nothing is more irreconcilable then righteouſneſs, and unrighteouſneſs, ſo is the Church and the World; And like as the part or portion of him that believeth is not mixed with the portion of

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the unbeliever, but are in that ſevered far aſunder, even ſo neither can they Communicate each with other, becauſe the ways wherein they walk, are diverſifyed according to the portions provided for them; the one being the broad way which leads to deſtruction, the other the ſtrait gate which leads to Life; There is therefore no poſſibility of unity between the Church, the Kingdom of Chriſt: and the World, the Kingdom of Satan. For no man can ſerve two Maſters, *Mat.* 6. 24. There is no halting between two Opinions, but if God be God, let us ſerve him; if *Baal*, then ſerve him: to this the people of *Iſrael* could not anſwer a word; nor ſhall any other be able to defend the abſurdity of too many in theſe days, who would fain unite truth and falſhood together. 1 Kin. 18. 25.

SECT. IV.

Of the ſeparation neceſſary to be maintained by the Church of Chriſt from Pſeudo-Chriſtians and diſorderly walkers.

As it muſt always be granted, that a Kingdom divided againſt it ſelf is brought to deſolation, and is very true when applied to the Church of God, where Diviſions are of as dangerous conſequence as in any Societies of men whatſoever: So it muſt alſo be denied, that all manner of diviſions which happen in that part of the world called Chriſtendom are properly againſt the Church. For ſeeing it cannot be denied, but that thoſe Nations profeſſing Chriſtianity have been corrupted divers ways from the ſimplicity and integrity of the Goſpel, both in reſpect of the form and power of Godlineſs, hence ariſeth a preſſing neceſſity that they be reformed, and though this can ſeldom be done without Diviſion by reaſon of pride, ignorance, ſelf-intereſt, &c. yet muſt the cure be attempted, and the event referred to God.

And hereupon divers worthy men in all ages, have laboured to reſtore the decayed parts of Religion, and more eſpecially of Chriſtianity, as well as to root out ſuch things as have been obtruded by humane innovation. And what was the duty of ſome, was more or leſs the duty of all, and conſequently the ſin of thoſe who put not their hand to the work, *Neh.* 3. 5. *Their Nobles put not their necks to the work of the Lord*: but more their ſin, who not onely would not do it themſelves but hinder them that would. But if after all endeavours uſed, and patience extended, ſome part of thoſe profeſſing Chriſtian Religion, remain wholly averſe to Reformation, even in ſuch things as are Fundamental to Religion (as it often ſo falleth out) it cannot then be reaſonable, nor is it ſcriptural, that thoſe whom God hath enlightned, ſhould be bound to walk with the obſtinate (who often are the greater number) in their by paths, but muſt freely declare themſelves in manner of ſpeech like that of *Joſhua*, *If it ſeem evil to you to ſerve the Lord*, according to his own will, *chooſe you this day whom you will ſerve*, or what you will do; but as for us, and ſuch as appertain to

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us we are resolved to serve the Lord. According to this, is that direction of the Lord to *Jeremiah*, Chap. 15. 19. *Let them return to thee, but return not thou to them.*

The Church of *Ephesus* is commended by Christ, *Rev.* 2. 2. For that she *could not bear them which were evil, and had tried them which said they were Apostles and were not, and had found them Liers*; and it was the sin of those Churches which did not separate from their Communnion all such evil Professors and false Apostles, and surely whilst they rejected these, they could not Communicate with those Churches from whence, or by whose appoyntment they went forth; For when the Law of God is so expres that we are bound to withdraw our selves from every Brother which walks disorderly, to withdraw from them that are Traitors, heady, high-minded, lovers of pleasures more then lovers of God, though they have a form of Godlines, I say sith we are to do this, in respect of some, why not in respect of all? is God any respecter of persons? nor doth the greatnes of the number lessen the sin, but augment it rather, so that, it cannot be unlawful to separate from a multitude though under the Christian name, any more then from a particular Brother, whilst their iniquity is the same, or peradventure much greater then his. From all which we may result in this, that in a time of Apostacy from the Faith and Order of the Gospel once delivered to the Saints, it is lawful for faithful Churches, or private Christians to refuse to Communicate with such Churches, and to maintain Communion in the truth without them.

Muſculus hath a saying, *Fol.* 543. concerning Schism, *That is a good Schism* (saith he) *when the naughty knot and nest was broken.* And generally all Christian writers do concur in this, that Division for truth sake, is better then unity without truth. We shall therefore conclude with the Apostle who commands the true Christian Brethren, *Rom.* 16. 16. To mark them which cause Divisions and offences contrary to the Doctrine which they had received, and to avoyd them. *See further concerning this poynt in the part intituled the defence, &c.*

CHAP. V.

Treateth of the Form and Order of Church-Fellowship in the Word of God and Prayer, performed in publick Assemblies.

THat Christians should glorifie God, by maintaining constant and publick Assemblies, to hold forth the Word of Life, and to demonstrate their fellowship one with another, is so manifest from the example of the first Churches, as we need not speak much here to evince

evince it, *Act.* 2. 41. For *they continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread and in Prayers*; And Ch. 1. 14. *These all continued with one accord in Prayer and Supplication, with the women and* Mary *the Mother of Jesus, and with his Brethren — the number of names together was about an hundred and twenty.* And God bore witness of his approbation of their thus waiting upon him, by sending the Holy Spirit upon them, and bestowing great grace upon them, and making their work exceeding prosperous to his Glory in the conversion of three thousand at that time. And at another time it is said *when they had prayed the place was shaken where they were Assembled together, and they were all filled with the Holy Ghost, and they spake the Word of God with boldness*, Act. 4. 31. This was one great end for which the Gospel was preached and written, even that we might have fellowship with the Saints, whose fellowship is with the Father and with his Son Jesus Christ. This is that good and pleasant thing spoken of by *David*, Psal. 133. 1. Even *for Brethren to dwell together in Unity*, and is compared to that sacred *Ointment which was poured upon the head of Aaron, and went down upon his Beard, and to the skirts of his Garments. Paul* gives thanks to God, for the fellowship of the Christians at *Philippi* from the first day till the time he wrote to them, *Phil.* 1. 5. and exhorts them *to stand fast in one spirit with one mind striving together for the faith of the Gospel.* And exhorts the Hebrew Church *not to forsake the Assembling of themselves together, but to exhort one another daily.* The *Corinthian* Church had their Assemblies, which were also free for all comers, 1 *Cor.* 14. 23, 24. So had the Churches to whom S. *James* wrote his Epistle, whether such as were poor or rich, there was no exemption but free access for all men, *Jam.* 2. 2.

Our blessed Saviour did not only gather the people together, with great frequency, to preach the Gospel to them, *Mat.* 5, *&c.* But after he was risen from the dead, did sundry times present himself in the Assembly of his Disciples, *John* 20. 19, 26. saluting them there on this wise, *peace be unto you*, and as he hath promised his presence *wheresoever two or three are met together in his name*, for the perpetual encouragement of his Disciples, or followers, to attend the Assemblies of his Churches, so when he left this World, he first Assembled with his Disciples, *Act.* 1. 4. giving them directions how to wait for the blessing which he would shortly send them, even the holy Spirit, by which they should be enabled to give testimony of him, to the uttermost parts of the earth, and so was parted from them; Whence we fairly gather these things, *viz.* That Christian Assemblies, whether for publick preaching of the Gospel to the multitude, or for the more particular edification of the Church, are both grounded upon the Doctrine and practise of Christ himself, and therfore may in no wise be neglected by his Church, nor contradicted or opposed by men; such Assemblies being the most sacred conventions upon the earth, of greatest Authority, and concerned in the most important affairs, even the things concerning the Kingdom of God. And upon this ground it was that *Tertullian* did Apologize for the Christian Assem-

Tertull. Apo. c. 29. blies in his time, againſt thoſe Magiſtrates that endeavoured to ſuppreſs them, ſaying. *When wiſe and good people do aſſemble themſelves together we muſt not call that a Faction or Sect but rather a Court.*

SECT. II.

Church-fellowſhip ought to be free; none to be forced to come to the Chriſtian Aſſemblies.

Did not the unchriſtian principles and practiſes of too many pretending to Chriſtianity give us too much occaſion we might have ſpared this Section. But ſith ſome have nothing to uphold their Aſſemblies but humane force, or the terror of Fines, and Impriſonment, We may juſtly enquire of them, as once *Hillary contra Auxentium. I pray you O ye Biſhops, which do take your ſelves for ſuch, what ſuffrages uſed the holy Apoſtles to preach the Goſpel? with what power were they aided for to preach Chriſt, and to change all the Gentiles, from the ſervice of Idols to God. — Did* Paul *Aſſemble the Church by the Kings Edict. In Aſſembling themſelves together in ſecret places, by the Streets, and in Villages, did compaſs about almoſt all people by Land and by Water againſt the Decrees and Ordinances of Senators and the Edicts of Kings.*

Hillary *againſt* Auxent.

Theod. l. 4. c. 24. *After the faithful were driven away (from their uſual places) by* Valentius, *they Aſſembled at the foot of the Mountains, and there gave praiſe and thanks to God, rejoycing in the heavenly Oracles, ſuffering there the impetuoſity of the Winds, ſometimes Rains, Snows and Colds, and other times moſt extream Heats;* Valentius *not ſuffering them this moſt laborious and painfull commodity, ſent men of war to drive away and ſcatter the Aſſemblies every where.* Thus were the Chriſtians Aſſemblies maintained againſt all force of men, by a free and cheerful obedience to God, but were never known in the Primitive times to uphold ſuch their holy conventions by any violence or coercive means whatſoever.

And indeed to uſe violence in this caſe is inconſiſtent with the principles and the ſtate of the Church of Chriſt, under the Goſpel Miniſtration, for Firſt;

The Church of Chriſt conſiſts not of Nations, Cities, or Families by the Lump, but ſuch of them only as imbrace the Truth, which is commonly the leſs number by far, and alſo ſuch as are of low Degree among men, and therefore ſaid to be a people ſcattered abroad, 1 *Pet.* 1. 1, 2. The fooliſh things of this World, 1 *Cor.* 1. among whom *not many Noble or Wiſe men after the fleſh are called,* and therefore little acquainted with the exerciſe of worldly Power, nay though they were inveſted with it, yet may they not by virtue thereof ſubject any to their way by force and violence; for Secondly,

Chriſt himſelf, when inveſted with all power in Heaven and Earth, nor yet his Apoſtles who had immediate commiſſion from him, did at any time uſe, or require others to uſe force in Religion; but that only, which is perſuaſive: and without doubt its the duty of all Churches to keep cloſe to their example as alſo to the patern of the

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first Churches, who were all Ligamented, or bound together by the power of Truth, and the bond of Charity. But Thirdly,

A forced Communion cannot be maintained, without punishing mens Persons or their purses, whose conformity upon such grounds only, makes them but Hypocrites, hardens them against the worship which they are compelled to, and is contrary to the Scripture, *Rev.* 22. 17. *Whosoever will let him come and taste of the waters of Life freely.*

Lastly, no Civil Magistrate (as such) is a Church Officer, and therefore may not interpose his power Magistratical in religious matters, at least not to force his Subjects to believe, and to do therein as himself doth. My Kingdom is not of this World saith Christ, *John* 18. 36. Fitly therefore said *Lactantius Firmianus*—*Truth cannot be joyned with force, nor Righteousness with Cruelty*——*Wherefore if thou wilt defend Religion through shedding of blood, through torment and cruelty, it shall not then be defended, but polluted and defiled; For there is nothing more frank and free than Religion.*—— *For that which a man doth by compulsion is not a sacrifice, but being done not voluntarily, and with the heart it is most execrable and accursed.* Lact. Firm. Divin. Inst. l. 5. c. 20. & c. 21.

SECT III.

Of the form of Doctrine or word of Faith to be held and observed in the Communion of Christians in Church-Assemblies.

As God hath delivered but one Form of Doctrine to the Churches, so it's the duty of all Christians to hold and diligently to observe the same, and not to be *carried about with divers and strange Doctrines*, Heb. 13. 9. And her Pastors are all warned, and accordingly to warn others, that they teach no other Doctrine, 1 *Tim.* 1. for otherwise unity of Faith cannot be maintained; because Doctrine precedes Faith, and as is the Doctrine such is the Faith. The principles of Christs Doctrine, or a short Form thereof we have, *Heb.* 6. 1,2. To which the whole body of Christian Doctrine is so far reducible, as that here we find a standard by which to try the Doctrine which is brought by any man; for he that truly teaches *Repentance* towards God, and *Faith towards the Lord Jesus Christ, the Doctrine of Baptisms, and the imposition of hands* as respecting our interest in the gifts of the holy Spirit, *the Resurrection of the dead, and the eternal judgement*, cannot lightly injure the Church of God in his Doctrine. *But if any man teach otherwise, and consent not to wholesom words even these words of our Lord Jesus Christ he is proud knowing nothing, but doting about questions, and strife of words.* Nevertheless, sith there hath been several Confessions of Faith published, among which that called the *Apostles Creed*, and the *Nicene* do seem to be of most venerable estimation, both for Antiquity, and the solidity of the matter, and for their excellent brevity, we do hereby declare to the world that we assent to the Con-

Contents thereof, as we find them both digested and comprehended in these ensuing Articles, that all men may know that we are no devisers, or favourers of Novelties or new Doctrines.

The Substance of the Apostles, and the Nicene Creed in Latine.

1.

CRedo in unum Deum, patrem omnipotentem, factorem Cœli & Terræ, visibilium omnium & invisibilium.

2.

Et in unum Dominum Jesum Christum, filium Dei unigenitum, & ex patre natum, ante omnium sæcula, Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, genitum non factum, consubstantialem patri, per quem omnium facta sunt.

3.

Qui propter nos Homines, & propter nostram salutem descendit de Cœlis & incarnatus est, de spiritu Sancto ex Maria Virgine, & homo factus est,

4.

Crucifixus pro nobis, sub Pontio Pilato, passus & Sepultus est,

5.

Et Resurrexit tertiâ die, secundum Scripturas.

6.

Et ascendit ad Cœlum, sedit ad dexteram Patris.

The Same for Substance in English.

1.

I Believe in one God the Almighty Father, maker of Heaven and Earth, and of all things visible and invisible.

2.

And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, of one substance with the Father, by whom all things were made.

3.

Who for us men and for our salvation descended from the Heavens and was incarnate of the Virgin Mary by the holy Ghost, and became man.

4.

Crucified also for us under Pontius Pilate, suffered and was buried.

5.

And rose again the third day, according to the Scripture.

6.

And ascended into Heaven, and sits at the right hand of the Father.

Et

7.

Et iterum venturis est cum Gloria judicare, vivos & mortuos cujus Regni non erit finis.

8.

Et in Spiritum Sanctum Dominum & vivificantem, qui ex patre filioque procedit, qui cum patre & filio simul adoratur, & conglorificatur, qui locutus est per prophetas.

9

Et unam sanctam Catholicam Apostolicam Ecclesiam.

10.

Confitetur unum Baptisma in remissionem peccatorum.

11.

Et expecto Resurrectionem mortuorum.

12.

Et vitam venturi sæculi, Amen.

7.

And is to come again with Glory to Judge the living and the dead, of whose kingdom there shall be no end,

8.

And in the holy Spirit, the quickning Lord who proceeds from the Father and the Son, and in like manner is adored and glorified with the Father and the Son, and who spake by the Prophets.

9.

And I believe one Holy Catholick and Apostolical Church.

10.

I confess one Baptism for Remission of sins.

11.

I look for the Resurrection of the dead,

12.

And the Life of the World to come.

This Confession of Faith as it is of great Antiquity, so verily, were it diligently considered, might be a good means to bring to a greater degree of unity, many of the divided parties professing Christianity. As for the twelve Articles added thereunto by the *Tridentine Synod* (at least some of them) they are both of so late Edition, and of so little verity, that I shall not give the Reader the trouble of reading them, I shall rather in this place commit to posterity, a brief Declaration of the Faith of the present baptized Churches in this Nation, or at least of very many of them, which was presented to his Majesty *Charles the Second* of *England*, &c. *King*. Which as he courteously received from our hands, so I trust it may find good acceptance with all moderate Christians; what is alledged out of the Fathers, or other Authors, was not in the printed Copy, but added here, to shew that though the composition of these Articles be new, yet the Doctrine contained therein, is truly ancient, being witnessed both by the Holy Scriptures, and later writers of Christianity.

* *And these words & ex patre natum, a little expounded (which I confess are to me somthing ambiguous) the Doctrine therein contained, is full of verity.*

A Brief Confession or Declaration of Faith set forth by an Assembly of Messengers, Elders and Brethren of the Baptized Churches, An. 1663.

Whereunto is Added,

A few Explanatory Supplements: and the Testimony of many of the Ancient Writers of Christianity.

Article, 1.

WE believe and are verily confident, that there is but one God the Father, of whom are all things, glorious and unsearcheable in all his Attributes, 1 Cor. 8. 6. *But to us there is but one God the Father, of whom are all things,* Isa. 40. 28. *Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the Earth, fainteth not neither is weary, there is no searching of his understanding?*

1 Cor. 8. 6.
Isa. 40. 28.

The witness of the Ancients.

Chrysost. *Chrysostom,* upon Eph. Chap. 1. *Speaking of Christ saith, Behold God is called the God of him that took Flesh; and if ye will not so* he is called *the Father of God, the Word.*

August. *Augustine,* Confess. l. 13. c. 5. — *Thou, O Father, in the beginning that is in thy wisdom, born of thy self equal and co-eternal with thee; that is to say in thy Son, hast created Heaven and Earth — And now under that name of God I understood the Person of the Father; who made all; and under the name of the beginning, the name of the Son in whom he made all, &c.*

Again, l. 11. c. 4. *And what shall we say, my God, my Life — or what can any man say when he speaks of thee? and woe to them that speak nothing in thy praise, seeing these that speak most are too dumb in it.*

Article 2.

That God in the beginning made man upright and put him into a state of Glory [of an earthly Paradisical nature] without the least mixture of misery, from which he by transgression fell, and so came into a miserable, and mortal estate, subject to the first death.

Gen. 1. 31.
Eccl. 7. 29.
Gen. 2. 27. & 3. 17, 18, 19.

The witness of the Ancients.

Augustine, De Civ. Dei. L. 13. c. 23. *In saying Earth thou art, and to Earth thou shalt return, he signifieth the death of the Body, in leaving the soul; therefore we must think he spake not of*

of the second death, reserving that secret, because of his new Testament where it is plainly discovered.

Article 3.

That there is one Lord Jesus Christ, by whom are all things, who is the only begotten Son of God, born of the Virgin *Mary*; *Being the true Lord* and root of *David*, and *also* his son and Offspring *according to the flesh*, whom God freely sent into the world, because of his great love to the World; who as freely gave himself a ransom for all, tasting death for every man; a propitiation for our sins and not for ours only, but also for the sins of the whole world. Luk. 20. 24. Rev. 22. 16. 1 Tim. 2. 5, 6. 1 Joh. 2. 2. Heb. 2. 9.

The witness of Antiquity.

The World being all at peace, Christ (according to the precedent prophecie) was born in *Bethlehem Judah*, being openly man of the Virgin his mother, and secretly God of God his Father—— Christ Jesus, the substance of *Israel*, and the Son of *David*, Gods Son, of God, taking on our man without wasting Godhead, ordained Faith to be a pass for man to God, by his mean that was both God and man. *Aug. de Civit. Dei.* l. 18. c. 46. l. 17. c. 11. l. 11. c. 2.

Article 4.

That God is not willing that any should perish, but that all should come to Repentance, and the knowledge of the Truth, that they might be saved. For which cause Christ hath commanded, that the Gospel be preached to every Creature. To wit the glad tidings of remission of sins: so that no man shall eternally suffer in Hell, for want of a Christ that died for him, but as the Scripture saith, for denying the Lord that bought them; or because they believe not on the name of the only begotten Son of God. Unbelief therefore being the cause why the Just and Righteous God will condemn the children of men, it follows against all contradiction, that all men at one time or other, are put into such a capacity, as that through the grace of God they may be eternally saved. 2 Pet. 3. 9. 1 Tim. 2. 4. Mark 16. 15. 2 Pet. 2. 1. John 3. 18. Joh. 1. 7. Act. 17. 30. Mark 6. 6. Heb. 3. 10, 18, 19. 1 Joh. 5. 10. John 3. 17.

The witness of Antiquity.

God would have all to be saved, but if they come to him; he so would it, not as that he would save them against their will. *Ambros. in* 1 Tim. 2.

Christ in mercy was born to all, but the unfaithfulness of heretics is the cause that he that was born to all, is not born for all. *Amb.* l. 3. *de fide* c. 4.

In respect of the greatness of the price, the blood of Christ is the redemption of the whole world. On Gods behalf life eternal is prepared for all, because God would have all men to be saved, *Prosper.* in Ep. ad *Augustine.* *Aug. Tom.* 7. *Artic. Pelso.*

Arti-

Article 5.

Act. 11. 22, 23, 24. Act. 11. 19. 20. Act. 13. 2 3. Act. 1. 23. 1 Cor. 3. 19. 21. 1 Cor. 2. 1. 4. 5. Rom. 2. 21.

That such who first orderly comes into Christs Church, and waiting there attains to degrees of Christianity, rightly qualified, and competently gifted by Gods Spirit, ought to teach in the Church, and as occasion serves, to preach to the world (being approved by the Church so to do;) And that from among such some are to be chosen by the Church, and ordained by fasting and prayer, and laying on of hands, for the work of the Ministry; such so Ordained, we own as Ministers of the Gospel.

But all such as come not first to repent of their sins, believe on the Lord Jesus, and so Baptized in his Name, for Remission of sins: But are only brought up in the Schools of humane Learning, to the attaining humane Arts, and variety of Languages, with many vain curiosities of speech; Seeking rather the gain of large revenues then the gain of souls to God, such we utterly deny, for that they have need rather to be taught themselves, then fit to teach others.

The witness of Antiquity.

Euseb. Eccl. Hist. l. 6. c. 11.

Thou sayest it was never seen, that the Lay or Secular people should dispute of the Faith in the presence of the Bishops. I marvel what moved thee to affirm a ly so evident. Forasmuch that as often as there is found any man that is sufficient, and apt to give good counsel, and to instruct the people, the Bishops have accustomed to desire him to do it. As our Brother the Bishop of *Neon* did unto *Evelpius*, in the City of *Alexandria*, and the Bishop *Celcus* unto *Palinus* in the City of *Iconium*, and the Bishop *Atticus* unto *Theodosius*, &c. and there is no doubt but that the other Bishops may do the like in their Dioces, when they find any one which is a man fit to profit the people.

Tindall.

Tindall writing against the Papists saith, Ye drive them from Gods Word, and will let no man come thereto, until he have been two years Master of Arts, first they nuzzle them with sophistry, and in *bene fundatum*, and there corrupt they their Judgements, with apparent Arguments, and with alledging to them Texts of Logick, of natural Philosophy, Metaphysicks, moral Philosophy; of all manner of Books of *Aristotle*, of all manner of Doctors, of which one holdeth this, another that; one is a reall, the other a nominal. What wonderful Dreams have they of their *praedicamentis universalis, secundae intentiones, quid divisa, &c.* When they have in this wise brauled 8 or 12 years then begin they their Divinity, when their Judgements are utterly corrupted, and then they begin not at the Scripture, but every one chooseth to himself a several Doctor, *&c.*

Article

Article 6.

That the way set forth by God for men to be justified in, is by Faith in Christ. That is, when men shall assent to the truth of the Gospel, believing with all their hearts, that there is Remission of Sins, and eternal life to be had in Christ. And that Christ is therefore worthy, their constant affection, and subjection to all his commands, and therefore resolve with purpose of heart to be subject to him in all things, and no longer to themselves: and so shall with Godly sorrow for the sins past, commit themselves to his Grace, confidently depending upon him for that which they believe to be had in him: such so believing are justified from all their sins, their faith shall be counted unto them for righteousness. Rom. 5. 1. 2 Cor. 5. 15. Rom. 4. 22, 23, 24. Rom. 3. 25, 26.

The testimony of Antiquity.

Augustin, Serm. 40. The medicine of the soul is, the only Physician for the sins of all, that is to believe in Christ, and therefore do the children of God which believe in him live, for they are born of God by the Adoption of Grace which is through the Faith of our Lord Jesus Christ —— How virtuous soever the ancient righteous persons have been, they were not saved but by Faith. *Augustin,* L. cont. 2. Pelag. c. 21

If Righteousness be the work of God, how is it the work of God to believe in him unless it be righteousness it self to believe in him? It is manifest that such as have faith in Christ shall not be saved, unless they have the life of Faith. *Aug. in* Joh. 6. *Greg.* L. 6. ep. 15.

Article 7.

That there is one holy Spirit, the precious gift of God, freely given to such as obey him, that thereby they may be throughly sanctified, and made able (without which they are altogether unable) to abide stedfast in the Faith; and to honour the Father and the Son, the author and finisher of their Faith. There are three that bear record in Heaven, the Father, the Word, and the holy Ghost, and these three are one. Which Spirit such have not received (though they speak much of him, that breath out cruelty and great envy, against the liberty and peaceable living of such as are not of their Judgement, though holy as to their conversation. Ephes. 4. 4. Acts 5. 32. 1 Cor. 6. 11.

The testimony of Antiquity.

That Spirit being the Fathers and the Sons, is properly in Scripture called the holy Spirit, it is neither Father nor Son, but personally distinct from both —— and this Trinity is one God. *Aug. de Civit. Dei,* l. 11. c. 10. *& verb. Apost.* Serm. 13. c.

All those are the children of God who are led by the Spirit of God, if the holy Spirit do not govern thee thou shalt fall.

O Lord God those are the chiefest and first that persecuted thee,

Bernard. whom men ſee to love the higheſt ſeats and places in the Church, and which bear the greateſt rule, they have taken the Ark of *Zion*—— and afterward have frankly and by power ſet all the City on Fire. Their converſation is miſerable, the ſubverſion of thy people is pitiful, and would God they would not err, but in that part only.

Article 8.

Joh. 3.16. Eph. 1.4. 2 Theſ. 2.13. Rom. 9. 11. Pſal. 4. 3. That God hath, even before the foundation of the world, choſen or elected to eternal life ſuch as believe and ſo are in Chriſt. Yet confident we are that the purpoſe of God according to Election, was not in the leaſt ariſing from fore-ſeen Faith, in, or works done by the creature, but only from the mercy, goodneſs, and compaſſion dwelling in God, and ſo it is of him that calleth, whoſe purity and unwordable holineſs cannot admit of any unclean perſon, or thing, to be in his preſence. Therefore his decree of mercy reaches only the Godly man whom (ſaith *David*) he hath ſet apart for himſelf.

The teſtimony of Antiquity.

Ambroſ. in Tit. 3. According to his mercy he ſaved us, this goodneſs which doth flouriſh in Chriſtians doth ariſe of the divine Root, or Love; for God by his mercy hath ſaved us in Chriſt.

Feroni. Apol. ad Ruffin. The Apoſtle ſaith not he hath choſen us when we were holy, but that we ſhould be holy.

Chryſ. in Eph. c. 1. Things belonging to our profeſſion, are not of later time, but theſe things have been determined before we were born: and Chriſt hath rightly ordered it by Faith in him—— Leaſt thou ſhouldeſt ſay Faith is ſufficient, he addeth good life, *&c.*

Article 9.

Jude v. 4. 2 Theſ. 2. 10, 11, 12. Rom. 2. 9, 10, 11. That men (not conſidered ſimply as men) but as ungodly men, were of old ordained to condemnation, and conſidered as ſuch who turn the grace of God into wantonneſs, and deny the onely Lord God, and our Lord Jeſus Chriſt. God indeed ſends ſtrong deluſions unto men that they might be damned: But we obſerve they are ſuch, as receive not the love of the truth that they might be ſaved. And ſo the indignation and wrath of God is upon every ſoul of man that doth evil (living and dying thereing) for there is no reſpect of perſons with God.

The teſtimony of Antiquity.

Ambroſe l. 2. de vocat. Gent. c. 1. The damned cannot complain juſtly becauſe it is their wickedneſs that doth caſt them down into pain.— He was worthy to loſe an unprofitable Faith, who did not exerciſe Charity.

Auguſtine com. Jul. l. 3. c. 18. God is good and he is juſt. He may ſave a man without good works of his, becauſe he is good; but he cannot condemn any man without his evil deſerts, becauſe he is Juſt.

Article

Article 10.

That all children dying in Infancy, having not actually transgressed against the Law of God in their own persons, are onely subject to the first death, which comes upon them for the sin of *Adam*, whence they shall be raised by the second *Adam*; and none of them shall suffer eternal death for *Adams* sin, for to such belongs the Kingdom of God. 1 Cor. 5. 22. Mat. 19. 14.

The testimony of Antiquity.

By the death of the Body we read that some have died, not for their own, but for others sins, ——— But in the death of the soul, none dieth for another. *Austin. cont. adverſ. leg.* l. 1. c. 16.

Article 11.

That the right and only way to gather Churches according to Christs appointment is, first, to teach or preach the Gospel to the sons and daughters of men and then to baptize (in English Dip) *in water*, in the name of the Father, Son, and holy Ghost, or in the name of the Lord Jesus Christ, such only as profess repentance towards God, and faith towards our Lord Jesus Christ. And as for those who preach not this Doctrine, but instead thereof, that Scripture-less-thing, of sprinkling Infants, whereby the Word of God is made of no effect, and a New Testament way of bringing members into the Church by regeneration is cast out, whereas the bond woman, and her son, *viz.* the Old Testament way, in bringing Infants into the Church is cast out, as saith the Scripture. Such we deny, being commanded to have no fellowship with the unfruitful works of darkness, but rather to reprove them. Mat. 28. 19. Mar. 16. 16. Act. 2. 38. & 8 12. & 18. 8. Gal. 4. 22. to 31. Mat. 3. 8, 9. Eph. 5. 11.

The testimony of Antiquity.

I will declare unto you how we offer up our selves to God in Baptism, after that we are renewed through Christ, such as are instructed in the Faith, and believe that which we teach them is true, being willing to live according to the same, we do admonish to fast and pray, for the Remission of Sins, and we also fast and pray with them, and then they are brought to the water; and there as we were newborn, are they also by new-birth renewed, then calling upon God the Father and the Lord Jesus Christ, and the holy Ghost, they are washed in water. *Justin. Mart. in orat. ad Antonin. pium.*

According to every ones age, condition, and disposition, the delay of Baptism is more profitable, but especially concerning little children, for what necessity is there to have sureties also brought into danger? who many by their own mortality, fail of fulfilling their promise, or by the encrease of an evil disposition in the Child; The Lord saith indeed *Tertull.*

deed let them come, let them come therefore when they grow up to youth, come, whilſt wherein they come they are taught, let them become Chriſtians when they know (or are able to know) Chriſt. Shall it be done more warily in worldly things, that to whom earthly things are not committed Divine ſhould be commited? They ſhall know to beg Salvation, that thou mayeſt ſeem to give to him that asketh it. It behoveth them that are about to enter into Baptiſm to pray with fervent prayers —— and the Confeſſion of ſins paſt.

Article 12.

Heb. 6. 1, 2. Act. 8. 12, 15, 17. Act. 19. 6. 2 Tim. 1. 6. Rom. 8. 13.

That it is the duty of all ſuch who are Believers Baptized, to draw nigh to God, in ſubmiſſion to the fourth principle of Chriſts Doctrine, to wit prayer and laying on of hands, that they may receive the promiſed Spirit; whereby they may mortifie the deeds of the body, and live in all things anſwerable to their profeſſed intentions, and deſires, even to the honour of him, who hath called them out of darkneſs into his marvellous light.

The teſtimony of Antiquity.

Clem. ep. ad Juli.

Laying on of hands was not only a thing received from *Peters* and the reſt of the Apoſtles, and taught by them, but alſo commanded by our Lord and Saviour.

Ierom. ep. ad Lucif.

Laying on of hands hath ever been the cuſtom of the Church.

When we are come out of the Laver (*to wit baptiſm*) afterward the hand is laid on by bleſſing, calling upon, and inviting the holy Ghoſt —— Like as in Baptiſm the fleſh is waſhed that the ſoul may be made clean ſo in laying on of hands the fleſh is overſhadowed, that the ſoul may be illuminated by the holy Spirit.

Article 13.

Act. 2. 41, 42. 1 Cor. 11.

That it is the duty of ſuch who are conſtituted as aforeſaid, to continue ſtedfaſtly in Chriſt and the Apoſtles Doctrine, and aſſembling together in fellowſhip and in breaking of bread and prayer.

The teſtimony of Antiquity.

Tertul. Apol.

We coming together and aſſembling our ſelves, do pray for the Emperours, for their Servants, for Magiſtrates, and for the eſtate of the world, for peace; we are aſſembled to make Commemoration of Divine Scriptures, and do feed and nouriſh the Faith with voice and holy words, we hope well, we plant and graff moſt ſtrongly our Faith, and do labour much to imprint in our hearts the Diſcipline of the Commandments.

They Aſſembled themſelves together in the night, within Chambers,

bers, for to preach the Word, and celebrate the Lords Supper, as it appeareth by that which is written.

Article 14.

Thus although we thus declare for the Primitive way, and order of Constituting Churches, yet we verily believe, and also declare, that unless men so professing, and practising the Order and Form of Christ's Doctrine, shall also beautifie the same with a holy and wise conversation, in all godliness and honesty, the profession of the visible Form will be rendred to them of none effect; for *without Holiness no man shall see the Lord.* Isa. 1. 11, 12, 13, 15, 16. Heb. 12. 14.

The testimony of Antiquity.

Let not Sinners therefore and wicked men, secure themselves, by their continuance in the Church: nor by their iniquity renounce Christ their Justice in committing fornication, or all or any part of the fleshly works spoken of, *Gal.* 5. for he saith expresly they shall not inherit the Kingdom of God which do such deeds. *Aug. de Civit. Dei.* l. 21. c. 25.

He that discordeth from *(or frameth not himself according to)* Christ, doth not eat of the flesh of Christ, nor drink his blood, although he do take every day the Sacrament of so great a thing. *Prosp.* lib. *de sentenc.*

Article 15.

That the Elders or Pastors, which God hath appointed to oversee and feed his Church constituted as aforesaid, are such who first being of the number of Disciples shall in time appear to be vigilant, sober, of good behaviour, given to hospitality, apt to teach, not greedy of filthy Lucre, but patient, not braulers, not covetous: and as such chosen and ordained to office according to the order of the Scripture, *Act.* 14. 23. who are to feed the flock with meat in due season, and in much love to rule over them, with all care seeking such as go astray. But such as labour to feed themselves with the fat more then to feed the flock, &c. all such we utterly deny, and do hereby bear our continued testimony against them. 1 Tim. 3. Tit. 1. Act. 13. 23. Ezek. 34. 2, 3. 2 Cor. 12. 14. Ezek. 34.

The testimony of Antiquity.

Let none be Ordained to the Ministery, unless he be first examined by the Bishop, and approved by the people. *Cor Carth.* 3. can. 22.

Fredrick is said to send this word to *Adrian* the 4th Bishop of *Rome*, we shut our Cities against your *Cardinals*, because we see that they prey—— upon the people; they do not ratifie peace but rake together pence, they do not repair the world, but impare their wealth.

Article 16.

That the Ministers of Christ, which have freely received from Christ, ought freely to Minister to others: And that they which have spiritual things freely administred to them, ought freely to Communicate necessary things to the Ministers (upon the account of their charge) and as for Tythes, or any forced maintenance, we utterly deny to be the maintenance of Gospel Ministers.

The testimony of Antiquity.

Aug. in Psal. 146. Appoint some certoin portian, either of your yearly fruits, or your ordinary daily gains; Will you make choyce of Tythes? then let that be your portion; But thou scarce payest the thousand part, yet I find no fault, do so still, for I do so thirst after your well doing, that I refuse not your very crums.

Con. Aurel. Can. 17. As it is in the will of the giver to give what please him, so if he find him stubborn, and froward which receiveth it, it is in his power to revoke the gift.

Article 17.

That the Church of Christ ought after the first and second Admonition to reject all Hereticks; And in the name of the Lord to withdraw from all such, as profess the way of the Lord, but walk disorderly in their conversation, or which cause Divisions or offences, contrary to the Doctrine of Christ which they have received.

Tit. 2. 10, 11. 2 Thes. 3. 6. Rom. 16. 17.

The testimony of Antiquity.

Con. Carthe. Can. 25. *Decret. Greg.* 4. tit. 39. c. 13. If any man sin publickly, let him be Excommunicate for his demerit, and so then let him be reconciled.

The Ancient Cannons make two kinds of Excommunication, the one greater, the other less. And the greater not be inflicted, but upon the account of deadly sin.

Article 18.

That such who are true believers, even branches of Christ the vine, and that in the account of Christ whom he exhorts to abide in him, or such who have Charity out of a pure heart, and of a good conscience, and of faith unfeigned, 1 *Tim.* 1. 5. may nevertheless for want of watchfulness, swerve and turn aside from the same, and become dead branches, cast into the fire, and burned. But such who add unto their Faith Virtue, and unto Virtue Knowledge, and unto Knowledge Temperance, &c. such shall never fall, for they are kept by the power of God through Faith unto Salvation.

Joh. 15. 34. 1 Tim. 1. 5, 6, 7 Joh. 15. 6. 2 Pet. 2. 5, 6, 7. 18, 9, 10. 1 Pet. 1. 5

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The teſtimony of Antiquity.

It is to be believed that ſome of the children of perdition, receiving not the gift of perſeverance, begin to live in Faith, that worketh by Charity, and for a time do live faithfully, and juſtly, and after do fall. *Aug. de Corep. & Gra. c. 13.*

Again, I ask, could they not be ſaved in that Faith, or would they not? if they could not, what injury to our Saviour? or what delight to the Tempter — ſome therefore fall from Faith becauſe verity avoucheth it; and by conſequence from ſalvation becauſe our Laws rebuketh it, from whence alſo we conclude, they fall from Charity, without which Salvation cannot be obtained. *Bern. ep. 42.*

Article 19.

That the Churches of Chriſt ought by free contribution, to relieve the neceſſities of the poor Saints, and not as being thereto compelled by the Magiſtrate. And for the diſtribution of ſuch charitable Contributions, God hath appointed a Miniſtry of Deacons, faithful men, choſen by the Church, and ordained by Prayer and Laying on of Hands to that work, *&c.* 2 Cor. 9. 7, 11, 12. Act. 6. 1, 2, 3, 4, 5, 6. 1 Cor. 1. 16. 1. 2.

The teſtimony of Antiquity.

That which men do by Compulſion, is not a Sacrifice, foraſmuch as if it be not done voluntarily, and with the heart, it is moſt execrable, and accurſed. *Lactan. Firm. Au. ep. c. 6.*

If thou haſt Riches, labour by well doing to ſtore them up in Heaven. *Decret. Greg. l. 1. c. 14.*

Sacred Orders we call Presbyters and Deacons, for thoſe two the Primitive Church is only ſaid to have had. *For ſaith Ferom,* A Biſhop and a Presbyter is all one.

Article 20.

That there ſhall be (through Chriſt who was dead, but is alive again) a Reſurrection of all men from the Graves of the Earth, both the juſt and unjuſt, that is the fleſhly bodies of men, ſown in the Graves of the Earth, Corruptible, diſhonourable, weak, natural, (which ſo conſidered cannot inherit the Kingdom of God) ſhall be raiſed again Incorruptible, in Glory, in power, Spiritual, and ſo conſidered the bodies of the Saints (united again to their Spirits) which here ſuffer for Chriſt, ſhall inherit the Kingdom of God, reigning together with Chriſt. Iſa. 26. 19. 1 Cor. 15, 21, 22, 42, 43, 44, 45.

The

The teſtimony of Antiquity.

Aug. de Civit. Dei. l.20.c.12-13:14,15,16. where he largely treateth of this point of the Chriſtian Faith.

Every part of the bodies periſhing either in Death, or after it in the Grave, or whereſoever, ſhall be reſtored, renewed; and of a natural and Corruptible Body, it ſhall be Immortal, Spiritual and Incorruptible: Be it all made into powder or duſt, or by chance or cruelty diſſolved into air or water, yet cannot it be kept hid from the omnipotency of the Creator, who will not have one hair of the head to periſh. Thus ſhall the Spiritual fleſh become ſubject to the Spirit, yet ſhall it be fleſh ſtill.

Article 21.

1 Tim.4.1. Heb.9.27. 2 Cor.5.10

That there ſhall be after the Reſurrection from the Graves of the Earth, an Eternal Judgement at the appearing of Chriſt and his Kingdom, at time of Judgement which is unalterable and irrevocable, every man ſhall receive according to the things done in this body.

The teſtimony of Antiquity.

De Civit. Dei. l. 21. c. 2.

Auguſtin In the Chapters quoted to the 20 *Article* doth not only very largely aſſert the Reſurrection and the Judgement to come, but alſo bring an inſtance to demonſtrate the poſſibility of eternal torment, to be endured by wicked men in Hell fire. There is (ſaith he) a kind of worms that live in the fervent ſprings of hot Baths, whoſe heat is ſuch as none can endure it at certain times, and yet thoſe worms do ſo love to live in it, that they cannot live without it; *whence Auguſtine obſerves*, That ſeeing Bodies of Fleſh may live in Fire, and be nouriſhed by it, it's eaſie to believe that a body of fleſh may live in the fire and be tormented by it, becauſe to nouriſh is not proper to the fervent heat of fire, but to torment is proper thereunto.

Article 22.

Acts 1.3. Luke 24.51. Acts 1.6,10,11. Rev.19.16. Pſ.22.28. Zech.14.9. Rev.11.15. 2 Cor.3.22.23 Dan.7.27. Pſ.72.4.

That the ſame Lord Jeſus, who ſhewed himſelf alive after his Paſſion by many infallibe proofs; which was taken up from the Diſciples, and carried up into Heaven, ſhall ſo come again, in like manner as he was ſeen go into Heaven, ſo he is, (and ſhall appear to be) King of Kings, Lord of Lords, for the Kingdom is his, and he is Governour among the Nations, yea King over all the Earth, and his Saints ſhall reign with him on the Earth. The Kingdoms of this world ſhall become the Kingdoms of our Lord and of his Chriſt, and when Chriſt, who is our life ſhall appear; then ſhall we (that is to ſay) his faithful ſervants appear in Glory with him, &c.

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The testimony of Antiquity.

As for me and all that are every way sound Chiistians, we know that there shall be a Resurrection of the body— and that they which have believed in Christ, shall live and reign a thousand years with him in Jerusalem, *&c.* *Just. cont Tryphon* p. 30. 7. *Ludovic. Vives Com. in* Aug. *De Civit. Dei* l. 20. c. 7.

This Opinion was professed in the Apostles time by *Papias* Bishop of *Jerusalem*; seconded by *Irenæus*, *Apollonarius*, *Tertullian*, *Victorinus*, *Pictaviensis* and *Lactantius*. And saith *Jerom*, many Martyrs and religious persons held it.

Article 23.

That the holy Scriptures, is the rule whereby Saints both in matters of Faith and conversation are to be regulated: They being able to make men wise to Salvation through Faith in Christ Jesus, *&c.* 2 Tim. 3. 15, 16, 17. John 2. 31. Isa. 8. 20.

The testimony of Antiquity.

The errour of Fore-fathers ought not to be followed, but the authority of the Scripture, and the Commandments of God which he teacheth us. Truly through ignorance of the Law they receive Christ for Antichrist. *Jerome Tom. 6. in Jer. 9.*

I dare not receive that which I read not. *Amb. de Incarn.*

Think not it is in any other writing if it be not in the Scripture, Let us seek to be resolved in the Gospel, if we find it not there, where shall we find it? *Aug. in Psal. 66.*

Article 24.

That it is the will and mind of God (in these Gospel times) that men should have the free liberty of their own Consciences, in matters of Religion, without the least persecution on that account. Seeing Christ teacheth that whatsoever men would that others should do to them, they should even so do themselves to others, and that the Tares and the Wheat should grow together in the field, which is the World, until the harvest, which is the end of the World. Mat. 7. 12. Mat. 13. 29. 30, 38, 39.

The testimony of Antiquity.

Christ doth forbid us to root up the Tares for two causes, the one for that they should a little hinder the corn; the other is, that if they do not heal themselves, they shall never escape the eternal vengeance. But if Hereticks should be put to death, war should be without truce. This is then our desire unto your reverence, &c. First if it may be that you would confer with our Bishops peaceably, and quietly, to *Chrysost. 1 tom. in Mat. 13. Hom. 4. 7.* *Aug. Ep. 48.*

end the error may be taken away — and not men taken away, or punished but gently corrected.

Article 25.

We believe that there ought to be civil Magistrates, in all Nations for the punishment of evil doers, and for the praise of them that do well. And that all wicked lewdness, and fleshly filthiness, contrary to just and wholsom civil Laws, ought to be punished according to the nature of the offences, and this without respect of persons, religion or profession whatsoever, and that we and all men are obliged by Gospel Rules to be subject to the higher powers, to obey Magistrates, to submit to every Ordinance of man for the Lords sake. But in case the civil powers do or shall at any time impose things about matters of Religion, which we through Conscience to God cannot actually obey, then we say, that in such cases we ought to obey God rather then men, and accordingly do hereby declare our whole, and holy purpose, or intent, that through the help of Grace we will not yield, nor in such cases obey actually; yet humbly purposing (in the Lords strength) patiently to suffer whatsoever shall be inflicted upon us, for our Conscionable forbearance.

1 Pet. 2. 14. Tit. 3. 1. 1 Pet. 2. 13. Rom. 13. 1. Acts 5. 29.

The testimony of Antiquity.

Leodens Ep. con. paschal 2.

Omnis anima potestatibus, &c. Let every soul be subject to the Higher Powers, He that enjoyneth this to every soul, whom hath he exempted from the subjection of earthly powers?

Tertul. Apol. Chap. 30.

We Christians have our eyes elevated to Heaven, and our hands stretched out because they are innocent, and the head bare because we are not ashamed —— we do pray for the *Emperours*, &c. —— *And then speaking of the things which concern the Christian Religion, he saith*, I may not ask these things, but of him of whom I know I shall obtain them, for it is he only that will give it, and I am he that ought to require it, that is to say his servant, which do honour him, and which have in reverence him only, which am killed for his Doctrine and Discipline, *&c.*

I have here to advertise the Reader that I have not read all those Scriptures at length, which we read in that printed Copy, but set down the Quotations in the Margin; I have also omitted some things which in some of those Articles was added upon particular occasion, and not so precisely concerning matter of Doctrine. I have also explained some few passages for the better understanding of the Reader.

CHAP.

CHAP. VI.

Concerning Publick Prayer, and the due performance thereof in the Church of Christ.

SECT. I.

NExt to the Unity and Fellowship which Christians are to hold in Doctrine and Faith, this holy Ordinance of publick Prayer falls under our consideration; wherein all Gods people are concerned to have Communion and fellowship one with another, as our Lord, the *Author of concord in all Churches of the Saints* hath taught us, that in Prayer we should say, *OUR FATHER, &c.* including with our selves all the children of God that yet groan under the like pressures with our selves. As also we learn from his blessed example, who in the days of his Flesh, *John* 17. 11, 20. prayed for all his people that then were, or that should be hereafter. Nor was he unmindful of the world in those his heavenly supplications, but prayed that they might believe that the Father had sent him, *ver.* 21. And in this solemn work the Church is required *to make prayers and supplications for all men, for Kings and all that are in Authority*, 1 *Tim.* 2. 1, 2. How devoutly the first Churches continued together in Prayer and Supplication is evident, *Act.* 2. 14. and 2. 42. and 4. 24. to 31. Yea the *Church made Prayer to God without ceasing*, Act. 12. 5, 12. and are required to pray *With all manner of Prayer and Supplication for all Saints*, Ephes. 6. 18, 19. *To pray always and in every thing to give thanks, because this is the will of God in Christ Jesus concerning them*, 1 Th. 5. 17, 18. *Yea to build up themselves in their most holy faith praying in the holy Ghost, and to keep themselves in the Love of God, looking for the mercy of our Lord Jesus Christ unto eternal Life*, Jude *v.* 20, 21.

What we said of the sufficiency of the Principles of the Doctrine of Christ to regulate us in our duty in holding forth the Word of Life, the same we may say of the *Lords Prayer*; therein being contained such admirable rules, as may serve to regulate all Christians in making their prayers to Almighty God, *Mat.* 6. 9, 10, 11, 12, 13, 14. together with those enlargements which have been made by our Lord himself, or his holy servants, whose prayers are extant in the holy Scriptures, and by the continual supply of *that Spirit of Grace and Supplication* which according to the promise of God is freely given to the Church of God, *Zec.* 12. 10. *Rom.* 8. 15. *For ye have not received the spirit of bondage again to fear, but the Spirit of Adoption whereby we cry Abba Father*, and it is the *Spirit that maketh intercession according to the will of God*, *v.* 27.

SECT.

SECT. II.

Of Forms of Prayer devised and imposed by men.

See Calv. Inst. 276, 282.

Now whereas many have devised divers forms of Prayer, and imposed them, and them only to be used in publick Assemblies, this we conceive cannot be warranted by the Word of God. For it cannot be supposed that the Apostles (or however Christ himself) would leave the Churches without necessary instruction, how to perform this great duty; which they press with the greatest vehemency, *Lu.* 18. 1. 1 *Tim.* 2. 12. Yet we no where find any such Forms or Liturgies Instituted by them, nor to be Instituted by others in pursuance of any trust reposed in any of their successors by them. D. *Hammond* saith (out of *Chrysostom*) *that the gift of Prayer, &c. was bestowed upon some, who prayed for the rest— when these extraordinary* χαρισματα (or graces) *ceased— there was need of somwhat else to supply that place— And this is the Original of Liturgy among Christians, Ep.* on *Jude* note on *v.* 20. But how much safer had it been when they saw the Lord withold his gifts, to have humbled themselves till he had restored to them his free Spirit, rather then to form Liturgy, to supply the absence of the Spirit. A sad change, the effects hath been the contempt of gifts: God hath greatly restored the gift of Prayer; it is easie for him to restore the rest of the gifts of the Spirit also. And indeed to prescribe Forms of Prayer, and to limit the Ministery to what words they shall speak in that great Service, is of dangerous consequence tending to destroy the Spirituality of that sacred service, and renders the gift of Prayer useless in the Assemblies of Gods people: and sure it is as warrantable to prescribe the Sermons also, and so turn the whole work of preaching and prayer in the Church, to the exercise of reading only. But this kind of Service seems to ly thwart to these Scriptures, *Rom.* 8. 26. *Likewise the Spirit helpeth our infirmities, for we know not what we should pray for as we ought,* 1 Cor. 14. 15. *What is it then? I will pray with the Spirit, and I will pray with understanding also,* 1 Pet. 4. 10, 11. *As every man hath received the gift, even so Minister the same one to another, as good Stewards of the manifold Graces of God.* And as this direction concerns Spiritual Gifts, the rule is this, *If any man speak let him speak as the Oracles of God: if any Minister let him do it of the ability which God giveth, that God in all things may be glorified.* Now either these rules are of perpetual use to the Church of God, or else some man must shew when they ceased, but this cannot be done. And it is acknowledged by divers learned men, that the first Churches had no set Forms of Prayer or Liturgies, and therefore to ty the present Churches to that, in such a weighty part of the Service of God, which makes void or puts a bar against what was the renowned way of the first Churches, is both against the Authority of Scripture, Antiquity, and good reason. Now as we have seen the way of the Churches in the Apostles times, so let us hear what was the practise of the Church in the ages next following.

Justine

Justine Martyr saith, *The Minister, or he that instructeth the people prayed according to his ability.* And saith *Tertullian* the Christians then prayed *sine monitore quia de pectore*, without any prompter but their own hearts, meaning their hearts are enlightned by Gods Spirit. *Augustine* saith, *There is no voyce which entreth into the ears of God, but the affection of the heart; therefore let them that deride the Pastors of the Church, if happily they discern any of them to use Barbarisms in their invocations of God, and not understand the words they pronounce, —— Lovingly bear with these defects, not but that they ought to be amended,* &c. *Also D. White* is very plain in this matter, and saith *there was either no set Form of Service at all* [meaning in the first Churches] *or no such Form as now is used.* And of this mind is D. *Fulk.* Answ. to the *Rhem.* on 1 *Cor.* 14. Wherefore being assured by the sacred Scripture, and consent of Ancient and Modern Writers, that no such Formularies, as now are used and imposed by many, had any being in the primitive Churches, we cannot but hold it very unsafe to subjugate our souls to them.

Just. Mart. per Smer. p. 5. *Tertul. Apol. c. 9.* *Aug. de Catec. Rudib. 9.* *D. White, Def. of the way, &c.*

For first, It is not lawful to change the Ordinances of God, *Lev.* 27. 9, 10. *And if it be a beast whereof men bring an offering to the Lord —— he shall not alter it nor change it a good for a bad, or a bad for a good.* Note God will not allow us to alter his Service, under pretence of mending it, &c. *Isa.* 24. 5. *The Earth is defiled —— because they have transgressed the Laws, changed the Ordinance, broken the everlasting Covenant,* Gal. 3. 15. *Brethren I speak after the manner of men, though it be but a mans Covenant, yet if it be confirmed no man disannulleth or addeth ought thereto.* And 1 *Cor.* 11. 2. *I praise you Brethren* (saith the Apostle) *that you remember me in all things, and keep the Ordinances as I delivered them to you.* But to lay aside the use of gifts in Prayer (I speak of his gifts that prayeth as the mouth of the Church) and turn that most spiritual Service into reading only, is as great an alteration as can lightly be made in the practick part of that Ordinance, and renders the most carnal person whatsoever as capable to do this service in the Church as the most spiritual Christian; and indeed experience shews they are more imployed that way then such as are spiritual, which thing cannot be pleasing to God; neither can the Church be sufficiently edified this way, there being nothing of improvement therein either to the Teacher or those that are taught, they all knowing, months and years beforehand, to a title (ordinarily) what shall still be said in Prayer when they come together, yea every youth and girl may do all that the Church is allowed to do as to the practick part) in her most solemn Services.

Secondly, The devising and imposing Forms of Prayers as aforesaid, doth not only change the Divine Ordinance, but wholly puts a bar against, and makes the use of gifts unlawful, and punishable by imprisonment, &c. and thus considered is of most dangerous consequence, both to Ministers and Members in the Church of God, as experience hath confirmed. Nor can a greater affront be offered to Almighty God, or in dignity to his Word, which both requires that we

pray in, or with the Spirit, and promiſes that the Spirit of Prayer and Supplication ſhall be poured out upon his own people, *Zech.* 12. 10. *John* 4. then to make this criminal, yea this is to allow men greater power in the things of God then the Apoſtles themſelves, even to Ordain what Forms of Prayer they pleaſe, for what time they pleaſe, and to alter them as often as they pleaſe; and hence it is that as the powers of Nations have changed, ſo hath Religion been changed, and eſpecially this holy Ordinance of Prayer, till it may juſtly be feared 'tis quite loſt as to the purity of it by the greateſt number. Though being fixed by God in his Word, it will be found in the true Church, *the ſame*, in all revolutions or change of Nations whatſoever.

SECT. III.

Anſwereth ſome Objections about impoſed Forms of Prayer.

Now to the Objection, *That Chriſt gave his Diſciples a Form of Prayer*, Mat. 5. *and that therefore it is lawful for men to make and impoſe Forms of Prayer in the Church of God.* I anſwer, This conſequence is not to be admitted by any means, becauſe he gave no Authority to any man to make Divine Laws and Rules for his Service, but hath reſerved that as his peculiar, *Jam.* 4. 12. *There is one Law-giver, &c.* But ſecondly, Chriſt did not impoſe any Form of Prayer upon his Diſciples, *Mat.* 6. but only gave them ſome brief Rules by which they ſhould expreſs themſelves in their Devotions to God, and therefore it is alſo read *after this manner pray ye.* And this he did too, in oppoſition to the Phariſees, who had their long Prayers, and theſe often repeated, which he terms babling, and aſſures us that God heareth us not for our *much ſpeaking*: yet here the diſtinction of *Auguſtine* is very good, for *multum loqui & multum precari*, *much praying and much ſpeaking*, are things very different, ſeeing according to our Saviours example, *Luke* 6. 12. ſuch may be the occaſion that prayer may be continued very long. But in our private or publick devotions we are doubtleſs taught by this prayer which our Lord made, to uſe modeſty of expreſſion with convenient brevity, as moſt ſuitable to the will of God and profitable for our ſelves.

When the Apoſtle exhorts *Timothy* that prayers and ſupplications be made for all men, for Kings and all that are in Authority, it cannot rationally be imagined that he gives *Timothy* any power here to make Forms of Prayer for the reſt of the Miniſtery to read, for if any had this power it was moſt likely to be the Apoſtle himſelf; and had any thing of that kind been neceſſary he would not have omitted it, for he was faithful, and as ſuch in the ſight of God he was *put into the Miniſtry*. Furthermore prayer being (as *Tindall* well ſaith) *a mourning, longing and deſire of the Spirit to Godward*, for that which the ſoul lacketh (as the ſick man longeth for health) as alſo for thoſe things which concern the honour of God and the good of mankind, it is not meet that the words of prayer be without this ſenſe where

upon the heart of him that ministreth in the Church of God; and where this inward sense and feeling is upon the soul of the Minister, there will not want words to express the same, sith no man ought to be chosen to minister in the publick Ordinances, who hath not a competent capacity to serve the Lord and his Church in those Divine performances.

It is observed by a learned Christian, on *Rom.* 8. 20. *that the right form and affection of prayer cometh of the holy Ghost, who maketh intercession for us.* It is meet then that all our prayers be formed by him (and more especially those that are made in the Churches of God) according to the present state of the Congregation, where such prayers is made; and to this agrees that of the Apostle, *Rom.* 1. 26. *Likewise also the Spirit helpeth our infirmities, for we know not what we should pray for as we ought, but the spirit it self maketh intercession for us with groans that cannot be uttered, and he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*

Again it is Objected, *that the gift of Prayer belongs to the Church, more then to any particular person in the Church, and that therefore such Forms of Prayer as are made by her in the Synods or Conventions of her Ministers are the effect of the gifts of the Spirit, and so to be used for the edification of the whole Church.* *Object. 2.*

To this it might be answered, that by the same reason such a *Synod* may as warrantably make and impose a common Sermon-book as well as a Common Prayer Book, and so prohibit all Sermons save theirs to be preached in Publick Assemblies, for Sermons are as truly the effect of Spiritual gifts, as Prayers, yet none hath hitherto been so weak as to admit such an unreasonable change in the Ordinance of Preaching, though they have done it in the other. But secondly, *Answ:*

It is without any example in holy Scripture, that some of the Ministers of Christ may convene to compose Forms of Prayer, and then to tie themselves to use them only: how much less then may they tie all others to use their formularies, to put words into the mouths of their fellow Ministers, and to prohibit all other words which yet may be more pertinent to the state both of Minister and people? And seeing they have no Divine Authority, No, not so much as one president in the first Churches, their Forms cannot oblige the Conscience; and unless they only had the Spirit of Prayer, it is unreasonable they should impose upon their brethren who have equally the same Spirit, and power in the Ministry, with themselves; we conclude therefore that it is necessary that the liberty of Prayer, as well as of Preaching and prophesie, be allowed and maintained in all the Churches of God.

It is again objected, that the greatest abilities will not furnish him that hath them with new matter for every prayer which he shall have occasion to make in the Church, and consequently he shall become formall, using oftentimes the same matter in Prayer, &c. And thus the Forms of Prayer shall be many according to every mans will, and therefore better to have one only Form established by Law with the advice of many. *Object. 3.*

It

Answ. It is certainly found by common experience, that though Christs Ministers have used extemporary Prayer for many years, yet they are as far from Formalities therein as when they first began to use them, and perhaps further: and though many of the same words be used, yet the prayers may be every way as fervent, and the method still varying with such improvements as are suitable to the present occasion, and more conducible to edification, like as if a Sermon being much to the same purpose, yet is much more acceptable and profitable when attended with some improvements and alterations according to occasion, then if it were syllabically the same. And there is certainly a far greater grace and efficacy in Prayers and Sermons, when expressed as of the ability which God giveth, then when they are said or read out of a Book only, and the chief reason is because the one is Gods Ordinance, the other but mans Tradition.

If yet it be said, *those that pray and preach without Forms prescribed by others will yet do the same thing in effect, whilst they premeditate their Prayers and Sermons, and if they do not this, then we are like to have but raw and undigested matter.* —— To this we say,

1. To study to find out acceptable words, to divide the Word of Truth aright is Gods own way, *Eccles.* 11. 9, 10. 2 *Tim.* 2. 15. and therefore the Preacher is bound to observe it.

2. To pray and preach with the Spirit, and as of the ability which God giveth, is that which Gods Word requires of the Preacher, who therefore must in such sort perform these Services. 1 *Pet.* 4. 10.

3. To have Forms made for us by others, destroyes the use of this Heavenly Study, and takes away that care and seriousness which ought always to attend those Sacred Exercises.

4. To study either Prayer or Sermons, and to compose them in writing, and so to read them to the People, is neither prayer nor preaching, and therefore not to be used by the Minister of Christ under the notion of these Services respectively.

5. He then that studies to pray or to preach rightly, doth labour only, to have *a due understanding* of the Will of God, and of the *nature of those Services*; to have a *gracious sence* of them upon his heart; to *express faithfully the state of the People* to God, and the *mind of God* to the People; to *suit the matter* of both to the Peoples capacity in *language and order* most fit for *edification*, and to leave the ENLARGMENT in these *Duties*, to the *immediate* assistance of *Gods Spirit*, which is given to his Ministers to help their Infirmities: And they have also the *Holy Scriptures* which doth *furnish them thoroughly to every good work.*

Nevertheless this we deny not, that men may herein boast of a false Gift, and arrogate to themselves, what in truth they are not. However these evils must not be prevented by doing that which is of as bad consequence, but hath been, and may still be remedied, by the care of such as are truly judicious in the Church of God; who whiles his Church do carefully maintain his Ordinances as they were delivered, will not be wanting to defend them against such abusers of them, though he may (and sometimes doth) permit such conceited Fellows,

to

to exercise the care and diligence of those that are sincere; causing thereby his Ordinances to have the greater reverence and estimation, 1 *Sam.* 6. 20. And thus it was in the first times, for there were many rude *and vain talkers*, whose mouths must be stopped: such they were as *would be Teachers, and yet neither knew what they said, nor whereof they did affirm*, 1 Tim. 1. 7.

CHAP. VII.

Of the Holy Table of the Lord, or the Lords Supper celebrated in Bread and Wine, for a perpetual Commemoration of the Death of Jesus Christ, till his second coming.

SECT. I.

IT pleased our Lord Christ in the Night wherein he was betrayed, to ordain a solemn Memorial of his death in the breaking of Bread and pouring out of Wine with Blessing, to be religiously observed by his Followers till his coming to judge both the quick and the dead at his appearing and Kingdom; as appeareth by the consent of three Evangelists in their Gospels written by them, *Mat.* 26. *Luke* 22. *Mark* 15. The Antients affixed variety of Titles to this Ordinance; as *Eucharist*, *Synaxis*, a Thanksgiving or Collection, *&c.* The first upon the occasion of Redemption by Christ; the later, because usually at that time they made their Contributions for the Poor, and other pious uses. But it is doubtless best to keep to the Titles by which it is denominated in the Holy Scriptures; for sometimes the change of names, though never so piously intended, makes way for the change of the thing so named. And hence the word *Missa* being used by some Christians upon dismissing the Assemblies, after, or the *Catechumeni* before the solemnization of the Lords Table, hath given the Papists occasion to feign some ground for the Mass, as if the Lords Supper and the Mass were the same Service.

Now the Titles by which this Service is known in the Scripture, are these: The *Lords Table*, the *Lords Supper*, the *Communion of the Body and Blood of Christ*, the *New Testament in his Blood*, the *breaking of Bread*; which variety of expressions may import the great fruitfulness of this Ordinance in the Sacred things held forth thereby. For a due understanding therefore of the mind of God herein, we shall discourse: First,

1. *Of the Authority by which it is settled in the Church till the end of the World.*

2. *Of the Divine use thereof, as it sets forth Christ and him crucified, and to come again.*

3. *As it serves to teach Christians humility, love, unity, and stability in the Faith.*

4. *As it serves to stir up Christians to attain and keep up those qualifications, which fit them for communion each with other in that Holy Service.*

5. *Of the due manner of the Celebration of the Lords Table, wherein divers necessary Questions are resolved.*

6. *Of the Popish abuse concerning this Holy Ordinance.*

SECT. II.

Of the Authority by which the Lords Table is settled in the Church, &c.

When we consider how the denial of *John*'s Baptism to be from Heaven, was as much as to deny him to be a Prophet; we may not slightly resent the boldness of some in these days, who rejecting this sacred institute, *the Table of the Lord*, do no less than reflect that dishonour upon Christ himself, who spake from Heaven, and upon whose Authority this Ordinance is built; partly from his own blessed Example in taking, blessing, and breaking the Bread, and giving it to his Disciples to eat, as his Body in a Mystery, and the Cup likewise. And partly from his express Mandate, τοῦτο ποιεῖτε, *Hoc facite*, or *this do*, in remembrance of me, *Luke* 22. 19. which is enlarged or explained by the Apostle, 1 *Cor.* 11. 24, 25. *For as often as ye eat this Bread and drink this Cup, ye do shew forth the Lords Death till he come*: Which Authority is confirmed by Christ himself after his Resurrection, *Mat.* 28. 20. *Teaching them to observe all things whatsoever I have commanded you, And Lo, I am with you always to the end of the World, Amen.* We see then that this Ordinance of Christ is as clearly delivered, and the perpetuity thereof asserted or declared with as much plainness as any thing commanded by Christ; which also is further evinced from the Practice of those Churches, which were most famous for Gifts and Graces, *Acts* 2. 41, 42, 1 *Cor.* 1. 5, 6, 7. coming behind in no Gift, *were inriched in every thing in all utterance and in all knowledge, and had the Testimony of Christ confirmed in them.* Nevertheless they did *wait for the coming of the Lord Jesus Christ*; and as in other Services so in this of the Table of the Lord, *Chap.* 11. &c. *For as often as ye eat this Bread, &c. ye shew, or shew ye forth the Lords Death till he come.*

But here a Question is moved by some serious Christians, whether by the word *do this*, is not meant the Passeover together with the Bread and Cup which our Lord did eat with his Disciples the night in which he was betrayed, seeing 'tis to be supposed, some Churches did use to have a Supper at what time they did celebrate the Lords Table. Now to this I answer;

That however it may be probable that some of the Primitive Churches

ches did celebrate the Table of the Lord after Supper, yet that the words *do this*, do not concern either the Paſſeover eaten by our Saviour, *Luke* 22. or the Supper uſed by the Church at *Corinth* (if indeed they did uſe ſuch a Supper) 1 *Cor.* 11. But only are to be underſtood of that one Bread and one Cup which he bleſſed, to commemorate the great work of our Redemption by his death, I ſhall endeavour to make manifeſt: For firſt,

To aſſert that any other material food is neceſſary ſave that one Bread, and that one Cup, doth expoſe the Aſſerters to unanſwerable difficulties, becauſe no man can aſſign what other food is neceſſary, whether Fleſh, Fiſh, Milk, or Fruit; and to venture upon this or that kind of Food without direction from God, is but mans device, not Gods Ordinance: Neither can any man tell what divine ſignification ſuch Meat as they ſo ſet apart muſt have, ſeeing Chriſt and him crucified, *&c.* is evidently ſet forth in the due uſe of the Bread and Cup only, and to gueſs at this or that Myſtery to be ſignified by any other Terrene Food, is likewiſe an humane innovation, and opens a gap for many of like nature to obtrude upon us.

But ſecondly, that which is of greateſt importance, is, That the practiſe hereby oppoſed, is cenſured by the Apoſtle as unneceſſary, if not dangerous, 1 *Cor.* 11. 34. *And if any man hunger let him eat at home, that ye come not together unto condemnation.* Here the abuſe committed by the *Corinthians* is reproved; and to rectifie the ſame their Supper, though not ſimply unlawful, yet ſeems to be prohibited in the Church, ver. 22. *What, have ye not Houſes to eat and to drink in?* concluding by this Interrogative, that a Supper at the time of celebrating the Lords Table was ſo far from being neceſſary, that it was more meet to receive it at their own houſes, then in the Church of God; which is yet more evident from *ver.* 23. to *ver.* 30. where the Ordinance delivered to the Church by the Apoſtle as he received it from the Lord, is plainly ſet down, and the uſe of one Bread and one Cup only mentioned; and this not as a thing pertaining to, but clearly diſtinguiſhed from the Supper which Chriſt had eaten before, in conformity to the Law of the Paſſeover, *Mat.* 26. And certainly had the Apoſtle received that Supper of, or from the Lord, as he received that one Bread and one Cup, he would as faithfully have delivered it to the Church as the other; but this he doth not at all, but adviſes them to avoid the inconveniencies which attended their having a Supper in the Church, to eat that Supper at home, if they could not abſtain, or were hungry. I ſay that very ſupper, otherwiſe he allows them to eat two Suppers before breaking of Bread at the Lords Table, which is too vile a conceit for any Chriſtian.

Again, conſider the words, *ver.* 30. *Let him eat at home, leſt ye come together unto condemnation*; which may be taken imperatively as well as *ver.* 28. and then here is the force of a gentle prohibition againſt any Supper at the Table of the Lord, ſave the *Bread* and *Cup* only; which prohibition is grounded on an important reaſon, *viz.* The danger that attends ſuch feaſting in the Church, *Leſt ye come together*

ther for condemnation. Nor doth the Apoſtle ſhew them any other way to avoid that danger, but by eating at home; and this direction being given to *any one* that hungered, it is given to every one, ſo ſo that theſe 3 things are very clear from what is ſaid.

1. There is great danger in uſing Feaſting at the time and place of the celebration of the Lords Table.

2. There is no danger in celebrating the Holy Table without ſuch Feaſting. And

3. That therefore one Bread and one Cup is ſufficient for that holy *Manducation.* And yet

4. We deny not but a Feaſt of Charity at that time may in it ſelf be lawful.

To which ſo clearly agrees 1 *Cor.* 10. 16. that all doubts may vaniſh; *The Cup of Bleſſing which we bleſs, is* IT *not the Communion of the Blood of Chriſt? the Bread which we break, is* IT *not the Communion of the Body of Chriſt?* Nothing can be more plain, than that theſe words do aſſure us, that that one Bread ſet apart, and that one Cup ſanctified by our Saviour and his Apoſtles, is ſufficient for the Lords Table (as it is alſo called v. 21.) without any other Bread or Cup whatſoever. Yea the terms *THIS Bread*, and *THIS Cup*, are of great validity to the point in hand, being excluſive of pluralities of Cups or other Proviſions, which to admit as neceſſary parts of the Lords Table, is to ſubvert Chriſts Inſtitution, who when ſpeaking of that which he would leave as the Rite of the Communion of his Body and Blood, ſpeaks only of one Bread and one Cup; which alſo is expreſly noted by the Apoſtle, 1 *Cor.* 10. *One Body and one Bread, for we are all partakers of that one Bread.* And had our Saviour intended that the Paſſeover he did eat with his Diſciples, *Mat.* 26. ſhould have been celebrated all along with the Lords Table (as ſome ungroundedly conceive) he would not have ſaid *DO THIS*, but *DO THESE* in remembrance of me; but the term *THIS* only refers to the immediate ſervice of the Bread and Cup: For (ſaith the Apoſtle) as oft as ye eat *this Bread* and drink *this Cup*, ye ſhew forth the Lords death; ſo that no more is neceſſary.

Again, Let a man examine himſelf, and ſo let him eat of *THIS* Bread, and drink of *THIS* Cup. And again, whoſoever ſhall eat *this Bread* and drink *this Cup* of the Lord unworthily, ſtill in the ſingular number; ſo that certainly all feſtival Meats and Cups are exhibited from any neceſſary place in the Lords Table; as having nothing to do with the things ſignified thereby, being alſo wholy without the verge of Chriſts Command touching this Ordinance, and therefore ſent to our own homes by the Apoſtle, as being indeed the fitteſt places for ſuch refections.

As for the Paſſeover celebrated by our Saviour, *Mat.* 26. I have carefully conſulted all the Evangeliſts about it, and many Interpreters alſo, and find that it was the *Jewiſh* Paſſeover, and not another, now inſtituted, as ſome would have it. And that our Saviour did now obſerve it with greater exactneſs as to the time, than the *Jews* then

then did observe it; as *Diodate* well notes: And beside this custome of feasting before the receiving of the Holy Bread and Cup is censured by *Socrates*, *l.* 5. *c.* 2. as an error of the *Egyptians* and *Thebaians*, of whom he saith, *They do not receive the Communion as the manner is among the Christians, for when they have banqueted and crammed themselves with sundry dishes— they use to communicate.* And had the Passeover which Christ was now to eat been any other than that which the Law required, how could they have asked our Saviour where they should prepare it for him? They knew the thing it self, what, and how to prepare it (but knew not the particular House where) without his direction. And the same is yet more plain, because our Saviour came up now as at other times to *Jerusalem* to keep the Feast, a thing well known to his Disciples. Finally, as we read of no other Typical Passeover save that of the Jews, so to imagine one of our own heads, and to say (as some) it is significant, and not to tell us by good authority what that significancy is (as none can do it) is too great a presumption. Diodat. Socrat. *l.* 5. *c.* 2.

SECT. III.

Of the Divine use of the Lords Table, as it sets forth Christ and him crucified, and to come again.

To set forth Christ and him crucified, is the great design of the Gospel, and made the reason of the present Ordinance by the Apostle, 1 *Cor.* 11. *For as often as ye eat this Bread*, &c. *ye shew forth the Lords death, &c.* It was our Saviours design by this Holy Rite, to keep himself the better in the remembrance of his chosen Disciples; and if they that had seen him had need of such an Ordinance, how should we not accept it with great thankfulness, *who having not seen him*, 1 Pet. yet by this we see great cause to *love him*, whiles he is hereby *evidently set forth crucified* and to come again. Holy *Peter* was careful, that the Christians should have *these things always in remembrance*; by which he had made known *the power and coming of the Lord.* And indeed upon this depends our Life and all our Happiness, for *if in this Life only we have hope in Christ, we are of all men most miserable.* Now Christ is our Hope, our Life, and when he shall appear, we shall appear with him in Glory. The due understanding of the Lords Table, is of great advantage many ways:

1. It provides against all future offerings *FOR SIN*, there being no other propitiatory Sacrifice since the dying of the Lord Christ either required by God, or performable by Man; *For by one Offering he hath perfected for ever them that are sanctified.* And again, where remission of sin is, there is no more offering for sin; and whoso denyes cleansing by this death of the Lamb of God, will find there is no more sacrifice for sin.

2. This Ordinance representeth Christ as having really dyed for us, his Body really put to death by the wicked hands of the Jews, and

not as our late *Enthusiasts* do speak, when they tell men Christ lyeth dead in them, because unregenerate, when in truth he is not in such men at all, otherwise then as his Kingdom ruleth over all, however he is not dead in them, for he *dyed but once, death hath no more dominion over him*, and now he *ever liveth* to make intercession to God for us. How certain it is that the Body of Christ was broken and his Blood shed, as the breaking of the Bread doth plainly shew, so it is most carefully asserted, and delivered with such solemnity, as it is not at all to be doubted or transferred to a Mystery: for thus saith the Scripture, *John 19. 34, 35. But one of the Soldiers pierced his side, and forthwith came there out Blood and Water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe.*

3. This Ordinance plainly sheweth, that the Blood of Christ shed for remission of sins, was really seen with mortal eyes, contrary to that dangerous saying of the Quakers, which I have in writing from them, *viz. That the Blood of Christ which cleanseth from sin, was never seen with mortal eyes*: And further asserting most falsly, *that nothing which was mortal was called Christ*. It is no marvel therefore, that those false Spirits do reject this Ordinance which standeth as a constant witness against their Delusions, and by it we are admonished to beware of their great mistakes.

Again, the second coming of our Lord in person, or in that Body which dyed for us, is hereby evidently held forth, as the great expectation of all that believe on him; which is not to be understood of his appearing to his Disciples soon after his Resurrection, nor yet his giving them the plentiful fruits of the Spirit on the day of Penticost next after he rose from the dead, but is plainly declared by the Angels of God to be a coming, so, or *on like manner* as they saw him *ascend up into Heaven*, when a *Cloud received him out of their sight*, Acts 7. And as plainly is this truth delivered by the Apostle, Acts 3. *God shall send Jesus who before was preached unto you, whom the Heavens shall retain until the time of the Restitution of all things*: And *Paul* teacheth the *Thessalonian Saints*, to *look for the Son of God from Heaven, even Jesus which delivered us from wrath to come.* In the mean time this Holy Ordinance serves to manifest the Lord Jesus to the Children of God, and seems to be made use of by himself to that end, after he was risen from the dead, *Luke* 24. 30, 31. *And it came to pass as he sate at Meat with them, he took Bread and blessed it, and brake and gave to them, and their eyes were opened and they knew him.* Certain it is, many of the antient Christians understood this place of the breaking of Bread according to Christs Institution, *Luke* 22. And perhaps herein we might fulfill what he then said concerning his drinking the Fruit of the Vine new with his Disciples in the Kingdom of God, he having now overcome death, and become King of Kings and Lord of Lords, and the Power of the Kingdom of God being now also advanced by virtue of all Power both in Heaven and in Earth; and that which adds further strength to this, is the report which these Disci-

Augustine, Paulinus, Theophylact. *allow this Exposition of this Text. Modern Writers some do not oppose it, others offer another Exposition.*

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ples make to the Eleven, how that Christ *was known to them in breaking of Bread.*

SECT. IV.

It teacheth Christians Humility and brotherly Love.

It teacheth Humility because it setteth forth Christ in the greatest of his self-abasement, yea the depth of his Humility shewed forth in his bearing the revilings, contradictions, and murther of his enemies, when he could have prevented them by destroying them all. *He humbled himself and became obedient unto death, even the death of the Cross,* Phil. 2. 5. *&c.* When they hear Christ saying, *The Cup that my heavenly Father hath appointed me to drink, shall I not drink it?* which our Saviour expounds of his death and bitter passion, and all this excellently commemorated in this *table* of the Lord, how reachable must it needs be to the pious Christian? Sure this is no less efficatious to teach this duty of humility, than the word preached, *Heb.* 12. 1,2,3. *For consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds.* *Paul* was a zealous Christian for this Ordinance, *Acts* 20. 1 *Cor.* 11. and we find him well instructed in the Doctrine of it, being desirous to *know Christ, the fellowship of his sufferings, and the power of his Resurrection, being made comformable to his Death.* Let no man strive therefore against this Gospel precept, because (as they are pleased to speak) it is a low ministration, sith what may rightly be said of its small beauty in the Judgment of men, doth argue the necessity and true usefulness of it, being therein made fit to set forth Christ in his humiliation, and consequently the conformity of the Church to Christ in his abasement, which she must learn during the time her Lord exercises her under the word of his patience: Nevertheless this Ordinance (as all other Gospel Services) hath also a clear evidence of the Glory of Christ in it, as it directeth us to the manifestation of the Son of God, *When he shall come to be glorified in his Saints, and to be admired in all them that believe.*

We may justly conclude, that such as reject Christ as held forth in this Ordinance, do therein declare themselves averse to the true steps of humility (notwithstanding great and voluntary pretences that way, *Col.* 2.) pretending, but very falsly, to know Christ after a more excellent way, than he is held forth in this Ordinance, else doubtless they would follow him therein: Yea they tell us, this is to know Christ after the flesh, as if Christ taught no spiritual matter in this Ordinance; or, as if the Doctrine of his Cross, and our conformity to him therein, were not as necessary as any thing, to demonstrate the spirituality of a Christian, whiles the Church is militant; or, as if it were not the best conquest, to have every thought brought into the obedience of Christ, who is the great Commander in this Service as well as the rest of his Holy Precepts.

Again,

Again, this holy ſervice teacheth Chriſtian Love as effectually as any part of Chriſts Doctrine, becauſe it holds forth the love of Chriſt to his, even to the end, *John* 13. 1. &c. and was the higheſt ſign of his love to Sinners in general, as it beareth forth the witneſs of his dying for them; and hence Chriſtians ought to infer from theſe fair premiſes, That if Chriſt ſo loved them, *they ought alſo to love one another*, 1 John 1. If Chriſt loved them when they were enemies to him by wicked works, they ought to love their Enemies: And above all it teacheth Love to God the Father, to Chriſt his beloved Son. For, what pious Chriſtian can behold the things ſet forth under theſe conſiderations, of the Father giving the beloved of his Soul, to be an Offering for the Sin of the World; and the Son of God crying out upon the Croſs under the burthen of their iniquities, and not be moved with very great affection towards this gracious God, and our Lord Jeſus Chriſt? Oh how ingrateful are thoſe men that contemn this precept, wherein we ſo evidently ſee the *Love of our Lord Jeſus Chriſt, who though he was rich, yet for our ſakes he became poor, that we through his poverty ſhould be made rich*, 2 Cor. 8. Do we not here ſee him deſerted of Friends, diveſted of Raiment, degraded of of Honour, being numbred with Tranſgreſſors, and which was above all, forſaken of God in ſome ſence, and all this in pure love to our Souls, that we might be cloathed with his Righteouſneſs, and honoured with the Friendſhip of Heaven it ſelf! May not men as well contemn any part of the Goſpel as this Precept? Is any part of greater evidence of Gods Love than this? Nay do they not in effect contemn the whole that contemn a part, eſpecially ſuch a part? Ingrateful men! Doth Chriſt require this to be done in remembrance of him, and will you ſcorn to remember him therein? ſurely had he commanded ſome great thing you ought to have done it (on this account at leaſt) how much more when he ſaith, *Do this in remembrance of me?* Sure in this Ordinance we have as real an offer made of the Fleſh and Blood of Chriſt for us to feed upon by faith, as in any other part of the Goſpel of God.

The Lords Table teaches Chriſtians to love both Friends and Enemies.

SECT. V.

It teacheth Chriſtian Unity.

Nor is the Table of the Lord inferiour to any Doctrine in the Goſpel, tending to preſerve Unity in the Church of God: Hence it is expreſly called the communion of the Body and Blood of Chriſt, 1 *Cor.* 10. *The Bread which we break is it not the communion of the Body of Chriſt? The Cup which we bleſs is it not the communion of the Blood of Chriſt?* And again, *We being many are one Body and one Bread, even as we are all partakers of that one Bread.* Can any thing be more effectually ſpoken to unite the Members of Chriſt, or will any man ſay theſe things are not ſpoken of this Ordinance? If ſo, he may ſee his folly be reading, 1 *Cor.* 11. throughout, where the Apoſtle plainly refers

refers to the Institution of Christ, and affirms, that he delivered that to them which he received of the Lord, and plainly calls that Bread and Cup, *the Bread and Cup of the Lord*, ver. 27. Yea here Christ gathers his People together at his own Table, as one Family. And it is that Table, to which all Saints are to approach with such preparation as may render them fit for communion in that Mystical Body, the Church; which is also called Christ, because of that unity they have with him, and one another in him. 2 *Cor.* 12. 12, *For as the Body is one and hath many Members——so also is Christ (that is the Church:) for by one Spirit are we all baptized into one Body——and have been all made to drink into one Spirit*; which is true, not only for that this one Body hath one Spirit, but also for that it hath one *Faith*, one *Baptism*, and one Holy *Table of the Lord*, wherein the Members communicate together by the operation of that one Spirit. What shall we say? doth not our chearful joyning together in Prayer demonstrate our union? how then should not our sincere communicating in this holy *Manducation* be as great an evidence of Christian Unity? Doubtless when our Saviour enjoyned all that sat with him, *to eat that bread and to drink All of that cup*, his design was therein to engage them in the Unity of himself and one another, especially the Faithful; for as for *Judas*, and all Hypocrites, as Christ himself is to them the savour of death unto death, so also is this Ordinance; yea and every truth of the Gospel. And here our Blessed Saviour, after he had given those, whom he had chosen, this Precept, prayes for them five several times, that they might be in love and unity together. Let us therefore keep this Feast *with the unleavened bread of sincerity and truth*, for that is the scope of all religious performances, to teach us to love God and one another, as he in Christ hath loved us.

2 *Cor.* 2. 14, 15, 16.

SECT. VI.

It conduceth to the Stability of Christians in the Faith.

This Table of the Lord rightly understood is of great validity to establish Christians in the true Faith, for when our Saviour saith, *This Cup is the new Testament in my blood*, he shews the nature of this Ordinance is to assure the Saints (as by a pledge or token) that the New Testament is ratified and confirmed by the death of the Testator; so that whether we regard the certainty or sufficiency of the Gospel, both are declared in this Ordinance as much as any other; for all the Offices of Christ do meet and shew forth themselves in this Service.

1. His Kingly Office, in that he makes a new Law for his Church and abrogates the old, *For in that he saith a new Covenant, he hath made the first old: Now that which decayeth and waxeth old is ready to vanish away*, Heb. 8. 13. But in this Ordinance he expresly declares the establishment of the New Testament or Covenant in his Blood, and therefore doth here also shew the abrogation of the Old.

The Lords Table sets forth the Abrogation of the Law.

2. His Prieſtly Office is moſt perſpicuous in this Service, the great Sacrifice of the Fleſh and Blood of Chriſt being the main thing to be always commemorated in the Church by this Ordinance, *For as often as ye eat this Bread and drink this Cup, ye do ſhew forth the Lords Death.*

3. His Prophetical Office. Here he teacheth that the Law could not give life: for (as the Apoſtle ſaith) then *Chriſt had dyed in vain*, and righteouſneſs ſhould have been by the Law: But now remiſſion of ſin is herein ſet forth by the Blood of the new Teſtament, there being none other that could purge the Conſcience from dead works to ſerve the living God. In this Ordinance Chriſt ſhewed beforehand who ſhould betray him, and foretells the Kingdom of Glory, at his ſecond coming, and the Kingdom of Grace which ſhould preſently be eſtabliſhed in his Death and Reſurrection, wherein all things are made new, 2 *Cor.* 5. 17, 18. *Therefore if any man be in Chriſt, he is a new Creature. Old things are paſſed away, behold all things are become new.* No Ordinance (no not preaching of the Word) is of greater uſe to eſtabliſh Gods People in the Faith than this, for here we ſee with the eye, and by it the Judgment is informed, as we hear with the ear, and ſo receive Inſtruction. And doubtleſs where Chriſt is known and believed in, according to what this Ordinance declares of him, there the impieties of Antichriſt cannot enter, whoſe deſign is to deny Chriſt to be come in the Fleſh; yet ſo myſteriouſly, as that did he not oppoſe the Ordinances of Chriſt which were appointed to ſet him forth as come in the Fleſh, it were much more hard to diſcover him then now it is; for being preſſed by the evidence given on that account, by *Baptiſm* and the *Table of the Lord*, where the reality of Chriſts Humanity, his Death, Burial, Reſurrection, and ſecond Coming are ſo evidently diſplayed, that the Adverſary hath no way but boldly to ſhake off theſe Precepts, as ſavouring too much of a *Fleſhly Chriſt* (as he is pleaſed to ſpeak;) when doubtleſs it is the moſt Spiritual attainment in this Life, to know and walk with Chriſt as he is held forth in theſe two Ordinances, which comprehend briefly what is ſaid of him, in reſpect of his *Kingly*, *Prieſtly*, and *Prophetical* Office, as before is ſhewed; as alſo what concerns the Chriſtian Man, in the *New Birth*, *New Life*, *Self Examination*, *Mortification* of the Old Man, the *putting on of Chriſt*, the *feeding upon* him as *Meat and Drink indeed*, and finally the *Reſurrection* of the Dead and *Eternal Life*, is undeniably ſet forth in the right uſe of theſe Ordinances, which therefore are of great advantage to eſtabliſh (through Gods Bleſſing and Spirit going along with them) all ſuch as love Chriſt, and wait for his appearing.

SECT.

SECT. VII.

It is useful to stir up Christians to attain and keep up the Qualifications which fit them for Communion with Christ, and one with another.

Though it be very true that Christians ought at all times to live to him that died for them and rose again; yet it's too apparent that the best of men are too much wanting in that respect, through inadvertency, and the perturbations of this present Life, so that they cannot always do the things that they would, *Gal.* 5. 17. wherefore God in mercy to man, as he hath given great travel to the Children of men under the Sun, so hath he also appointed them Seasons, but especially his own People, to be exercised about heavenly things, to call them back, lest they be swallowed up with over much carefulness about the things of this present life; and among the rest, this Holy Table of the Lord is excellently fitted to help them forward in the path of Godliness. To the due participation whereof, great care and self-examination is strictly enjoyned, and the great danger of approaching to this Table unworthily is declared, 1 *Cor.* 11. *Let a man examin himself, and so let him eat of this Bread and drink of this Cup——for whosoever shall eat this Bread and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.* How provoking it is in the eyes of the Holy God, for men to approach irreverently to his Ordinances, may be seen here. Many of the *Corinthians* being smitten with *sickness, weakness*, or *death*, because they prophaned the *Lords Table*; which by the way is an evidence, that God owns it for his Ordinance: The like we read in the case of *Nadab* and *Abihu*, who sustained the wrath of God for not sanctifying him in their approaching to his Service, *Levit.* 10. 1. &c. *This is that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.* When the *Bethshemites* had too presumptuously meddled with the Ark of God, they found the sad consequence in the loss of many thousands of men, 1 *Sam.* 6. 19, 20. and cryed out, *Who is able to stand before this Holy Lord God*; yea if his Enemies abuse his Ordinances, he will plead their cause against them. Thus he plagued the *Philistines* because of the *Ark*, and *Belshazzer*, because he prophaned the *Vessels of the House of the Lord*, Dan. 5. 23.

But on the contrary he blesseth the faithful observers of what he hath ordained, *Isa.* 64. 5. *Thou meetest him that rejoyceth to work righteousness, those that remember thee in thy ways.* And again, *All the ways of the Lord are right and the Just shall walk therein, but the Transgressors shall fall therein.* For ever is that saying true; *The Word of the Lord doth good to them that walk uprightly*: This *David* wisely considering, would wash his hands in *innocency, and so compass the Altar of God.* In like manner Christians are provoked from the consideration of Gods presence in his Ordinances, to beware of sin, as that which doth not only

only render their ſervice unacceptable, but often is the cauſe why God with-holds bleſſings from them.

The worthy Receiver of the Lords Supper, does not only put away ſin by the power of Chriſt, but he muſt approach nigh to God with the whole heart *in this* ſervice. *My Son give me thy Heart, and let thine eyes obſerve my ways*, Prov. 23. 26. And again, *Lift up your heart with your hands to God in the Heavens:* Without which hearty devotion all external ſervices are but a mockery and not the worſhip of God; and the Lord detects ſervices by the Prophet, *They ſit before me as my People, and with their Lips they ſhew much love, but their Hearts are far from me.*

Some ſerious Chriſtians being under a ſenſe of their imperfections, do greatly fear to approach the Holy Table of the Lord, becauſe they apprehend not themſelves to be worthy: But ſurely ſuch are in the moſt hopeful way to be worthy Gueſts, and accepted of the Lord; For *to this man will I look (ſaith God) to him that is poor, and of a contrite heart and trembleth at my word*, Iſa. 66. 2. The Holy Apoſtle ſaith, *We are not ſufficient of our ſelves to think a good thought*: It was God that counted the Apoſtle worthy to ſerve him in the Miniſtery, and the humble ſoul he counts worthy, and will exalt him, *Luke* 14. 11. It is the hungering ſoul after righteouſneſs, that hath the promiſe of being filled. He therefore that comes to this holy table without a ſenſe of his wants, is moſt likely to go away without refreſhment.

Again, the worthy Receiver muſt come in charity. This is the bond of perfection among Chriſtians, whoſe prayers are not heard, unleſs from *the heart they ſhall forgive thoſe that treſpaſs againſt them*, Mat. 6. But in this holy ordinance, both prayer and praiſes wait for God in his Churches; therefore it behoveth, that all wrath, anger, and clamour be put away with all malice.

To diſcern the Lords Body is neceſſary in all that approach this ſolemn *Manducation*, which ſtandeth not only in making a difference between this and our common Tables, for the refreſhment of our bodies, which yet muſt be done; But alſo Firſt, that we believe the reality of his humanity, repreſented in that holy ordinance, and that therein he did the Will of God, and by that will, which he fulfilled, we are ſanctified, as it is written, *Heb.* 10. 10. And that God hath accepted humane nature to a ſtate of glory, giving the earneſt thereof to us in the exaltation of Chriſts Body at his own right hand, being there our High-Prieſt to make interceſſion for us; and finally to uſher us into the holy places not made with hands, Eternal in the Heavens, where he is for us entred. Secondly, that this ordinance is not a Sacrifice propitiatory, but commemorative only of that one only ſacrifice which takes away ſin; *Do this in remembrance of me*, ſaith Chriſt, which is needleſs if he were there corporally preſent, as ſome do vainly pretend, *For if he were on earth, he ſhould not be a Prieſt*, Heb. 8. 4. Thirdly, the Body of Chriſt myſtical is here to be diſcerned, as this is the evidence of that unity between the *Head* and the *Members*,

bers, We being many, are one Body and one Bread, for we are all Partakers of that one Bread: By Faith we herein eat the Flesh of the Son of God, and drink his Blood; and without this Faith it is impossible herein to please God. Rightly therefore it is said by Mr. *Perkins*, *Without Faith the Sacraments profit nothing.*

SECT. VIII.

Of the due manner of Celebration of the Lords Supper, wherein several necessary Questions are resolved.

To manifest what is truth, in opposition to the devices of men in this case, we shall propound and resolve these following Questions.

Who is a lawful Administrator, to dispense this Holy Mystery? Quest. 1.

The lawful Administrator is certainly the Pastor of the Church, *Answ.* whose office it is to feed the Flock; who is therefore *a Steward of the Mysteries of God*, 1 Cor. 4. 1. *Paul* chargeth none to feed the Flock, (*Acts* 20.) but those whom the *Holy Ghost had made Overseers*, who are also called Elders. And the same charge is given to the same sort of Ministers, 1 *Pet.* 5. This most exactly agrees with the practice of Christ, *Mat.* 26. and it is wholly without example, that any who were not in the Ministry, did at any time administer this Ordinance; and it cannot be very safe to go in a path where none of the Children of God are found to go before us.

Some object the Case of necessity, and that then a gifted Disciple may celebrate this Ordinance. *Augustine* seems to be of that mind, and alledges Antiquity, saying, *We have heard that even Lay-men have given the Sacrament.* To this it may be answered, that no necessity can fairly be pretended in this case: for where this Ordinance is practised, it is ordinarily, if not always supposed there is a Church or Congregation, and that some of them are capable to minister in this Service, in respect of Gifts and Qualifications; otherwise he would not undertake it, or at least ought not so to do. Now if they find a person fit to serve them in this Sacred Ordinance, what lets but that they first elect him their Pastor, and after the example of the Church at *Antioch*, *Act.* 13. delegate that power, which as a Church resides in them, that he may be their lawful Minister. If he be not fit to feed them, how can he minister in this holy Service? It is as solemn a Service as any, and requires as great abilities to do it to edification, as other services pertaining to the work of the Ministry, and is ordained to feed and nourish the Faith of the Church of God. As for *Augustin's* authority, it cannot make the thing lawful, and we find not that he refers to any thing said in the holy Scripture on that account, but is occasioned to speak thus in the case of giving the Sacrament to the sick, lest dying without it, their loss might be irreparable, especially if they never had received it; for his Opinion is known

Aug. *ad Fortunat.*

to be, that without it they cannot be ſaved, and therefore preſſed the neceſſity of it alſo for Infants.

It is alledged, that he that is not an Elder or Paſtor may lawfully baptize, and conſequently miniſter at the Lords Table. But the Anſwer is eaſie; Baptiſm muſt be diſpenſed out of the Church, or where there is only a Diſciple and an Inſtructer, as in the caſe of the *Eunuch*, *Act.* 8. and is warranted by the example of the firſt Chriſtians; when thouſands are to be baptized, there is abſolute neceſſity that many hands be imployed in it, when perhaps there may be few in the Miniſtry preſent. *Paul* was not ſent to baptize, *i. e.* it was not his great work, though he had lawful power to baptize, and did baptize many, *Act.* 16. 14, 15, 32, 33. though he baptized but few of the *Corinthians*, 1 *Cor.* 14, 15, 16. It is no reaſoning therefore, that he that is a Diſciple only, may baptize; *ergo*, He that is a Diſciple only, may miniſter the Lords Supper: for let this Argument run, and it will make Ordination an inſignificant Trifle, and every man to have the ſame power in the diſpenſation of Ordinances.

Queſt. 2. *Whether the Geſture to be uſed at the Lords Table be Sitting or Kneeling?*

Anſw. It is beſt to follow Chriſt, who did nothing herein but what was ſeemly, and the moſt expedient alſo: and it is certain he and thoſe with him ſat at the Table, when he inſtituted this Holy Ordinance, *Luke* 22. 14. And when the *hour was come he ſat down, and the twelve Apoſtles with him. And as they did eat* (viz. the Paſſeover) *Jeſus took Bread.* See *Mark* 14. 22. Now this is the caſe, either we muſt follow the example of Chriſt and his Apoſtles, or men in oppoſition to them. How fit it is to give this honour to Chriſt is eaſily determined, that he ſhould be our Leader, that we ſhould hear his voice and follow him. And for thoſe that Kneel, if it be done in humility, I leave it to God, I do not think the geſture eſſential to the Ordinance; but yet we find voluntary humility diſapproved by the Apoſtle, *Col.* 2. And ſure Chriſt and his Apoſtles were as humble as any, and there is no reaſon to think that he will blame us for following his own example.

Again, Sitting is the moſt comely geſture for a Table-ſervice. Princes themſelves do not require thoſe that eat at their table to kneel when they eat, whatever they do at other times. Sure I am Chriſt our Prince requires it not: Scripture is for ſitting at the Lords Table, and Reaſon is againſt kneeling. The Learned Proteſtants, however they forſake Chriſts Example in ſitting at the Lords Table, yet in their oppoſing the adoration of the Elements, they are clear for us. Dr. *Willet* cont. *Bellar.* ſaith, *In the firſt Inſtitution of the Sacrament the Apoſtles received it ſitting, not kneeling, by taking it, not lifting up their hands to it*; ergo, *they did not adore it, neither is it by us to be adored.*

Queſt. 3. *Of the time when or how often this Ordinance is to be celebrated?*

Anſw. The time for duration of this ſacred Ordinance is determined by our Saviour, but the preciſe times and ſeaſons wherein the Church

ſhall

ſhall celebrate it are not. Chriſt gave being to it in his Church till he come: his Apoſtles held forth the ſame, as hath been ſhewed; but left it to the liberty of the Churches how frequently to practiſe it, 1 *Cor.* 11. *As often as ye break this Bread*, &c.

It may be gathered from *Act.* 2. 41. *Act.* 20. 7. That the Primitive Chriſtians were very frequent in the practice of this Ordinance, for theſe words, *Upon the firſt day of the week the Diſciples came together to break bread*, imports that it was their ordinary practice to do it on that day. *Auguſtine* reproves ſuch as came ſlowly to this Service; *Si panis quotidianus eſt, cur poſt annum illum ſumas*, &c. *If it be thy daily bread, why doſt thou take it but yearly? take that continually that may profit thee daily.* Aug. *Serm.* 28. Nor is this the only Ordinance that is not limited to preciſe times. Preaching and prayer in publick Aſſemblies are left free to any time, becauſe they are always uſeful, and the more frequent the better, if piouſly performed, and the ſame we conclude of the Lords Table. For had the preciſe times been limited in the Scripture, ſuch times muſt have been ſacred as well as the ſervice, but here the wiſdom of God thought not fit to impoſe any thing: Nevertheleſs as the natural man will not long abſtain from his bodily food if he can obtain it, ſo neither will the ſpiritual man neglect his Fathers Table, but delight to feed there, with thoſe that call on the Name of the Lord out of a pure heart in that Solemnity.

Whether the Bread ought to be broken, or cut into parts? Queſt. 4.

The Anſwer is as before, It is beſt to follow Chriſt, who it's certain took the Bread and brake it, and then gave it to his Diſciples, to which the Evangeliſts do give witneſs: and ſo doth the Apoſtle *Paul*, 1 Cor. 10. *The Bread which we break*, &c. In a word, it is every where called the breaking of Bread, as we have heard; and ſo it muſt needs be moſt ſafe for us to practiſe accordingly. As for thoſe who practiſe otherwiſe, they are to account for it; but ſure it is much beſide Scripture and Reaſon alſo, to have the Sexton go and cut off part of the Bread, and alſo cut the reſidue into ſmall pieces, before ever it be taken and ſet apart by prayer: which is ſo groſs a departure from the example of Chriſt, that it is hard to call it his Ordinance. We therefore refuſe to follow men, or our own device, that we may follow the Lord Chriſt in this ſacred Action; remembring what is written, Deut. 4. *Thou ſhalt not add to the word which I command thee, neither take ought from it, that ye may keep the Commandments of the Lord your God.* And ſaith the Apoſtle, A Teſtament *when it is confirmed, no man diſannulleth, or addeth ought thereto.* *Anſw.*

Whether we ought to come to the Lords Table faſting? Queſt. 5.

To make it neceſſary to come faſting to the Lords Table is not only mans tradition, but againſt expreſs Scripture, and the example of Chriſt, and alſo againſt the Doctrine of the Apoſtle, 1 *Cor.* 11. who adviſes, If any man hunger, *let him eat at home.* It is doubtleſs very unfit to forſake thoſe Rules, for the moſt ſpecious pretences whatſoever; as truly this of Kneeling and that of Faſting hath a great ſhew of Wiſdom, and neglecting of the Body, but yet being only of mans de- *Anſw.*

vice,

vice, can have no real weight, seeing it is granted by the learned themselves, who use these methods, that both Scripture and Antiquity is for the contrary. *Augustine*, as Dr. *Fulk* observes, declares the *custom of the Ancient Churches was to celebrate this Ordinance after Dinner*; and the same is attested by the *Council* of *Carthage*. And certainly if we will give heed to the Scripture, calling this holy service the Lord's Supper, it is the most fit time to continue the practice of that Service in the Churches towards the evening, though there is nothing precisely determined herein.

Aug. ep. 118.

Finally, We find this sacred Ordinance concluded with an Hymn of Praise, or with giving of Thanks; as indeed there is the greatest cause to praise God that ever was offered to Sinners, if we consider the Grace of our Lord Jesus Christ held forth in this Service; but sith we shall now (God willing) treat perticularly of that Service of praising the Lord in Psalms, *&c.* in our next Chapter, we shall proceed no further in this place.

SECT IX.

Of the great abuse which the Papists have offered to the Lord's Table by their pretended Sacrifice of the Mass.

To let pass their manifold abuses done to this holy Ordinance by the multitude of their Ceremonies, and those so vain and ridiculous, (as recounted by Dr. *Willit* in his *Synopsis Papismi:*) As it is a reproach to Religion to mention them, we shall give place to a learned Protestant, about *the Sacrifice of their Mass it self*, wherein doubtless as great wrong hath been offered to the Christian Faith and Religion, as in any thing, whilst they blindly affirm their Sacrifice (or Wafer-Cakes) to be the very flesh of Christ, yea, whole Christ God-man, and worship the same with the highest Adoration.

The point of *Transubstantiation* (saith my Author) is justly ranked among our highest differences. Upon this quarrel how many souls went up to Heaven in the midst of their flames, as if the Sacrament of the Altar had been sufficient ground of these bloody Sacrifices.

B. Hall *Old Religion.*

The definition of the *Tridentine Council* is clear and express, *Si quis dixerit.* &c. *If any man shall say, that in the Sacrament of the sacred Eucharist there remains still the substance of Bread and Wine, together with the Body and Blood of our Lord Jesus Christ, and shall deny that marvellous and singular Conversion of the whole Substance of Bread into the Body, and the whole substance of Wine into the Blood (the* Species*) semblances or shews only of Bread and Wine remaining, (which said Conversion the Catholick Church doth most fitly call Transubstantiation) Let him be accursed. Thus the Papists.*

Con. Trident. de Transub. c. 4. can. 2.

Now let us enquire how old this piece of Faith is: *Bellarmine* himself dare not affirm it to have been determined much above 500 years ago. Nor can this be said to be the determination of the Universal Church; for the Greek Church to this day do deny it, and the judgment

Jeremias of Constantinop. Art. Theol. Wittenberg. Anno 1584.

ment of their Church is expreſſed by their *Patriarch*. (*Et enim vere*) *The Body and Blood of Chriſt are truly Myſteries, not that theſe are turned into mans Body, but that the better prevailing we are turned into them.* [*We being many, are one Body and one Bread, even as we are all partakers of that one Bread.*] The Ancient Greek or Latin Church, are ſo far from countenancing this Opinion, and that our learned *Whitaker* durſt challenge his *Duræus, Si quel unam, &c.* If you can bring me but one teſtimony of ſincere Antiquity, whereby it may appear that the Bread is tranſubſtantiated into the fleſh of Chriſt, I will yield my cauſe. *Whitak. contr. Dur. l. 2. fol. 220.*

Were it not that men do wilfully hoodwink themſelves with their own prejudice, the Scripture is plain enough, for the ſame Chriſt that ſaid of the Bread, *This is my Body*, and had ſaid before that, concerning his Body, *My fleſh is meat indeed*: and yet the Papiſts do not believe that the fleſh of Chriſt was then tranſubſtantiated into meat, or his Blood into drink. He ſays alſo, *I am the Bread which came down from Heaven*, and S. *Paul* ſaith, *ye are the Body of Chriſt*, yet no man is ſo unwiſe to think here is any *Tranſubſtantiation*. Joh. 6. 56. 1 Cor. 12. 27.

When Chriſt ſaith, *Mat. 26. 26. This is my Body*, if whiles he ſays, *This is*, implies it already done, then it muſt needs follow, that Body was tranſubſtantiated before he ſpake theſe words. But who knows not that his true humane Body was there preſent with them, and took the Bread, brake it, gave it, eat it? If the Bread were now the real Body of Chriſt, he muſt either have two Bodies there, or elſe the ſame Body is by the ſame Body taken, broken, eaten, and is (the while) neither taken, nor broken, nor eaten. And as the Apoſtle, *1 Cor. 11. 26, &c.* calls it Bread no leſs than five times after the pretended change, or *Tranſubſtantiation*. So it muſt be granted that Chriſt was man, truly as we are (yet without ſin); and our humane Body ſhall once be like his glorious Body, yet ſhall we not loſe the true Eſſence of a Body; we ſhall not then be capable to be in ten thouſand places bodily at the ſame time, yet we ſhall be like Chriſt. And it is certain his Body which was raiſed did not fill all places at once, for ſaith the *Angel, He is not here, for he is riſen*. And ſaith the *Apoſtle, the Heavens muſt retain him till the times of the Reſtitution of all things*. And again; *If he were on earth he ſhould not be a Prieſt*. The *Papiſts Tranſubſtantiation* therefore is againſt the Scripture, and particularly againſt the Prieſthood of Chriſt, who as he is ſaid by one offering to perfect for ever them that are Sanctified, ſo alſo it is true that he need not daily to be offered. And hence the erroneouſneſs of the *Miſſal* Sacrifice is apparent, in that they make it a Sacrifice propitiatory, and offer it daily for the ſins of the quick and dead. Acts 3. 21. Mat. 28. 6. Heb. 8. 4.

In reaſon (ſaith my Author) there muſt be in every Sacrifice a deſtruction of the thing offered [*and Bellarmine denies it not*]: and ſhall we ſay that the *Papiſts* make their Saviour (for they do hold that the Prieſt doth make the Body of Chriſt by the words of Conſecration) and crucifie him again? No, they allow not this, But *they* eat him. For (*Conſumptio ſeu manducatio quæ fit à Sacerdote*) *The Conſumption or* *Bellarm.*

Manducation which is done of the Priest is (with them) *an Essential part of this Sacrifice.* Suppose we then, the true humane Flesh, Blood and bone of Christ, God and man, *really and corporally made such by their Transubstantiation*; whether is it more horrible to crucifie, or to eat it?

Vasquez. It is granted by the Papists that the half-Communion, or giving of Bread only to the people, is a palpable Innovation. *Vasquez* saith, *We cannot deny that in the Latine Church there was the use of both kinds; and that it continued till the days of S.* Thomas, *which was about Anno* 1260. As for the *Greek* Church, the World knows they always communicated in both kinds. And in this case the *Papists* are not more bold to contradict the Scriptures than to oppose themselves against both *Councils* and *Fathers*. *Ignatius.* μονὸν τοῦ ἑνὸς, saith *Ignatius, One Cup distributed to all.* *Cyprian.* *Cyprian* would *not deny the Cup to those, whose duty it was* (when called) *to shed their blood for Christ.* And of the same mind was *Ferom, Ambrose, Augustine, Gelasius, Paschasius.*

1 Cor. 11. 28.

In this practice Reason is no less their enemy, than the Scripture and Antiquity: for *though it be but a mans Covenant, yet if it be confirmed, no man disannulleth it*, Gal. 3. 6. How much less shall Flesh and Blood presume to alter the last will of the Son of God, and in so material a point, as utterly destroys the Institution: for as D. *White* observes, *Half a man is no man, half a Sacrament, no Sacrament.* And there is certainly as much ground thus to conclude against the Papists, as for S. *Paul*, to conclude the *Corinthins* did not eat the Lords Supper, 1 *Cor.* 11. And having thus briefly touched their Opinions in this case, by doing little more then reciting the heads of what their Learned Adversary hath written, we shall leave them till we find occasion to consider what they have done to the prejudice of Christian Religion in other cases. Only let it be here noted, that as from hence it appears the Papists have not the Sacrament of the Lords Table among them, so we have formerly shewed (and shall do it yet more particularly in our defence) that they have no Baptism, and consequently they have no Church-State remaining, however they are pleased to bear the world in hand that they are the Church, and that all are Hereticks that communicate not with them.

CHAP.

CHAP. VIII.

Of the great Duty of Thanksgiving; or the Ordinance of God touching the singing of Psalms, Hymns and Spiritual Songs in the Christian Church, according to Scripture and Antiquity.

SECT. I.

AS all parts of the Christian Religion have suffered great violence, by the encroachment of humane Innovations, this solemn part of Gods holy Service hath suffered with the rest, insomuch that it is become hard to bring men off from the mistakes they have fallen into, and perhaps not so easie to clear the truth in this particular, as in some other; nevertheless we shall endeavour to do somwhat, as God shall assist in this behalf, and shall first shew,

1. That Psalms and Hymns, as recommended to us, or required to be performed as a part of the Publick Worship of God in the Christian Church, are to be Sung there, by such as God hath fitted thereto by the help of his Spirit, for the Edification of the Church.

2. That the matter of these Psalms are to accord with the Psalms or Hymns in the Scripture; And that the Primitive Churches used no other manner of singing than such, as that the Church might be Edified by understanding the voyce of him that sung.

3. That the formalities now used generally in singing Psalms, &c. differ greatly from that which God hath ordained, for his Worship and Service in that case.

4. An Essay to make manifest the sincerity of this service in praising God in Psalms, Hymns and Spiritual Songs, in the Christian Church. And first,

It is to be considered that there are only two ways to perform the Service under consideration, and that is, either by meer Art, as those do, who only speak what another puts into their mouths, or by the gift of Gods Grace and Spirit. The first in its greatest perfection cannot fit any man to perform this Service, as it is a Christian Ordinance, what ever it might do in the *Jewish Padagogie*: because he that worshippeth Christ acceptably, must worship him in Spirit: For *they that are in the flesh*, i. e. *in a legal Form, or only present their Bodies in the Worship of God, cannot please God, in Gospel-services.* To sing therefore by meer Art in the Christian Church, is a meer counterfeit *Psalmody*: an empty sound of words, no Spiritual Song; which is therefore called *Spiritual*, because sung with the Spirit, or with *Affections raised*

to

to Godward by his Grace, as well as for the *matter whereof the Psalm or Song consists.* For when the Apostle exhorts Christians to *desire Spiritual gifts,* he as really intends the inward rectitude of the mind; and the heightnings of our faculties, as to have matter to speak; as will not I suppose be denied by any knowing Christian; otherwise it will follow that he that can but discourse aptly of the Scripture, is a person of Spiritual Gifts, when yet he is a meer stranger to the motions of the Spirit of truth in the holy Operation of it; being most enormous in his Life. *John* 14. 17. *The Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he is with you, and shall be in you.* And again, *Ye have received not the Spirit of the World, but the Spirit of God, that ye may know the things which are freely given you of God.*

Wherefore first, we shall seriously consult the holy *Apostle,* 1 Cor. 14.26. *How is it then, Brethren, every one of you hath a Psalm, hath a Doctrine, &c. Let all things be done to edifying.* Plain it is from hence, that every one had not a *Psalm,* any more than every one *had a Doctrine,* and therefore every one could not actually sing Psalms according to this * direction. 2. None had either a *Psalm* or *Doctrine,* but such as might be *judged* and *tried,* yea and *refused too,* if not according to the Word of God: and therefore these men spake not by the immediate dictates of the Spirit (as some would have it) as those who delivered to us the Oracles of God. For *v.* 29, 36, 37. It is said, *What came the Word of God out from you?* No? the Apostle denies that; *or came it unto you only.* No, neither so, it came to others as well as unto them. *If any man think himself to be a Prophet, or Spiritual, let him acknowledge the things that I write unto you are the Commands of the Lord.* These gifted men therefore, were only such as were inabled by the gift of Grace to speak something to the Edification and comfort of others *v.* 3. Thirdly, all had the *Psalms* of *David* to read, as much as any; the Scripture being free for all Christians, so that the *having a Psalm* according to this place, is something further than to be able to read or sing them out of a Book, or as set forth by another: for so a child of seven years old might have a *Psalm,* &c. 4. *He that hath a Psalm,* is required to sing a Psalm in the Church, *and none else,* like as he that had a *Doctrine,* was required to produce it, and not he, that had it not. 5. Singing is to be *performed to Edifying,* Like as Doctrine is so *to be performed.* And consequently the Church is to attend on him, or to what he holds forth in way of *Psalmody,* that they may be taught and admonished by him, or have their hearts *exhilarated* or drawn up to praise the Lord in Conjunction of their Spirits with his, and so be said to *sing with him that singeth,* as they may be said *to pray with him that prayeth;* so that this Text fully harmonizeth with our first proposition. And it is further to be noted that in this place we have the most exact direction, how to sing Psalms in the Christian Assemblies, that we meet with in any part of the New Testament, yet we shall consider what further we meet with touching this Christian duty.

* *That is (according to the Apostles scope) whether men be gifted for publick prayer, publick preaching, or publick singing; all is to be done with equal respect to Edification, or else all is done in vain.*

2. In

2. In *Ephes.* 5. 19, 20. Christians are exhorted to speak to themselves in *Psalms, Hymns, and Spiritual Songs; singing and making Melody in their Heart to the Lord, giving thanks always for all things to God*, &c. Now if this Direction do respect the Service of the Church when congregate, then either it is the same with that mentioned before, 1 *Cor.* 14. or else there are diversities of Methods or ways by which to carry on this Ordinance in the Church. That it is not the same with the former, 1 *Cor.* 14. will hardly be said, much less proved; and if it be the same, then the Direction given, 1 *Cor.* 14. serves to unfold the way of Singing here intended: As for the * Variety of Expressions *Psalms, Hymns, Spiritual Songs*, I perceive there is no great difference as to the Matter or Manner of them, any more than in the like various Expressions of Propheſying, Preaching, or Teaching: But that these *Psams*, &c. are to be sung promiscuously of the whole Congregation, is no way credible: For, these words *speaking to your selves*, cannot imply, that every Man and Woman in the Congregation must needs speak together, any more than this place, *Jude* ver. 20. *Building up your selves on your most Holy Faith, praying in the Holy Ghost*, implies that every Man and Woman is to preach and pray actually at the same moment in the Church; no, nor yet that Women (nor Men neither, unless gifted as ordinary Prophets in the Church) are to do these things at all in the Church. But this *speaking to themselves in Psalms*, &c. must either respect *each Christians private Devotion* (which I suppose is the most likely sense of the place) or else it may be thus understood, That every Christian hearing the Psalm or Song which any singeth understandingly in the Church, ought to apply or bring the *matter of the Psalm to his own Heart*, and there to make *Melody to the Lord*, as bearing a part in that spiritual Praise and Thanksgiving, which is offered to God in the behalf of the Church: And thus the place 1 *Cor.* 14. and this do very well agree, if understood of the publick service of the Church.

Nor doth that passage *Col.* 3. 16. prejudice, but rather confirm what we have said: For here those that sing in the Church, are to have the *Word of God dwelling in them RICHLY in ALL WISDOM, teaching and admonishing one another*; and surely there are but few of many Christians, attain to this capacity, which I conceive to be a more difficult way of teaching, than that of the common gift of exhortation: And it's plain that some are to teach and admonish even in this Service. Now if all speak together, where are the persons that are taught and admonished? Is it not said, *exhort one another daily*, as well as *teach one another in Psalms*; yet who can think that every one is to speak in that Service, at the same moment? And truly there is as little reason to infer from *Col.* 3. 16. that all the Church are to speak at once, when they *admonish one another in Psalms*, &c. Is it meet that the weakest Youth or Virgin in the Church should admonish and teach the Pastor, as much as the Pastor teacheth or admonisheth them in his Service? This is to make all the Body a Mouth, and wholly to

* Ψαλμοὶ, ὕμνοι, ὠδαὶ, *Ephes.* 5. 19. are by Dr. Ham. thought to be the same with 1 Cor. 14. 26. and thinks the manner of singing to be extraordinary: See his Note on the Place.

take away the uſe of the Ear whilſt Pſalms are thus a ſinging. There may be more ſaid why the Congregation ſhould all *pray at once*, than that they ſhould all *ſing at once*, prayer being not ſo much for teaching or admoniſhing one another, as for *pouring out the Soul* to God: Yea we ſpeak to God, and not one to another when we pray; and ſo if God do but hear us, all is well: But in Pſalms we ſpeak *to one another*, and therefore of neceſſity *ſome muſt hear*; and care muſt be had, that the voice be not confounded. And whereas it is added, *ſinging with grace in your Hearts to the Lord*; this may very well premoniſh the Singer eſpecially, that he is to approve his Heart ſincere in this Service; leſt whilſt his skilfulneſs in praiſing God may profit and delight the Hearts of the Hearers, himſelf be without the Fruit of the Service which he performeth, as *Paul* obſerves in a like caſe, 1 *Cor.* 9. *ult.* And hence it may be obſerved, that to ſing publickly in the Church, to teach and admoniſh others, is as difficult a Service as to pray publickly, or rather more difficult, both for matter and manner, the Caſes often varying, and conſequently the Pſalms ought to vary alſo, for the greater benefit of the Church, whilſt for the moſt part prayer is much the ſame; as appears by our Saviours Direction for the Daily Exerciſe of his Diſciples, *Mat.* 6. 9. *&c.* And the manner of Prayer differeth little. But Singing ſeems to have been uſed by *David* and others with great variety: And for the Manner of it, as now to be uſed, ſeems hard to be determined; and therefore it is not likely, that it is a Service to be actually performed in Publick Aſſemblies by every Member in Chriſtian Congregations, as much as by the moſt skilful in the Service of the Church.

Nevertheleſs, as all Chriſtians are to pray to God in private, how weak ſoever: ſo alſo, God giving them cauſe of joy, are to praiſe him, in ſinging Pſalms to the Lord: As *James* 5. *Is any afflicted? let him pray; is any merry? let him ſing Pſalms.* We conclude therefore, that ſeeing this Service, as it concerns the Publick Exerciſe of the Church, is as difficult as any other Service, and as much deſigned for Publick Edification. There is the ſame Reaſon, and as clear Evidence from Scripture, That thoſe who actually miniſter in that Service, be gifted for it by the Spirit of God, as well as for Prayer, Exhortation, *&c.*

SECT. II.

Of the Practice of the Primitive Church in ſinging of Pſalms.

The Primitive Church uſed no other way of Singing, than what we have declared. This is a negative, and ſtands upon the grounds given before, at leaſt till the contrary can be ſhewed from grounds more cogent: And becauſe ſomething of that kind is pretended, we will conſider what is urged by ſome. And Firſt, it is alledged, That *our Bleſſed Saviour ſung an Hymn with his Diſciples at his laſt Supper.* But to this Allegation we have divers things to ſay: Firſt, The various

Readings

Readings or Interpretations (rather) of the Word ὑμνήσαντες; which though we read *ſung an Hymn*; yet others, as *Montanus*, read *Hymno dicto*, an Hymn being ſaid; and hence our old Tranſlators (probably) from the *Arabick*, render it, when they had given Thanks, or ſaid Grace; ſo that it is not neceſſary to render the Word, *they ſung an Hymn* of a muſical ſinging of many together, becauſe they might laud or praiſe God, though they did not ſing in that manner. *Rhemiſts.*

2. Though I grant that this Interpretation is good, as doubtleſs it is, yet an Hymn might be ſung without every one ſpeaking together; nor are the Words, *they ſung*, in the Original; ſo that who ſaid or ſung this Hymn, is not expreſſed, but moſt probably Chriſt himſelf was the Mouth; for we never find, that his Diſciples uſed to give thanks, when himſelf ſat at the Table. But if we allow the Supplement, *they ſung*, yet will it not prove that they all ſpake together: for is any thing more uſual, than to ſay, they prayed, they gave thanks, *&c.* and yet no ground to think that all the Members of ſuch Aſſemblies, as of whom theſe things are ſpoken, did actually give thanks. 3. No evidence can be given, *what Hymn this was*, whether *premeditate*, or *ex tempore*; or whether one of the *Pſalms of* David, or other Pſalmiſt: However, this we know, Chriſt had no need to borrow words as we have. But had there been any ſelect Pſalm now uſed, 'tis very probable that it would have been noted to us, *as made ſured to the continual celebration of the Lords Table*: But ſith we only underſtand that an Hymn was ſung, without any note what words were uſed; it hence appears, that we are not tyed to any form of words, but left at liberty to uſe what manner of Praiſes may beſt ſuit with that ſacred Ordinance, according to the meaſure of the Gift of Grace received of God, to miniſter in ſuch Holy Services. Now if our Saviour uſed no *known Pſalm of* David, then the Diſciples could not ſing with him, unleſs we will needs ſuppoſe our Saviour ſet it out for the reſt to ſing after him, which yet to ſuppoſe is wholly groundleſs; ſo that from this Example, (which is all that can be pretended, with any colour from the New Teſtament) there is nothing which with certainty can be inferred, to juſtifie a promiſcuous way of ſinging, by a multitude of voices together in Chriſtian Aſſemblies, nor any fair probability of any ſuch thing.

And though we read of the After-Celebration of this ſacred Ordinance, the Lord's Table, by the Apoſtles or Primitive Churches, yet have we nothing at all from them to juſtifie ſuch a confuſed ſinging, as many uſe in theſe days; nor any account of any Pſalm which they made uſe of, either of *David's*, or *their own* compoſing; but this we are plainly told, that *they continued ſtedfaſtly in breaking of Bread, in praiſing of God, and in Prayers*, Acts 2. 42, 47. And when *Paul* recounts the Inſtitution of this Service, 1 *Cor.* 11. He tells us only of Chriſt's taking and bleſſing the Bread and Wine, or giving Thanks. And he mentioneth alſo the Practice of the Church, 1 *Cor.* 10. yet only ſaith, *The Cup of Bleſſing which we bleſs*, &c. And giving us no account of the Hymn or Pſalm uſed by our Saviour at that Holy Manducation,

ducation, it clearly informs us the thanksgiving, or praising the Lord at this Holy Table, is the same with which we come before the Lord in other Solemnities: for had there been any thing in special to be observed on this account, either with respect to the Hymn it self, or manner of singing, we may rationally conclude we should have had some account of it, when he so solemnly tells us, He delivered that to the Church which also he received of the Lord, and then gives us the Particulars which respect this Service.

The next Instance alledged for singing Psalms by many voices together, is that in *Act.* 16. 25. *And at Midnight* Paul *and* Silus *prayed and sung Praises*: But this place opens it self presently: for no man imagins they prayed both with audible voice at the same moment, but rather by course; or else, one was the Mouth, and the other consented in the same Supplications: And then there is also the same Reason to believe they sung God's Praises after the same manner; certain it is, that the Text will justifie us in the one, as well as in the other. But 2. If by Singing we will needs understand some artificial and melodious Tune, (as with some there can be no Singing without it,) then, I say, the Greek will not afford it; for προσηυχόμενοι ὑμνουν is well rendred by *Orantes laudebant*, &c they *prayed and lauded*. The *Rhemists* translate, *praying, did praise God*. And as to the Matter of these Prayers and Praises, who can doubt, but that they were the Effect of those Spiritual Gifts, wherewith God had so richly endowed them: and then they could not both speak the same words, (without a miracle) And if they spoke variously, then the Confusion must be greater; so that it is most rational to conclude they spake by course; and not both at the same instant.

Some alledge, 1 *Cor.* 14. 15, 16. *What is it then? I will pray with the Spirit, and will pray with understanding also: I will sing with the Spirit, and I will sing with understanding also. Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the Unlearned, say* Amen *at thy giving of Thanks?* But this is so far from justifying a promiscuous Singing by many voices together, as in Parochial Assemblies, or other Congregations of Christians, that it quite overthrows it: For here the Apostle makes it necessary, that the Voice which giveth thanks, or singeth, be intelligible to him that stands by, as much as it ought to be in Prayer, that so the rest may be edified, and give their Amen, to what is expressed in prayer or praises. Which clearly holds forth these two things: 1. That as Prayer, so Singing in the Christian Churches, are to be performed by Persons gifted, and not by Art only. 2. With understanding, which he interprets thus; That with my Voice I might edifie others, namely so to pray and sing, that others may understand us: But how shall this be when the loudest Voice carries it (be it Man or Woman) in promiscuous singing, or else as none can be heard distinctly from the rest, so none can be edified by that which another speaks; yea it is hard in such a Noise for any to edifie themselves; only the Musick may please the Ear, but the understanding is nothing so fruithful, as if all attend to the

Voice

Voice of one, who by the Gift of God's Spirit, ſets forth his Praiſes with joyfulneſs.

How little thoſe two Texts, *Epheſ.* 5. 16. *Coloſ.* 3. 19. do afford to warrant the Cuſtom which many have taken up to ſing *Davids* Pſalms, or their own compoſures, in a mixed multitude of voices, we have ſeen already: And indeed this Cuſtom is wholly without any Example from any of the Primitive Churches of Chriſt; yea it is ſo foreign to the ſincerity and ſimplicity of this Holy Service, that no tollerable reaſon can be given, to evince the Particulars. For to ſay nothing of the common way of ſinging Pſalms in Parochial Aſſemblies, let us conſider the practice of thoſe that think themſelves more happy, in that they have found out a way to compoſe Hymns themſelves, and ſet them out, that others may ſing the ſame things with them. Alas, what a groundleſs Practice have we here? the Holy Scripture is a ſtranger to it, none of the Apoſtles uſed to do thus, that we read of: Nor is there any reaſon that any man's Verſes ſhould be introduced in the Church as a part of the Service of God, or that all ſhould be tyed to one Man's Words, Meaſures, and Tones in ſo great an Ordinance: truly it ſeems to be far more unfitting, than to tie ourſelves to the Pſalms contained in the Scripture; and yet no Word of God does bind us to thoſe Words and Meaſures, uſed by the Holy Pen-men, any more than we are tied to the ſame forms of Prayers inſerted in the Scripture: both which are given to inſtruct us in theſe Duties reſpectively, but neither to limit us, or put a Bar againſt the free enlargement, which may be made in prayer and praiſes by the aſſiſtance of God's Spirit, which dwelleth in all that are Chriſt's; *For it is the Spirit that doth enable us to do theſe things according to the Will of God.*

Surely, this new Device of *Singing* what is put into mens Mouths by a Reader, makes a fair way for Forms of Prayer to be introduced together with it; Nor can Reaſon ſhew any material difference in the Caſes. Have we not ſeen both the *Spirit of Prayer and Praiſes* greatly taken away where theſe formalities have prevailed? and ſhall we therefore decline that Cuſtom, and then do the ſame thing, or that which perhaps is leſs warrantable? Let us rather learn to beware by the Failings and Vanities of others herein. And this ſhall lead me to the next Propoſition.

SECT. III.

Of the innovated Formalities about Singing in Parochial Aſſemblies, or other Congregations.

Many good Men of Antient, as well as Latter times, have greatly diſliked the Muſical way of ſinging Pſalms; inſomuch that with great difficulty it got entrance in ſome Churches, for 3 or 4 Centuries after the Death of Chriſt; as appears by *Aug.* Confeſſ. *l.* 10. *c.* 33. *Auguſtin.* who, though overcome with the Cuſtom of the time, (in this as well

well as many other things) yet ſhews no ſmall diſlike, againſt both Muſical Voices and Inſtruments, as uſed then in the Church: His Words are theſe: *Yea very fierce am I ſometimes in the deſire of having the Melody of all pleaſant Muſick (to which* David's *Pſalter is ſo often ſung) baniſhed both from mine own Ears, and out of the whole Church too: yea the ſafer way it ſeemed unto me, which I remember to have been often told me, of* Athanaſius *B. of* Alexandria, *who cauſed the Reader of the Pſalm, to ſound it forth with ſo little warbling of the voice, as that it was nearer to pronouncing than ſinging.* Note here, that they did not ſing by multitudes together, but one Man only is the Mouth in this Service, in the Church at *Alexandria*. This was about *Anno* 400.

Raban. Maurice. To this purpoſe writeth *Rabanus Maurice: The Primitive Church did ſing ſo, that with a little altering of the voice, it made* HIM *that ſang to be heard the further, ſo that the Singing was more like loud reading, than a Song.*

Auguſtin again, *Confeſſ.* l. 9. c. 6,7. informs us, That it was not long before his Converſion, that the Church of *Milan* began to uſe Singing, which was more then 300 years after Chriſt: And though he ſaith, this Singing was after the manner uſed in the Eaſt Churches, yet he cannot mean that way of Singing uſed in the *Primitive Churches*; no, nor ſo much as the Order uſed in the Church of *Alexandria*, ſith both himſelf, and *Rab. Maurice* do teſtifie, that one man only ſung, and the reſt gave audience; and that he who ſang, did it with ſo little bowing of the Voice, that it ſeemed more like pronouncing than ſinging; whereas the Uſe at *Milan*, was to ſing promiſcuouſly by many voices together. And indeed *Athanaſius* was ſo far from admitting ſuch a confuſed way of Pſalmody, that he *utterly forbad it, that he might put away all lightneſs and vanity, which by reaſon of ſinging doth often riſe in the Minds both of the Singers and Hearers.* And *Guliel. Durand* as alledged by *Marb.* ſaith, That *the uſe of ſinging,* (meaning in ſuch a Muſical way) *was ordained for carnal and fleſhly men, and not for ſpiritual and good men.*

Marbeck. out of Fra. Petrarcha.

Durand.

Eraſmus. The ſaid Author brings *Eraſmus*, in *Annot.* on 1 *Cor.* 14. ſaying thus: *Why doth the Church doubt to follow ſo worthy an Author as* Paul? *yea how dares it be ſo bold to diſſent from him? What other thing is heard in Monaſteries, in Colledges, in Temples almoſt generally, than a confuſed noiſe of voices? but in* Paul's *time, there was no ſinging, but ſaying only:* Meaning perhaps, that ſinging and ſaying differed little in the manner of delivery, though the matter muſt needs differ. But it is added, *Singing was with great difficulty received of them of the latter time, and yet it was none other thing, than a diſtinct and plain pronunciation, even ſuch as we have yet among us, when we ſound the Lords Prayer.*

Baſil. *Theod. Baſil*, in his Book of Relicks, informs us, That Pope *Vatalian* being a *luſty Singer, and a freſh couragious Muſician himſelf, brought into the Church Prickſong, Deſcant, and all kind of ſweet and pleaſant Melody: And becauſe nothing ſhould want to delight the vain, fooliſh, and idle ears of fond and phantaſtical men, he joyned the Organs to the curious Muſical. Thus was* Paul's *Preaching, and* Peter's *Praying, turned into vain Singing and childiſh*

childish Playing, unto the great loss of time, and to the utter undoing of Christian mens Souls, which live not by singing and piping, but by every Word that cometh out of the Mouth of God. This happned, *Anno* 653. or as some, 666.

As some would hence derive the Original of Church-Musick (though I believe it was in use 200 years before, though not with these Curiosities;) so the Vanity thereof hath been ever censured by Wise Men, and particularly by Dr. *Cornel. Agrippa*. *Musick*, saith he, *is grown to such, and so great licentiousness, that even in the Ministration of the Holy Sacrament, all kind of light, wanton, and trifling Songs, with piping of Organs, have their place. As for Common Prayer, it is so chanted, and minced, and mangled by our costly-hired Musicians* ——*that it may justly seem not to be a Noise made by Men, but rather a Bleating of brute Beasts; whiles the Children neigh out Descant, as it were a sort of Colts: Others bark a counter Tenour, like a number of Dogs. Some bellow out a Tenour like a company of Oxen: And others grunt out a Base, like a Company of Hogs: So that a foul-ill-favoured Noise is made; but as for the Words and Sentences, nothing is understood, but the Authority and Power of Judgment from the Ears and Heart.*

Aug. *Confess.* l. 10. c. 33.

Cornel. Agrip.

And as this Complaint of Dr. *Agrippa* gives fit occasion to shew something of the vanities formerly used in Cathedral Devotions, I shall here set down one of their *Anthems*, which I suppose is now also of common use in several places of this Nation, by which judgment may be made of the rest: It is taken out of the *Collects*, and the manner thus.

ALmighty God, the fountain of all wisdom, of all wisdom; which knowest our Necessities before we ask, which knowest our Necessities before we ask, before, before we ask, before we ask. And our ignorance in asking, in asking, in asking. We beseech thee, we beseech thee, we beseech thee, to have Compassion, to have Compassion, to have Compassion, on our Infirmities, on our Infirmities, Infirmities, on our Infirmities. And those things, and those things, those things, which for our unworthiness, which for our unworthiness, unworthiness, our unworthiness, which for our unworthiness; we dare not, we dare not, we dare not: And for our blindness, our blindness, for our blindness, we cannot ask, we cannot ask, we cannot ask: Vouchsafe to give us, vouchsafe to give us; for the worthiness, for the worthiness; of thy Son Jesus Christ our Lord, of thy Son Jesus Christ our Lord, Jesus Christ our Lord, of thy Son Jesus Christ our Lord, Jesus Christ our Lord. Amen, Amen, Amen, Amen, Amen.

Sometimes

Sometimes the Words, *so be it*, are repeated at the end of the *Anthem* twenty times together, and otherwhiles the Word, *Amen*, as often. By all which we may consider the dreadful effect of giving entrance to Innovations in the Worship of God; particularly in this great Duty of singing Psalms, Hymns, and spiritual Songs: About which men have as greatly erred, as in any part of the Worship of God. Wherefore we come now to the 4*th*. Proposition, *viz. Of the sincere way of praising God in Psalms*, &c.

SECT. IV.

A sure way of praising God in Psalms, Hymns, and spiritual Songs; according to the Scripture.

Although singing Praises to God be a standing Ordinance in the Church, and that he hath a peculiar Interest in it, in some respects, nevertheless I doubt not but this Duty of singing Praises to the Lord, extends it self to the Universe, as well as Prayer; and may be said to be a part of that natural Religion, which obligeth all man-kind. For as all men are bound to seek the Lord by Prayer, if happily they may find him, and feel after him: Even so all men are bound to praise him, as the common Benefactor, or giver of all good things to Man: yea he fills with food and gladness, *Act.* 13. Doth wondrous things for them, *Psal.* 107. that they might praise him for his Goodness, and for his wonderful Works to the Children of men. And hence is the Invitation so frequent in the Book of Psalms to all manner of Nations upon Earth, to sing Praises to the Lord. As *Psal.* 100. *Make a joyful noise unto the Lord, all ye Lands. Serve the Lord with gladness, come before him with singing.* And *Psal.* 148. All Creatures in their kind, but especially Angels and Men, are obliged to praise the Lord; *Kings of the Earth and all people, Princes and all Judges of the Earth, both young Men and Maidens, old Men and Children, let them praise the Name of the Lord, for his Name alone is excellent, his Glory is above the Earth and the Heavens.* And then follows a more particular Direction to the Church, as a People that have special Obligations to this Duty. *He also exalteth the Horn of his People, the Praise of all his Saints, even the Children of* Israel, *a People near unto him: Praise ye the Lord.* Nor find I any cause to doubt, that if men be truly thankful to God, praising him with joyfulness and faithfulness, according to the means vouchsafed them to know the Lord and serve him, that he will accept them, yea and reward them; for he will render to every man according as his Work shall be, *Eccles.* 12. ult. *Rev.* 22. 12.

2. This Duty of praising God with Psalms, *&c.* may be considered as it was attended with many Ceremonies in the *Jewish* Pedagogy, whose Hearts being generally very gross, were ordered the use of Musical Instruments, to exhilarate their Minds, and to give the greater outward glory and solemnity to that part of the Service of God. Psal. 81. 1, 2, 3, 4. *Sing unto God our strength, make a joyful noise*

wise unto the God of Jacob. *Take a Psalm, and bring hither the Timbrel, the pleasant Harp and the Psaltery. Blow up the Trumpet in the new Moon, in the time appointed on our solemn Feast day. For this was a Statute for* Israel, *&c.* The same we find, *Psal.* 150. upon which *Calvin* saith well, *That Musical Instruments in the whole order* of them, *was for the Law of Schooling, or gross state of the Jewish Church, but now they are no more meet for setting forth God's Glory, than if a man should call again Censing, Lamps, and other Shadows of the Law: Foolishly therefore,* saith he, *have the Papists borrowed these things of the Jews.* And how then the Protestants can be excused I know not: For certainly the Singing in Tunes and Measures by a company of Singing-men (or a confused multitude) will be found to be as much borrowed from the Jews, as the use of Musical Instruments themselves; there being such affinity between Poetical Tunes and Meeters, and the Art of Musick, that the one cannot well be without the other. Howbeit, the Law of these Ceremonies being peculiar to the Jewish Church, and no ways transmitted to the Church of Christ by any part of Christ's Doctrine in the New Testament. It remains, that we stand fast in the Liberty wherewith Christ hath made us free; lest falling back to one Shadow of the Law, we be entangled with more. It is, I confess, the common Doctrine of the Protestants, that the use of Musick in the Worship of God is abolished: See the common Notes on *Psal.* 33. and *Psal.* 150. It is the more strange therefore that they should so contradict themselves, as they do by their *Cathedral Services.* Calvin.

3. Now for the better understanding of the Nature of this Duty (about which men do generally mistake) we shall, as duly as we can, consider these four things.

1. *Of the Matter which Christians are to sing, when they thus praise God.*

2. *The Manner how they are to sing, when they thus praise God.*

3. *The End for which Psalms are to be sung, in the Christian Church.*

4. *Of the Duty of Private Christians, in singing Psalms to the Lord.*

First then, For the Matter of spiritual Songs, it must be the Word of God, or that which is according to it: *Colos.* 3. *Let the Word of God dwell richly in you——admonishing one another in Psalms:* But then it is the Word as seated in the Soul of the Christians, and not as it may be read unto them out of a Book only, and then repeated by them; for this is without all president, or rational imagination. Again, the VVord which is to dwell in the Hearts of Christians, is called the VVord of *Christ*, it being the most suitable VVord on which we can ground our Spiritual Songs. Indeed *David's Psalms*, and other Divine *Hymns*, contained in the Scriptures, are good Presidents, and Guides to us in the Performance of this Duty; but to take these Psalms barely as they lie, and to sing them; or to translate them into Meeter, and then to sing them; or to take them as others have translated them into Meeter, and so to sing them, is that which we

find not so much as one of the Primitive Christians to have done before us; and how we should then suppose such doings to be acceptable to God, in his Worship, I know not. It is certainly the Heavenly Matters which are to be found couched in the Sacred Psalms, and Word of Christ, which Christians are to hold forth in their *Psalmody*, and not the bare words of Scripture only; as this appears, First:

The Duty of Singing and Prophesying compared.

From 1 *Cor.* 14. 26. by comparing these two Cases, *viz.* The *having a Doctrine*, and *the having a Psalm*. For like as he that hath a Doctrine, hath no new Oracle, nor yet the bare recital or reading of the Scripture only, but therewithal some part of the Heavenly Wisdom or Doctrine, contained in the Word of God, with a present capacity, or fitness in his Spirit, to shew forth the same, to the Profit of the Lord's People or Congregation. Even so, he that hath a *Psalm*, hath no new Oracle, nor only a bare recital of some part of the Sacred Scripture, but therewithal some part of the Heavenly Mystery, or Mind of God contained therein, with a present capacity and fitness of Spirit, to sound forth the same to his Praise that gave the Word, and to the Profit of the Church. *How is it Brethren*, saith the Apostle, *when ye come together? Every one of you hath a Psalm, hath a Doctrine*, &c. *Let all things be done to edifying*. Assuredly, as a Spiritual Taste of the Word of God, is that by which the Man of God, is throughly furnished to every good work in the House of God, so by the same, and not without it, is he also furnished to edify the Church in Psalms, Hymns, *&c.* As therefore it is not every one that hath a Doctrine, to edify the Church, but only such as God hath fitted thereto by a peculiar Gift: Even so it is not every one that can edify the Church with a Psalm, but only such as God hath gifted for that Service.

Again, What the Matter of a Psalm should be, will further appear, if we compare it with the Duty of Prayer; as indeed they are nearly related, insomuch that it's not often but they go together. Now the Matter of our Prayer, though it ought to be agreeable to the Rules given in the Sacred Scriptures, and particularly the Lord's Prayer, *Mat.* 6. Yet he that prayeth in the Church for others edification, must have the Gift of Prayer, or the Spirit of Prayer, without which he cannot minister in that holy Service, as it is an Ordinance of Christ to be observed by his Church: 1 *Pet.* 4. 10, 11. *As every man hath received the Gift, even so minister the same one to another, as good Stewards of the manifold Grace of God*. And by virtue of the Gift of Grace received, he that prayeth in the Church, though he carefully observe the general Rules of Prayer contained in the Scriptures, yet he doth, and may lawfully enlarge abundantly according to the occasions which occur, and often vary in the Churches of Christ. Thus then he prayeth *with the Spirit, and with understanding also*.

And with it is as truly necessary, *to sing with the Spirit, and with Understanding*, as to pray with the Spirit, &c. It must needs be as necessary for him that singeth the Praises of God in the Churches for others edifi-

edification, to have a Gift ſuitable thereunto, as the other: And as all our Prayers in the publick Aſſemblies, are to be reducible to the general Rules aforeſaid; ſo muſt our *Pſalms* be alſo, (though perhaps with greater variety than Prayer) taken of the common Treaſury of the Word of Chriſt, and Pſalms contained in the Scripture, which Word dwelling richly in us, together with the Spirit of Wiſdom, how to enlarge upon them to the profit of God's People, affords fit matter for the Chriſtian Service of ſinging Pſalms, Hymns, *&c. If any man ſpeak, let him ſpeak as the Oracles of God*, 1 Pet. 4. And thus by a parity of the Caſes of Preaching and Praying, with that of Singing in the Chriſtian Church, together with a parity of the Reaſons going along therewith; It's evident, that he only hath a Doctrine, hath a Prayer, hath a Pſalm, fit for publick uſe in the Church of Chriſt, who underſtands the Scriptures, and the Nature of theſe Services reſpectively, and gifted by God's holy Spirit to exerciſe himſelf therein, after a publick manner. And hence we fairly aſſume, that as he only that hath a Doctrine, or a Gift to teach, *&c.* ought (in a modeſt way) to preach in the Church; Even ſo he that hath a Pſalm, or Gift to praiſe God in his Church, ought to ſing there to edify others; For *as every man hath received the Gift, ſo let him miniſter*, &c.

Now ſome will probably object, *That though he that hath a Doctrine, and he that ſingeth or hath a Pſalm, be parallell'd in this Text*, 1 Cor. 14. *yet reſpecting the preſent State of the Church, it is not* ad rem; *the Gifts here ſpoken of being extraordinary or miraculous?* *Object.*

This is to cut our ſelves out of the uſe of this Scripture, as if it only ſerved for a few perſons in the firſt Age, *&c.* But ſure this Direction is perpetual; otherwiſe, we may pray without the Spirit, ſing without the Spirit, and without underſtanding alſo: Or can we believe that the Gifts of the Spirit are not neceſſary to us, for the due performance of theſe holy Services? Nay rather we might argue, if thoſe that had ſuch great Gifts, had need of direction to perform thoſe Services with the Spirit, (which for all their Gifts they might fail to do) and with underſtanding alſo; much more are theſe words of uſe to us who have leſs Gifts, and yet as great a neceſſity to worſhip God with the Spirit and Underſtanding, as they had, *John* 4. 23, 24. *Anſw.*

Men fancy extreams too much; ſome are ſo high in their pretence to Spiritual Gifts, that they contemn both Scripture and Reaſon in compariſon. Others are as low, and will have nothing neceſſary but the Scriptures and Reaſon, *&c.* But the Truth lieth between theſe: For as the Spirit was not promiſed, to the intent that the Gifts thereof ſhould make void the Authority and neceſſity of the Scripture, &c. So neither was the Scripture and Reaſon given, to ſerve us in the Sacred things of God, without the Gifts of the Spirit; wherefore the Promiſe of the Spirit in reſpect of Spiritual Gifts, is perpetual to the Church, *John* 14. *He ſhall abide with you for ever*, ſaith Chriſt. And the Exhortation to *deſire Spiritual Gifts*, is perpetual,

petual, 1 *Cor.* 14. 1. Therefore are the Gifts of the Spirit always neceſſary in the Service of God, though miraculous Operations are not always ſo.

SECT. V.

Of the Manner how Chriſtians are to ſing Praiſes to God in the Church-Aſſemblies.

Two things are here diligently to be examined: 1. Whether one alone, or many perſons together, are to ſing in the Chriſtian Aſſemblies. 2. Concerning ordering the Matter ſung in Meeters, and the Voice muſically.

To the Firſt, It is certainly both lawful, and very profitable, for one only perſon to ſing the Praiſes of God at once in Chriſtian Aſſemblies; being as fully warranted from 1 *Cor.* 14. as that one perſon only may pray or preach at once in Chriſtian Aſſemblies: Yea there is no plea can lie againſt the one, which will not equally lie againſt the other; ſo that we need ſay no more to that; eſpecially for that though it be perhaps but rarely done in theſe days, (at leaſt not as it ſhould be) yet I know not of any that denyes the thing to be lawful. And on the other ſide, that a multitude of Chriſtians, or a whole Congregation ought to ſing together at the ſame time, is not at all warranted from 1 *Cor.* 14. nor any other place of Holy Scripture, as we truſt is ſufficiently demonſtrated already. So that we ſhall ſpeak to the Second Point briefly, *viz.* The ordering of the Voice, which chiefly reſpects the Manner how to ſing God's Praiſes in Chriſtian Churches.

And here I find ſome who are zealous for promiſcuous Singing, yet doubt not to reject all kind of melody formed by Art. And indeed it would appear very much unlike the Gravity of Chriſtian Worſhip, for him that hath a Pſalm of Praiſe to edifie the Church withall, if now he ſhould bring it forth in the mode of Plain-ſong, Prickſong, Deſcant, or other Poetical ſtrains. But however it might ſeem (for mens apprehenſion of things differ much) the buſineſs is, of whom he muſt learn the modes of ſuch Singing? Either God hath taught him this, or elſe it's but of Mans device; and then how ſhall he be aſſured that this device is acceptable to God, or at leaſt that it is not offenſive to him? However of this we are certain, that ſuch things as theſe are not of Divine Inſtitution, have no foot-ſteps in the Chriſtian and Apoſtolick Churches, and conſequently muſt come into the Church under Licence, not with the face of Authority. But alas! admit ſuch things once, and get rid of them when you can.

Wherefore the beſt, and for ought I can find, the only certain and undoubted way or manner to be uſed in Chriſtian Churches, to ſing the Praiſes of the Lord, is this; That ſuch perſons as God hath gifted to tell forth his Mighty Acts, and to recount his ſpecial Providences, and

and upon whose hearts God hath put a lively sence of present Mercies, should have their liberty and convenient opportunity, to celebrate the high Praises of God, one by one, in the Churches of God, and that with such words, as the nature of the matter and present occasion requires; so that they be careful to keep to the Language of the Sacred VVord, and as near as may be to the methods of those Hymns and Psalms used aforetime by holy VVriters of the Scriptures. And that all this be done with a pleasant or chearful voice, that may serve to express the Joys conceived in the Heart of him that singeth, the better to affect the Hearts of all the Congregation with the wondrous VVorks of God, and the continual Goodness which he sheweth towards the Children of Men, and especially towards his People. And thus he that hath a Psalm, becomes an useful Minister in the House of God, whilst as others wait on their Gifts; whether it be Prayer, Teaching, Exhortation, &c. So he waits on his Gift also, being as studious how to find out acceptable words, and to set his Hymns and Psalms in good order for common edification, as the wise Preacher is careful to the same intent about his Doctrine or Sermons, *Eccles.* 12. compared with 1 *Cor.* 14. 26. *Let all things be done to edifying.*

For evident it is, that this Service of singing the Praises of God in the Church, doth require as great ability, and as spiritual a mind, as any other service performed in the Churches, and consequently calls for as great study, and holy waiting upon God for his help in the performance or ministerial part thereof, as the rest. All which it will be granted are to be done with as much spirituality as possible, because the whole VVorship of God, who is a Spirit, *MUST* be performed in Spirit and Truth, *John* 4. 24. which is not only meant (as some conceive) of the Gospel-ministration, which is termed Spirit in comparison of the Law, 2 *Cor.* 3. but also of the raisedness of the state of the Worshippers themselves, in respect of the Illumination and Affection of the Hearts, especially of such as minister in the New-Testament-Services: For the words, *such the Father seeketh to worship him*, do clearly refer to the Heavenly Qualifications of those that worship him in the Gospel of his Son.

Now, that this Service of singing the Praises of the Lord in Christian Churches, requires as great ability as other holy Services, is evident;

1. Because the ablest among God's People can hardly shew the true nature and order of this Ordinance, with like ease as they do shew the other. Nor have many pious Congregations attained to any thing therein as a distinct service, (and they that have are not a little divided in their doings) though there are no Churches (I trust) but do perform some Duty to God this way in generals, whilst they daily praise him with joyful Hearts and Lips, for his Goodness. And,

2. Because of the great variety of apprehension among Christians about this Ordinance both in former and latter times, as in part is shewed: And further, some Learned among the Protestants do af-

firm, *That to ſing* David's *Pſalms in a Rhythmical way (as now uſed) hath no foundation, ſo much as in the Cuſtoms of the Antients.* And that Beza *being very poetical, made his Paſtime become a part of the vulgar Devotion.* That the *Papiſts* deride *theſe Pſalms*, calling them *Geneva Figgs.* And that *to make the Davidical Hymns (though better tranſlated than they are) a part of our rational Worſhip——is as ridiculous, as to make our Addreſſes to perſons in Authority, by Epiſtles and Orations out of* Tully. [But if *David's* Pſalms, though better tranſlated than they are, will not paſs in the Judgment of a Learned Proteſtant, for a part of our rational Worſhip: I marvel how ſuch as pretend to a higher pitch of Reformation, ſhould think that their private Poetiſms ſhould find acceptance in the Churches of God;] How much better is it, to content our ſelves where we are, rather than to take up ſuch Fancies? Or elſe to ſet upon the Duty (in the fear of God) according to *Paul's* direction, that he that hath a Pſalm, ſhould hold it forth for the teaching and admoniſhing of the Churches. Thus may we ſafely and confidently ſpeak to our ſelves, and admoniſh one another alſo in Pſalms, Hymns, *&c.*

Mr. Stubs *Light out of Dark.* p. 151.

Object. But ſome may ſay, That though it muſt be granted on all hands, that ſo much as you affirm, is both lawful and profitable for all Churches, and may be truly called a Singing of Pſalms and Hymns to the Lord. Yet that this only is what is lawful, or that this fully anſwers the mind of God, as it concerns the Church, doth not ſo clearly appear, as might be wiſhed.

Anſw. 1. What other Singing than this, had the Church at *Corinth?* Will you ſay they had two kinds of Pſalms, ſome for particular men to ſing, and ſome for all to ſing together? Sure the Apoſtle directs them in relation to the Duty of ſinging Pſalms, as God had ordained it for the uſe of the Chriſtian Churches, and what would we have more?

2. If this which we have ſhewed to be warrantable, be all that can be warrantably ſaid, or aſſerted without juſt exception, touching the way of ſinging Pſalms in the Chriſtian Churches (at leaſt for ſubſtance) we are not curiouſly to enquire further, at leaſt not till we have performed this Duty as it is plainly held forth, which I fear moſt Churches do too much neglect. As for a Muſical Singing, with a multitude of voices together in Rhime or Meeters (which is all that is deſired further than what we aſſert) it is liable to ſo many juſt Exceptions, as may caution any good Chriſtian to beware of it, which in part we have ſhewed. And which was alſo ſoon perceived by the very Founders and Uſers thereof themſelves, ſo as to be diſguſted, as we have ſeen out of *Auguſtine*, the Church at *Alexandria*, and may take notice of the ſame alſo of late days. For in the Injunction 49 of *Elizabeth*, it is ordered for the better *underſtanding what is ſaid, that there be a modeſt and diſtinct Song, ſo uſed in all parts of the Common Prayer in the Church, that the ſame may be plainly underſtood, as if it were read without ſinging.* And yet is alſo provided, that *it ſhould be permitted* (mark that) *that there may be ſung an Hymn or Song to the beſt*

Except. 1.

Injunct. of Q. Elizabeth.

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ſort of Melody or Muſick that may conveniently be deviſed (note that) *for comforting them that delight in Muſick*; which is a Reaſon ſo weak and carnal, as the very mention of it is ſufficient confutation.

The Second Exception is taken from the Novelty of Muſical Singing, with a confuſed multitude of voices in the Church of God, no man being able to ſhew the uſe of it in any one Church in the Apoſtles days; and for the Antients in the next Ages, we have ſeen them rather againſt, than for ſuch a Practice; it having its beginning in the Weſt Churches about 400 years after Chriſt. *Except.* 2.

The Third Exception is taken from the Preventions of Inſtruction or Edification; for when all ſpeak, none can hear; and here alſo ſpiritual Gifts are drowned, by the voice of Men and Women who have no gifts at all; and thus the End of the Ordinance is made void. *Except.* 3.

The Fourth Exception. None can be confident they have done the Will of God, ſo, as rightly to ſing his Praiſes, when they have ſung in Meeter with a Tune, and with a multitude, one of *David*'s Pſalms, or a Poom of ſome Man's compoſing; and thus the comfort of the Service is taken away for want of aſſurance that this is the Service which God requires. *Except.* 4.

The Fifth Exception, lieth againſt thoſe who take upon them, to turn the ſacred Scriptures into Meeters, for, or to the intent, that others may ſay or ſing after them; or that bring in their own Poetiſms, into the Worſhip and Service of God, for the whole Church to conform to them, and that perhaps before they know them; or if they do know them, yet thus to make men obedient to our dictates, that they muſt ſay them after us, is of very dangerous conſequence, and opens a Gap for Forms of Prayer, *&c.* *Except.* 5.

The Sixth Exception. This kind of Singing will make void that way of ſinging in the Church which is undoubtedly warrantable, *viz.* For ſuch as have a Pſalm, as aforeſaid, to miniſter therewith to common Edification; or elſe we muſt allow two ways of Singing, the one by a ſingle perſon according to the gift of Grace received; the other by a multitude, according to Art, or Poetical Devices. *Except.* 6.

The Seventh Exception. To admit ſinging in the Church of Chriſt by Art or pleaſant Tunes, will bring Muſick into the Service of the Church, ſuch ſinging being the ground of Muſick, or Muſick it ſelf. And when ſuch Singing was allowed in the Jewiſh Church, Inſtruments of Muſick were alſo allowed together with it. Now ſith thoſe Muſical Inſtruments are laid aſide, ſure all Poetical Singing ceaſed with them, in reſpect of the Solemnity of Chriſtian Worſhip. *Except.* 7.

The Eighth Exception. To hold a Muſical Singing in the Church of Chriſt to be neceſſary, infers this Propoſition, That no Chriſtian Church is compleat in the Order of God's VVorſhip, without ſome skill in Poetry and Muſick; no, though they come behind in no gift of the Spirit. If otherwiſe, then it followeth that Muſick and Poetry is not neceſſary in the VVorſhip of God, and then Muſical Singing is not required in *Epheſ.* 3. nor *Coloſ.* 3. and then 'tis not required *Except.* 8.

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in any other Scripture in reference to the Church of Christ. And then Psalms, Hymns, and spiritual Songs may be sung in Christian Churches, according to the Will of God, without Musical Tunes, or Poetical Arts. And consequently the only justifiable way to sing God's Praises in Christian Churches, is, for such as God hath gifted to that Work, to do it with joyful Heart and chearful Voice, to the Glory of God, and the Edification of the Churches of Christ.

Finally, Whereas in *James* 5. we find direction to particular Christians, who are of a chearful heart, to sing Psalms; and hence some conceive, that these were Psalms already formed and prepared to their hands. It is all granted with this consideration only, That the Psalms were no more provided or made ready for those that were merry, than the Prayers were made ready for those that were afflicted; that is, there is sufficient direction in the holy Scriptures for all such (though but weak Christians) as have occasion to pray, or to rejoice before the Lord, how they shall discharge those Duties respectively, not that the one or the other is tied just to so many words; no, the Apostle doth neither assign them what *Psalm*, or what *Prayer* recorded in the Scripture they should make use of; but having assigned the Duty of each, he leaves them to the Assistance of God's Spirit by the Graces common to all Saints, whom Christ hath sent to comfort his Church, and to make Intercession according to the Will of God, *Rom.* 8. 26, 27. *For we know not what to pray for as we ought, it is the Spirit that helpeth our Infirmities with Sighs and Groans,* &c. *What is it then, I will sing with the Spirit, and I will sing with understanding also. I will pray with the Spirit, and I will pray with understanding also.* And thus all Pious Christians, who are not able to express any thing in publick Congregations, yet may both pray, and sing the Praises of the Lord in their private Devotions: And were the Churches better seen in spiritual Gifts, and more diligent in the Exercise of them this way, private Christians would understand thereby much better how to quit themselves in their particular Duties; so that I shall not need to enlarge.

Finally, after all that I have said hereabout, I would not be understood to censure those that differ from me in understanding or practice in this particular, who have a pious mind in setting forth God's Praises, in some of the Modes here opposed. Yet do I think it necessary that all Christians, and especially the Baptized Churches, do more seriously consider this matter than hitherto, that this Part of God's Service might be better known to the Glory of God and the good of the Churches. And let this one thing further be considered, that sith there is as truly a Singing with the Spirit, as a Praying with the Spirit, as well as a Singing and Praying to give, or fitted to the Understanding of others; It must needs follow that the Church may as truly be said to praise the Lord with an Hymn, &c. when one only Person pronounceth it, as she is said to pray when

when one Perſon alone expreſſeth her Deſires in Prayer, and therefore that this Duty of Singing, may be done without promiſcuous ſinging by many voices together, no man can deny; but to do it by a multitude, is lyable to many Exceptions, as hath been ſhewed.

CHAP. IX.

Sheweth what Miniſters, or Officers, God hath given or appointed to Govern the Chriſtian Church to the End of the World.

SECT. I.

AS it is certain that Governors and Government is as neceſſary to the well-being of the Church of Chriſt, as to Bodies Politick; ſo it is as dangerous to have them of humane Device, and not of Divine Inſtitution. For ſith the whole Church, as ſuch, is of Divine Inſtitution, it's neceſſary her Guides or Rulers, as ſuch, ſhould be of Divine Inſtitution alſo. We ſhall therefore neglect as unprofitable Trifles, theſe ſwelling Titles, of his *Holineſs the Pope*, with his Attendants the *Cardinals*, *Lord Abbots*, *Arch-Biſhops*, *Lord Biſhops* with their Appendants, *Deans and Sub-Deans*, *Chanters and Sub-Chanters*, *Canons* and *Petty-Canons*, *Arch-Deacons* and *Sub-Deacons*, *Prebendaries*, *Chancelours*, *Proctors*, and *Apparitors*, &c. All which ſerve more for the lifting up of Men than Chriſt; witneſs (beſide experience) ſome of eminency among themſelves, who being under a deep ſence, (as one reports) *have upon their Oaths as in the preſence of God acknowledged, That the Calling of Arch, and Dioceſan Biſhops, as now in uſe, was a meer Politick Device of Man, and utterly contrary to the Word of God, and of much cruelty and tyranny againſt the People. That the cruel Effects and pernicious Conſequences thereof, have been very damnable and pernicious in all places where it hath any footing: That it hath been the cauſe of neglect of preaching the Word of God, and that out of it, the Primacy of the Pope hath ſprung.* *Mr.* Pryn *Hiſt. of* B. B. p. 357, 358.

Leaving them therefore under conſideration of the Cenſure of their convinced Fellow Biſhops, we ſhall endeavour (God aſſiſting) the Reſtauration of Truth in this Particular, and the rather, for that upon a due ſettlement of the Church of God in reſpect of her lawful Officers, depends, in a great meaſure, her growth and peace in the Truth in general. And that we may the better do this, we will firſt ſhew what enquiries have been made in time paſt by good men, and

ticularly by the Learned *Salmasius*, whose design being mainly to oppose the *Popish Sacrifice*, hath chiefly bent his stile against the Title of *Priesthood* in the Christian Church, as being an Innovation, and borrowed either from the Jews or Heathens, without Authority from Christ or his Apostles, who acknowledge no Priesthood to offer Sacrifice-propitiatory in the Christian Church, save that of Christ's only; and this I will set down in a Section by it self.

SECT. II.

Salmasius *against the Popish Priesthood*, &c.

There is no such thing as Priest and Priesthood, [meaning to offer propitiatory Sacrifice, save that of Christ himself] to be found in the Gospels or Apostolick Writings. Not the Apostles, nor those whom they set in the Churches, neither the one nor the other are so called. *Salmasius.* But Bishops, Presbyters, &c. where there is not so much as the Name recorded, why should we imagin the thing it self to have been? Yea the Apostles, who first of all divulged the Gospel, seem to have made it their work to abolish the Name and Memory of *Jewish Sacrifices*, in the places they converted. Where there were no Name of *Sacrifices*, there ought to be no *Priest* or *Priesthood*. The Name of *Altar* was not heard of in the Primitive Churches, established by the Apostles. It was a *Table*, not an Altar whereat the Lord's Supper was celebrated. Since therefore it is not read, that Christ or his Disciples did ascribe unto the First Ministers or Propagators of the Gospel the Appellation of Priest, but of Bishops and Presbyters, it is not like that they would introduce or fix a Priesthood, however distinguished in Model, from that which they went about to abolish. They were converted from being Jews, whose Laws and Ceremonies Christ did antiquate. Nor would he call these Publishers, or Ministers of the Word, *Priests*, because in the New Law, there was not any need of Sacrifices, as in the Old. ——Let them talk what they will of a Sacrament of Orders, ——there is not any Sacrament of Christ, the Administration whereof doth qualifie a Priest, because Christ instituted no Priesthood. ——The Name of *Priest*, as it was ascribed to the Christian Presbyters, and that of *Chief Priest*, to be distinct from the Laiety, was introduced in the 2*d*. Century, and in the Age after the Apostles. For when many came over from Heathenism to Christianity, and several Jews were converted, both which in that Religion which they deserted, had been used to *Priests* and chief *Priests*, it was easie for them so to accommodate things, that in their newly embraced Religion, they should either find or create Priests, especially in Name; and indeed they did rather create them, *for there were none at first among Christians*, nor was the change of Names opposed by such as received Converts, that so they might gain more and more upon the Jews and Gentiles, ——they did little think that such temporizing

porizing and compliance in words, would at last beget an alteration in the things themselves. The Bishops and Presbyters in those days were so far Laicks, as to be esteemed only the more honourable part of the People; and therefore it was that several Lay-men were chosen to be Presbyters and Bishops, without being promoted gradually through inferiour Orders. And that Custome did continue long in the Church. Thus *Ambrose* at *Milan*, *Nectarius* at *Constantinople*, &c. who had been brought up in civil Employments: And it is evident out of *Leo*'s *Epistle*, that this was the Custom in several places in *Italy*, which he went about to abolish. Thus far *Salmasius*. He that would see more to this purpose, may read Mr. *H. S. Light shin. out of Dark.*

SECT. III.

Concerning the Titles of the Officers of the Christian Church, and First, Of Messengers or Apostles.

The Rubbish of men's Devices being removed, we shall apply our selves to the Word of God, where we find only these four sorts of Ordained Officers or Ministers given to the Christian Churches, *viz. Messengers*, (or Apostles), *Bishops* (or Elders), and *Deacons*. For though we read of *Prophets*, *Evangelists*, *Teachers*, and *Pastors*; yet these are either included in the Former, or else are Titles arising from the Gift received, and not from any Church-Election or Ordination: And of these in order.

Touching the Office of Messengers or Apostles, as a perpetual Ministry to the Church, I shall say but little here; because I shall have occasion to express my self fully on that Subject in my *Defence*, or last Book. Yet thus much by the way; That though it is most certain there were several things proper and peculiar to the First and Chief Apostles, not to be pretended at all by their Successors the subordinate Messengers; yet it is also true, that many things pertaining to their Office as Itinerate Ministers, are of perpetual duration in the Church with respect to that Holy Function, and consequently to descend to those who were to succeed them as Travelling Ministers, to plant Churches, and to settle those in order who are as Sheep without a Shepherd, *&c.* For this Office is as firmly settled in the Church, as any other, and therefore the Abrogation of this is in effect to abolish them all. See 1 *Cor.* 12. *Ephes.* 4. The Promise of Christ, *Mat.* 28. 20. pertains to them to the End of the World, as well as to any part of the Church: And that Commission, *to teach all Nations*, must have a Ministry authorized by it, whilst the Nations are to be taught, or the Gospel to be preached to every Creature; at least the Commission is of virtue to impower such a Ministry to teach all Nations, as well as to baptize Converts; yet no Officers as such, in the Church, save that of Messengers or Apostles, are obliged to do that Work, but to look to their particular Charge. This Office is perpetuated

petuated by virtue of Christ's Speech, *Luke* 11. 49. *I will send them Prophets and Apostles.* As also in that the Primitive Churches, by the Will of God, had such a Ministry of Apostles inferiour to the Chief Apostles, 2. 8, 23. where certain Brethren of the Travelling Ministry, are called the Apostles or Messengers of the Churches, and the Glory of Christ.

And to this we have the Consent of Learned Writers of Christianity, both Antient and Modern; As *Clement Alexander.* calls that *Clemens* which was *Paul*'s Companion, the Apostle *Clement. Theodoret* calls *Titus* the *Apostle of the* Cretians; and *Timothy* he calls the *Asian Apostle. Irenæus* calls some Apostles who lived more than an hundred Years after Christ, (as Dr. *Hammond*), and therefore were none of the Chief Apostles who deceased ere that time. For a Modern Writer (*Bullinger*) is very plain, *Howsb.* 5. *Decade* p. 880. *We deny not* (saith he) *that after the death of the Apostles there were oftentimes Apostles raised up of God, which might preach the Gospel to Barbarous Nations: We confess also, that God even at this day, is able to raise up Apostles, Evangelists, and Prophets, whose Labour he may use to work the Salvation of Mankind.* Thus then both the Sacred Scripture, great Antiquity, and later Doctors, do all consent to the Truth of our Opinion in this Particular.

SECT. IV.

Of the Divine Institution of Bishops in the Christian Church.

The Office of Bishops is of Divine Institution in the Church of Christ, being given by, and being originally in him, who is the *Chief Shepherd* and *Bishop of our Souls*, 1 Pet. 2. 25. and 5. 4. was thence derived unto the Apostles, *Act.* 1. 20. καὶ τὴν Ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος *Et Episcopalum ejus accipit alter:* And from this Office or Charge *Judas* that False Apostle fell, yet it remained in the rest, and by them committed to Faithful Men, and from them to others also, 2 *Tim.* 2. 2. And thus the Divine Institution of this Sacred Office is clearly found, both in the Original, and after Ordinations in the Apostolical Churches. And therefore by what Right or Power True Churches may be (and are) gathered this day, by the same these Officers may be revived also, even there, where a Succession of Churches and Officers have failed. Christ Jesus by his Holy Spirit being always powerfully present with his own Doctrine, to put those into a capacity to manage the Affairs of the Gospel, who receive the Truth thereof in the Love of it: An Instance of this kind we meet with, *Act.* 13. 1, 2, 3, 4. where we find no man an Ordained Officer, yet by God's Direction they ordain *Paul* and *Barnabas* to the Work of the Ministry; and we are to hear what the Spirit saith to the Churches, our immergency falling out (as it may) to be the same.

* *Vid.* B. Bilson *perpet. Govern.* c. 2. B. Andr. *form of Govern.* B. Ushers *Orig. of Episc.*

Hence it is that we cannot but greatly dislike what some Learned * Protestants (among whom B. *Bilson*) tell the World, *viz.* That Christ

Christ took his Pattern in making Officers for his Church from the Jews sending the Messengers of their Synagogues to others. And that the Apostles likewise borrowed the Titles of Elder, or Presbyter, from the Order used in the Jewish Synagogue. Yea Dr. *Hammond* would perswade the World, That the Christian Baptism is only a Copy taken from the Jewish Custom, which he makes the Original. From which unwary reasonings of Learned Men, probably hath sprung no small contempt of the Offices and other Holy Ordinances of the Christian Church. Doubtless our Saviour was not beholden to the Jews for any direction how to constitute his Church under a Ministry with fit Titles; which if well observed, may rather be said to be taken of the Nature of the Work, which they oblige the Officers respectively to perform, than to be borrowed from the Jews: But to let these Conceits pass,

The Divine Authority of the Office Episcopal, is clearly asserted by the Apostle, *Act.* 20. —— *the Holy Ghost hath made you Bishops or, Overseers.* VVhat can make any Office to be of Divine Institution, if to be made so by the Holy Ghost will not do it? VVas not *Paul's* Office with *Barnabas's*, of Divine Institution? Yet how shall we prove it so well, as to shew from *Act.* 13. 4. that they were sent forth by the Holy Ghost? How Sacred this Office is, may be gathered from *Paul's* Epistles to *Timothy* and *Titus*, by whose Divine Pen, God pointeth out the most Heavenly-minded Men to that Work, and orders his Church to elect such as he hath first chosen: They that are called by God, and by his Church, as such; and ordained to officiate by his Ministers as such, cannot lightly have more to make their Office of Divine Institution.

Some have laboured to make a difference between the Office of Bishops and Elders; but sith the Holy Scripture makes them rather one Office than two; we shall not concern our selves in the Controversie: For it is most plain, that the same whom the Apostle calls Bishops, *Act.* 20. 28. are expresly called Elders of the Church, *ver.* 17. And so again in *Titus* 1. 5. the Direction is, that Elders be ordained in every City, of such Persons who are blameless, *&c.* And the Reason is rendered, *ver.* 7. *For a Bishop must be blameless*: So that *Paul's* Judgment is, that a Bishop and an Elder is all one; and of this mind was *Jerom* also. We conceive therefore, that the variety of Titles used to express the same Office, doth import the variety of the Work, both to take care, oversee the Flock, to feed and rule it. As the Apostle *Peter*, 1 Pet. 5. 1, 2, 3, 4. where, as *Peter* shews, the greatness of the Care and Work which lieth upon the Ministry, who are to feed the Church, whom he calleth *Elders*; so to encourage them the more, he calls himself an *Elder* also: And hence we infer, that if *Peter's* Office as an Elder was of Divine Institution, then so was the other also. It should seem by the First Epistle of *Clement* to the *Corinthians*, that this Sacred Office began to be despised; he therefore, to establish the Church in this Truth as well as in others, speaks very largely to this Business; his Words to this Effect.

Act. 20. 17. Πρεσβυτέρους, *Majores natu, Ecclesiæ* ver. 28. Ἐπισκόπους, *Spiritus sanctus posuit Episcopos.*

Clemens ad Corinth. *Ep.* 1.

The Apoſtles were appointed to preach the Goſpel unto us from our Lord Jeſus Chriſt, and Jeſus Chriſt from God himſelf —— *and the Apoſtles by him* —— *They therefore preaching the Word through divers Countries and Cities, ordained in them the firſt Fruits of thoſe that believed—to be Biſhops and Deacons. Neither was this any humane device, for many Ages before, mention was made of Biſhops and Deacons in the Holy Writ: And ſomewhere thus it is written, I will appoint them Overſeers in righteouſneſs, and Deacons faithful.* And afterward he makes theſe Biſhops and Elders to be both one: for ſpeaking of thoſe who were caſt off, *who had holily and unblameably undergone the Duties of their Epiſcopacy*; He adds, *Bleſſed are thoſe Elders, who having already diſpatched their Journey, have gained a fruitful and perfect Diſſolution.* Thus far *Clemens*, taken to be the ſame Man that *Paul* writes of, and affirms his Name to be in the Book of Life, *Phil.* 4. 3. Whoſe Doctrine fully agrees with the Contents of this preſent Section, in oppoſition to the deviſed Epiſcopacy of *Arch* and *Lord Biſhops*; as we ſhall hear further from him alſo anon touchiug this Matter.

SECT. V.

Of the Work pertaining to Biſhops or Elders in the Church of Chriſt.

Truly ſaid the Apoſtle, If any man deſire the Office of a Biſhop, he deſires a good VVork: He never dreamed of a good or great Revenue, great Pomp and Domination in this VVorld; no, 'tis the VVork which he inſiſts upon, that's it which is truly honourable in that Office. Now this VVork conſiſts of divers Parts; they are to be as Eyes to the Church, to *overſee* or *provide*. They are to feed or nouriſh the Flock with the ſincere Milk of the VVord. They are to rule with diligence, and to keep good order in the Church of God, *&c.*

1 *Tim.* 5. 17.

1. They muſt overſee, or provide: Hence they are called *Watchmen*, Heb. 13. whoſe care and truſt is over the Souls of Men, the weightieſt Charge of all others: They muſt *Look diligently, leſt any man fail of the Grace of God, leſt any root of bitterneſs ſpringing, trouble the Church, and thereby many be defiled*, Heb. 12. For where the Seers are blind, or the VVatch-men indiligent, Nettles, or grievous Offences, cover the Face of ſuch Vineyards or Churches; *They are to watch in all things*, 2 Tim. 2. They have the Charge of Doctrine, as well as Souls: *Take heed to thy ſelf, and to the Doctrine: continue in them: in ſo doing, the* Faithful Paſtor *ſhall both ſave himſelf, and them that hear him*; 1 *Tim.* 4. Yea they are to warn others, that they teach no other Doctrine: For Novelties in Doctrine, are the ruin of Churches; and for theſe Cauſes it is neceſſary that Biſhops reſide near their Flock, to be a Pattern to them, to warn the unruly, to ſupport the weak againſt thoſe that lie in wait to ſpoil them *through Philoſophy and vain deceit, after the Rudiments of the World, and not after Chriſt.* They are carefully

fully to hold fast the Form of ſound Words, that they may be able both to ſtop the Mouths, and convince thoſe that oppoſe themſelves againſt the Truth received.

2. Thus alſo ſhall they feed the Flock, as faithful *Stewards of the Myſteries of God*; in the Diſpenſation whereof, they are to ſhew all good fidelity and conſtancy, their care muſt be to bring forth the ſincere, or incorrupt Milk of the Word; to beware of the Leven of the *Phariſees* and of the *Sadduces*, and to drive away the Leven of Malice and Wickedneſs. In a word, they are cloſely to follow the Steps of the Lord Chriſt, and of a ready mind to take the Over-ſight of the Flock, not as conſtrained, nor for the love of filthy Lucre, the Ruine of all goodneſs in the Miniſtry. They are to go before the Flock as Examples, in VVord, in Faith, in Spirit, in Purity; and as good Miniſters of Jeſus Chriſt, are inſtantly and conſtantly to put the Brethren in mind of their Duties, as Chriſtians and as Men, in Religion, and in good Living; as *Husbands* and *Wives*; as *Parents* and *Children*; as *Maſters* and *Servants*; as *Princes* and *Subjects*; as *Antients* or *Juniors*. For the Goſpel which is committed to their truſt, frequently preſſeth all theſe Duties as neceſſary, leſt upon the neglect hereof the way of Truth be evil ſpoken of: Yea they are the Men who as valiant Soldiers of Jeſus Chriſt ſhould endure hardneſs, and ſhew forth true courage in partaking chearfully of the Afflictions of the Goſpel.

3. The Government under Chriſt of the Church of God, is committed to the Biſhops or Elders, they are therefore to exhort, reprove, rebuke with all authority; to bind and looſe in conjunction with the Church of God, as thoſe that ſin againſt God are found to be penitent or obdurate reſpectively, *John* 20. 23. 1 *Cor.* 5. 3, 4, 5. They are to exerciſe this Authority in love, aiming at the Salvation of the Tranſgreſſor; they are to do their Duty herein without partiality: They are ſometimes to abate the extremity of their Power, which is given for edification, and not for deſtruction; they are to conſult whether to come to the Offender with a Rod, a Staff, or in the Spirit of Meekneſs, will beſt comport with God's gracious Ends in the Exerciſe of Diſcipline, who himſelf oftentimes abates much of ſeverity; but Hereticks they muſt reject.

Finally, they are to exerciſe all long-ſuffering and patience, they are not to *diſtreſs men's Bodies*, nor *injure their Eſtates*, * this is wholly beſide all Direction or Example in the Sacred Scripture. They muſt watch againſt VVolves; and in the pious Defence of the Truth, and the Church of God, muſt not refuſe to lay down their Lives for the Sheep, like good Shepherds. *And who is ſufficient for theſe things?*

* Jerom. *Ep.* 2. ad Nepot. *Beſeech you that you would not transform our Spiritual Warfare into a Carnal one, nor imagin your ſelf in the Miniſtry as if you were in an Army: Look not for ſpoils in thoſe Conflicts, ——leſt it be ſaid to you, their Lot ſhall not profit them.*

SECT.

SECT. VI.

Of the low-outward Condition of the Antient Biſhops of the Church, which may ſerve for an Apology to the preſent Biſhops or Elders of the Baptized Churches.

What manner of men the Primitive Biſhops of the Chriſtian Churches were in reſpect of Heavenly Virtues, I need not ſay any thing, the Qualifications belonging to ſuch Stewards of God, being ſo preciſely ſet down in the Epiſtles of *Paul* to *Timothy* and *Titus*, and which are ſo neceſſary to that Sacred Function, that it is to mock God, to ordain men to that Truſt and Office who are deſtitute thereof. But foraſmuch as it is ſeldom found, that theſe Gracious Qualifications, and worldly advantages go together, but contrariwiſe God ſtill chuſeth the Poor of this VVorld rich in Faith, as well as aforetime, it ſhall not be amiſs to ſhew the diſparity which is to be obſerved between the Primitive Biſhops, and thoſe who are termed Arch-Biſhops, Lord Biſhops, &c. To ſpeak of the latter is needleſs, all men ſee how they are advanced both in Honours and Riches, more like Princes than Labourers in the Vineyard, and more eſpecially thoſe in the Papacy, who indeed do excel in worldly Pomp, and Power too, the Higheſt Potentates in that part of the VVorld called Chriſtendom. Now I envy no man's proſperity in the VVorld, but yet it ſeems ſtrange that the Miniſters of Chriſt ſhould vary ſo very much in their outward Advantages in this VVorld. That Chriſt the Biſhop of our Souls, the Apoſtle and Highprieſt of our Profeſſion, ſhould be ſo low, and thoſe that pretend to be his Vicars ſhould be ſo exceeding high, looks very ſtrangely, eſpecially when our Saviour ſaith, *The Servant is not greater than his Maſter, nor the Ambaſſador greater than he that ſent him; it is enough that the Servant be as his Lord*, Mat. 10. 25. Of what mean condition in this VVorld the Apoſtles were, is known to all that read the Scripture; and how they diſclaimed Lordſhip is evident, 2 *Cor.* 4. 5. *For we preach not our ſelves, but Chriſt Jeſus the Lord, and our ſelves your Servants for Jeſus's Sake.* And abſolutely prohibits the ſucceeding Biſhops the Title and Authority of being *as Lords over God's Heritage*, 1 Pet. 5.

And in this mean Condition did *Conſtantine* the Great find the Biſhops in his time, who came not in pomp and ſtate to the Council of *Nice*, but were brought thither by the common VVaggons, and were provided for at the Emperour's Charge, as *Euſebius* teſtifies. Yea in in *Chryſoſtom*'s time it appears they were not advanced to any large Revenues, but contented themſelves with very mean things, as beſt ſuiting the Nature of their Calling, which is a State of very great ſelf-denial; and they were wondered at for their Humility and Poverty, and not for their Riches and Lordlineſs. *Chryſoſtom* himſelf, got envy for no greater Pomp, than when he was aged to get an Aſs to ride

ride on, for the better discharge of his Duty in that great City of *Constantinople*; *Whoah*, say the People, *He hath Servants to attend him, and rides upon an Ass! Why is he placed over us?* It seems, whilst he was more strong of Body, he used to travel on foot to visit his Flock. But what would the People have said, had his Servants gone bare before him! or if the Emperour had held his Stirop and led his Horse! or else if he had rid in his Coach with six Horses, with a Train to attend him like a Prince? For this hath been the Mode of Popes, Arch-Bishops, and Lord Bishops since his time. Such also was the Poverty or low Condition of our Ancestors the *Britain Bishops* in the *4th Century*, who being at the Council of *Ariminum*, were not able to buy themselves Bread, and were therefore nourished at the Charge of the Emperour. And their Revenue at home was very moderate, being supplied by the Milk of three Cows for a Bishop; and when any of them became dry, the People took that and supplied them with another. I mention not these things, as if the Lord's Servants in the Ministry may not use convenient things in this Life, for doubtless the *Workman is worthy of his Meat*: and God that *provides for the Ox that treads out the Corn*, hath provided in that Rational Law for his Ministers. But this I will say, That it's hard for a Bishop to be very rich and very good, otherwise our Saviour could have chosen such. Nor is it the Wisdom of the Church, nor of Princes, to load them with worldly Honour and Riches, for this is the way to make them swell, and was the ruine of vertue in the Clergy (as they call themselves) as Histories do abundantly declare, and experience shews the same at this day. Hence *Chrysostom* excellently; *A Christian* (saith he) *is more glorious in poverty than in riches*: *How can that be? Because it keepeth a Man from swelling-pride*: *He that is poor cannot be lofty, but rather obedient, modest, meek, wise; but he that hath much wealth hath many things which hinder him from well-doing.* And (*saith* Bonaventure) *Poverty is the Way to Salvation, the Nurse of Humility, the Root of Perfection, and hath many hidden Fruits and Commodities known to very few.* If this Speech be a little too high, or rather perhaps too low, we will acquiesce in *Agur*'s Saying: *Give me neither poverty nor riches, feed me with food convenient for me; lest I be proud, or full, and say, who is the Lord?* &c. Prov. 30. 8, 9.

Hom. *in* Tit. See *also the Annot. on* Clem. *Ep.*

Mr. H.S. *Light out of Dark.*

Hom. 2. *in Ep. ad* Hebr.

Bonav. *in vit. Fra.*

SECT. VII.

Of the Office of Deacons in the Church of Christ.

The Deacons Office is a Sacred Ministry, and an Holy Trust or Calling in the Church of Christ, being also comprehended in the Apostolical Office, and by them exercised till the opportunity of Preaching and Prayer was so great, that they could not attend the Service of Tables, *Act.* 6. Whereupon Seven men are chosen by the Church to wait upon the Deacons Office, and solemnly ordained to that Employment by the Imposition of Hands. Hence we gather the Divine

Institution of this Office also. For the Apostles had no power to make Civil Officers, or to appoint men to any trust in the Magistracy, but they acted here as Ministers of Christ, and therefore their Ordination, being an Act of Power, must needs be of Divine Authority. And the same appears from those Divine Rules left us by the Apostle touching their Qualification for this Sacred Office, being for the most part the same which is given in the Case of the Election of Bishops, 1 *Tim.* 3.

And though their Office do more precisely engage them to take care of the Necessities of the Poor in the Christian Churches, in a faithful distribution of the Alms of the Faithful People, &c. Yet I see no reason to doubt, but they are greatly concerned in all the matters of Religion, as *Helps in Government:* Yea these are the most likely to be intended by those Expressions, especially the First, to wit, *Helps*; for even therefore were they chosen to assist the Apostles in the Work of the Ministry. And sith they are not only to be men of honest report, but also full of the Holy Spirit, it may inform us, that they were to be concern'd in the Mystery of the Faith; as it is also said, 1 *Tim.* 3. *He that hath used the Office of a Deacon well, hath purchased to himself a good degree, and great boldness in the Faith*; which implies a liberty or great freedom to preach the Faith, or Mystery of the Gospel.

Tertull. *L. de Bap.*

The Antients (and particularly *Tertull.* in his Book of Baptism) informs us, that *the Deacons had authority to baptize*, yet, saith he, it was *by the appointment of the Bishop*: But this was only for preventing inconveniencies; for unless God allow him to do this, the Bishop could not impower him. It is true, the Holy Scripture doth but hint at these things, and therefore we shall not be peremptory, only considering, that a Liberty in ministring the Word in the Churches is allowed persons upon the account of the Gifts of God received, though not ordained to any Office, it must needs be rather greater on the Deacons part, who are chosen and ordained to serve the Churches of Christ in things pertaining to the Ministry.

In this Office we see the Wisdom and Goodness of God to the Poor of his Flock, in providing a distinct Office in his Church for their sake especially. And therefore let his Church take heed they despise them not, but know that God hath chosen the Poor of this World: And let his People chearfully communicate to their necessities, that God may bless them, and cause all grace to abound towards them, 2 *Cor.* 9. 6, 7, 8. For *such as sow sparingly* must expect to *reap sparingly*: Yea to do good, and to communicate according to the Will of God, is to sow to the Spirit, and the way not only to reap Blessings here, but in the end to obtain Eternal Life, *Luke* 14. 14. *And thou shalt be blessed, for they* (*viz.* the Poor) *cannot recompence thee, for thou shalt be recompenced at the Resurrection of the Just.* And let the Deacons bless God for that he hath counted them worthy to be put into this Ministry, for they do not so much wait on the Poor as on the Lord; they shall shortly find that Christ will account their Visits of his Poor

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as his own Visits. Let them also mark the Temper of those to whom they minister, and put them in mind of that Thankfulness which they owe to God, who hath so graciously provided for them; and let the Poor requite their Brethren with their Prayers to God; they may shew a grateful mind, and prevail with him for a Blessing, who both *giveth Seed to the Sower and Bread to the Eater, and blesseth the Seed sown*: And let them beware of a covetous and murmuring Spirit, lest the Lord see it and it displease him, and he eject them, as unworthy of his Provision.

It is here also to be observed, that we hear not a word of Arch-Deacons and Sub-Deacons, nor find any such Creatures in the Primitive Churches: Men have found out this Device, to the great abuse of God's Ordinance, to the neglect of the Poor, yea rather to the grinding of their Faces than the relieving of them, according to the intent of this Sacred Institution. In the mean time those Arch-Deacons live in great state, as men not knowing what belongs to the Simplicity of the Gospel, or the Nature of this self-abasing Office; being rather such as are ministred unto, than devoting themselves to minister to others. Whilst the Civil Magistrate is constrained to take care of the Poor, and to appoint Overseers for them, as if this were a Work too low for a Minister of Christ: But blessed *Paul* was of another mind, *Gal.* 2. 10. *Only they would that we should remember the Poor, the same which I also was forward to do.*

SECT. VIII.

Of the Due Election of Messengers, Bishops, and Deacons, in the Christian Church.

Here we meet a Cloud of Questions or Objections, old and new; *By what Authority do you these things? and who gave you this Authority?* With *Qui estis? unde venistis? quid agitis in Vinea mea?* Who are you? whence came you? what have you to do in my Vineyard? Thus the *Papists* out of *Tertullian*; and sometimes the Prelatists urge us after the same manner. To the latter therefore we say, Look how well they can defend themselves against the Papists, so well at least may we defend our selves against them; because we are ready at any time to shew that the Grounds on which we separate from them, are every way as clear, as those on which they separate from the Papists. Nor are they exactly of a mind about the Lawfulness of their Call to the Ministry. *Luther* and *Beza*, holding for an *Extraordinary Call*, whilst our *English* Reformers from *Cranmer* to this day, rather adhere to the Ordination which they brought with them from the Papists, deeming it a valid Ordination, the Corruptions attending it notwithstanding. But this is disclaimed by *Luther*, who saith:

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*Whoso loveth Christ, ought to endure any thing, rather than to be ordained by the Papists; because in their Ordinations all things are carried on with such wicked preposterousness, that if they were not mad and blind, they would perceive how they mock God to his Face——being stricken with an universal blindness, they do not so much as know the Word of God, or Ministry thereof, especially the Bishops, who ordain——Let me be counted (*saith he) *a Fool, a Knave, a Liar; if there be any one ordained by them, who dare say, that at such time as he received Orders, he was commanded to dispence the Mysteries of Christ, or to teach the Gospel——But they ordain Sacrificers of the unbloody Sacrifice of the Mass, and to hear Confessions,* &c. *This is that which the Bishop intends when he gives them the* Chalice. *Thus far Luther.* To which agrees the Oath taken by the Bishop himself to the Pope, at what time he is consecrated, which we find at large in *Bullinger*, the Contents whereof are thus: *That he will be a true Subject to the Pope, obey the Decrees of the Fathers and the Church,* (meaning the Roman Church) *and that he will persecute Hereticks,* &c. But all one word that he will serve Christ and preach his Gospel.

See Mr. Stubb Occas. Queries.

Beza censures all ordination taken from the Papists: thus he speaks: *What ordinary vocation is that which you say the First Reformers had, excepting some few of them; is it not the Pall? Shall we think then that the Popish Orders are valid, in which there is not any preceding inquiry into manners? no such inquiry or procedure as is inviolably to be made or observed by Divine Right in Elections and Ordinations——Shall we think so highly of their Ordinations, that as often as any false Bishops are converted to true Christianity, immediately all the filth, uncleanness, and impurity collated, is washed away? Nay——but with what face or conscience will he be able to forsake Popery, and not abjure his irregular Ordination, or if he do abjure it, how can he by virtue thereof claim authority to teach?*

Thus we see these two Pillars of the Protestant-Reformation are so far from deriving a Call to the Ministry through the Papacy, and so to the Primitive Times, as some Protestants pretend to do, that they utterly reject any Ordination that comes from them. Nor were *Luther* or *Beza* ordained after they came from the Papists, and therefore *Beza* defends himself by instances of those that were called extraordinarily, as *Isaiah, Daniel, Amos, Zecharias,* &c.

These things premised, we now assume that either of these ways, approved of by our Reformers respectively, could we go as well as your selves, being, 1. Many of us ordained by those who received Ordination from you, and so we could run with you to *Cranmer*, and then proceed, *&c.* And as for the Opinion of *Luther* and *Beza*, about their Extraordinary Call, it's not impossible for us to give as fair a demonstration that we have it, as either of them, especially if we take the Rules given by *Beza* to judg of such a Call by to be *cogent*, viz. *Good Life, sound Doctrine, and the Election of the People.* But to be short, we do not very well like either of these ways: not the First, it is so sordid, as that the Papists themselves in deriving their Call through many Diabolical Popes, even VVitches and Devils incarnate by their own Confession, make but a lamentable succession of it

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in the end. Not the Second, for we will not compare with *Isaiah*, *Daniel*, *Amos*, *Zecharias*, in respect of their immediate Mission. But this we say;

That our Call to the Ministry is no otherwise extraordinary, than our Call to believe the Gospel, or as it standeth clear from all the idle Ceremonies used by Papists or others in their Ordinations; or as it is ordered according to the Word of God. And is the Sacred Word of power to beget us to God, and not of power to enable us to worship him in his own Ordinances? this seems justly ridiculous. We make no doubt at all but that it's easie with God, and no extraordinary thing neither, to raise a People to himself in a Nation, where all are gone out of the Way of the Lord, meerly through his Blessing upon the Reading and diligent Searching of the Scriptures; (I speak of a Nation where the Scriptures are received for God's Word, as that is our case, otherwise the difficulty were greater). The truth is, all the ways of God's Worship are made ready for us, and laid at our doors; and we do but take up gladly what others let lie as useless things, that they may hug their own Shadows or other mens Vanities. Yea to silence a Papist for ever (which one would think to be a hard thing) in this Question, Do they not allow, in case of necessity an Heathen to baptize, and count it a valid Baptism? And why then may not we, when God hath opened our eyes to see any other truth as well as that, enter upon the dutiful observance of it in the best way we can, our circumstances being considered. Will not necessity warrant a man to administer the Lord's Supper, as well as Baptism? For my part I shall never believe but the one Ordinance is as Sacred as the other; and where Churches are settled, ought to be dispenced in the most honourable way, and by the most meet Instruments: Wherefore a *Papist* granting me so much as aforesaid in the case of Baptism, I will not thank him (unless to serve him to his good) that he grant me the same power *to take up the practice of any other Ordinance whatsoever.*

And hereupon I do boldly (yet humbly) affirm, That true ordination is only found, (at least in some part of it) in the Baptized Churches. First, Because they only have true Baptism, and where true Baptism is not, Ordination cannot be regular. 2. Because due Election of Officers is found among them, whilst neglected both by Papists and Prelatists. And 3. The true Form or Order of Ordination is found in our Churches. The First is evident of it self. *No Baptism no Ordination*, is a Truth no rational man will deny, excepting only Extraordinary Cases, which are not in the bounds of our present Question. And for the Second, 'tis certain none are ordained to any Office in the Baptized Churches, till elected by the Consent of the Church, or at least the Major part: And herein they follow the Steps of the Apostles, *Act.* 1. when one must be chosen in the room of *Judas*, the CXX. which was the whole Assembly, allowed the Choice of two, and left it to the Lord which of the two should take part in that Ministry; and good reason there is, that where all are equally concern'd,

they ſhould be equally ſatisfied in the Choice of ſuch, as to whom they commit the Care and Feeding of their Souls. And when Deacons were to be ordained, the whole Church is conſulted, and the Election made by them who knew the Qualifications of the Perſons; theſe the Apoſtles ordained to ſerve the Church in that Office: This is moſt plain, *Act.* 6. yet men ſeem to take no notice of it at all.

Theod. *l.* 1. *c.* 9. And as the Scripture, ſo Antiquity ſtands with us in this Caſe. The *Nicene Council*, writing their Minds to the Church at *Alexandria*, concerning ſome that were to ſucceed in the room of other Biſhops, gives theſe Directions in the Caſe; *If ſo be they ſhall ſeem to be worthy, and the People ſhall chuſe them*: Where we ſee the old Rules given by the Holy Ghoſt carefully obſerved. Nor did they judge of their Worthineſs according to the Mode of theſe days, as they were men that had taken ſuch and ſuch Degrees in the Schools, *&c.* For *Clement* gives an account of the Antient way in that Caſe, in theſe words;

Clement, *Ep.* 1. *ad* Corinth. *Having made trial of them by the Spirit to be Biſhops and Deacons.*—— And again: *Others well approved of ſhould ſucceed into the Office and Miniſtry, who therefore have been conſtituted—by famous and diſcreet Men, with the good liking and conſent of all the Church,——and who withal have had of a long time a good Teſtimony from all men.*

Leo *Ep.* 84. *c.* 5. *Leo* alſo gives the ſame direction, and *chargeth that none be ordained againſt the Wills and Petitions of the People.*

Dr. B. *perpet. Governm.* p. 339. Dr. *Bilſon* ſaith; *Each Church ſtands free by God's Law, to admit, maintain, and obey no man as their Paſtor, without their liking; and that the Peoples Election——dependeth on humane fellowſhip, and firſt principles of humane Society or Aſſemblies.*

And *Leo* again, in Ep. 89. *The Cuſtom was that he ſhould be choſen of All that was to be over All; and wills that the liking of the People and their Teſtimony be ſought: That in Ordinations the Rules of the Apoſtles and Fathers may be followed; that he who is to be over the Church ſhould not only have the allowance of the Faithful, but the Teſtimony alſo of them that are without.*

Cyp. *Ep. l.* 1. *Ep.* 4. *Cyprian* is very expreſs in this Caſe: *That the People, who full and perfectly know the Life of him that is to be ordained Biſhop, are to be preſent, and he choſen with their allowance who know the Converſation of every one.* And he brings *Salinius* his Collegue for inſtance, *who was choſen by the Voice of the whole Brotherhood, and the Judgment of the Biſhops which came together.*

Dr. Field *of the Church.* But as Dr. *Field* ſhews, this Right of the People hath been invaded many ways. 1. By great Perſonages and Magiſtrates. 2. When the Biſhops grew to great pomp and the Clergy began to be enriched by Benefices, Elections were, and to this day, are made according to the Intereſts of the Rich and Strong, whilſt the People are not only deprived of, but become ignorant that any right remains in them to chuſe their own Miniſters or Paſtors.

Now this Priviledge is reſtored and maintained in the Baptized Churches, where none are elected *Meſſengers*, *Biſhops*, or *Deacons* without the free Choice of the Brotherhood where ſuch Elections are made.

made. And after such Election of persons of known integrity and competent ability, we proceed to Ordination, with Fasting and Prayer, and the Laying on of Hands according to the Scripture, *Act.* 13. 3. *And when they had fasted and prayed they layed their Hands on them, and sent them away.* Thus for the Ordination of Messengers, or a Travelling Ministry, *Act.* 14. 23. *And when they had ordained them Elders in every Church, and prayed with fasting, they commended them to the Lord, on whom they believed.* Thus for the Ordination of *Elders* or *Bishops*, *Act.* 6. 5, 6. *And they chose* Stephen, *a Man full of Faith and of the Holy Ghost, and* Philip, *and* Prochorus, *and* Nicanor, *and* Timon, *and* Parmenas, *and* Nicholas—*whom they set before the Apostles; and when they had prayed, they laid their Hands on them.* Thus for the Ordination of Deacons. All which Apostolical Practices are religiously observed in the Baptized Churches, without any devised Adjuncts or Ceremonies of our own or others.

And very remarkable it is from *Act.* 13. That though the Apostles were yet living, it was not thought necessary, that the Ordination of *Paul* and *Barnabas* should be derived from them: But they were ordained by men who were not under Ordination, but only Teachers and Prophets in the Church. This Dr. *Fulk* allows, and saith; *The Papists cannot prove that any of them (that assisted in the Ordination of* Paul *and* Barnabas*) were Bishops, for though by their own stories* Peter *was then Bishop at* Antioch, *yet he is not concern'd in this Action*: So that we see from this Instance a successive Ordination from the Apostles and from Persons ordained by them, is interrupted even in the Apostles days; and therefore we conclude, that where the Truth of the Gospel is received with the Gifts of God's Holy Spirit, there is a sufficiency of power also on the Persons so gifted with the Advice and Consent of the Church, to send forth, or to appoint men to the Work of the Ministry, whom God hath fitted for such Services. Although this course is not to be taken in contempt or neglect of that way which is more ordinary and regular. Howbeit, to tie the power of Ordination so straitly to the Persons of men Ordained, by those who were ordained by such as were ordained by the Apostles themselves, would in all likelihood throw the Power of Ordination out of the whole Church of God at this day, especially if we stand upon the due Election and Qualification of the Persons so claiming a Succession from the Apostles themselves. And indeed it is granted by the *Rhemists* themselves, that *men sent by the Church* to minister in the Gospel, *are sent by the Holy Ghost*; so that if we prove our Churches true Churches of Christ, (as that we have and trust further to manifest) then the Controversie about our *Lawful Call to the Ministry is at an end.*

Dr. Fulk.

Rhem. *Annot. on* Act. 13.

CHAP.

CHAP. X.

Of general Aſſemblies, of Meſſengers, Elders and Brethren, to decide general Controverſies in the Chriſtian Church; with Reſolutions to the moſt important Queſtions which concern the ſame.

SECT. I.

BY *General Aſſemblies* we do not mean *a Convention of Biſhops*, &c. throughout the VVorld, not conceiving the thing poſſible to be attained at all times, if at any time, ſince the Propagation of the Goſpel throughout all Nations, or the greateſt part of the VVorld. Whether we conſider the State of Nations, or of the Churches in all Nations; eſpecially if a competent Number of Chriſtians of differing Apprehenſions (for whoſe ſake only ſuch a Meeting were deſirable) ſhould ſo convene or come together: Certainly the Magnitude would exceed the conveniency of Communication in any one place, and not a little diſturb the Peace of the Nation or City where they ſhould ſo convene. But that which is of greateſt force againſt ſuch a Convention, is this, That God hath not required ſuch a thing. Neither have the Apoſtles left us a Preſident of that nature: For though great Controverſies did ariſe in their days, yet they did not call together choſen men out of all Nations where they had preached Chriſt, to remedy ſuch Inconveniencies, but by Doctrine and Writing did ſtill aſſert the Truth once delivered, and detect thoſe Innovations, &c. But this we ſay, That a Convention of the Paſtors of as many Churches as by reaſon of the vicinity of Countrey, and acquaintance of each others Affairs; and who, without the diſturbance of the Publick Peace of ſuch Nations, may ſo meet together; this we doubt not may lawfully be done, and through God's Bleſſing is very profitable for the management of the great affair of Chriſtian Religion with one conſent. And for this, that beſt of General Aſſemblies, *Act.* 15. is a good Precedent, where we find the Church at *Antioch*, diſturbed with the great Controverſie about the neceſſity of Circumciſion, and of keeping the Law; whereupon they ſend divers men to the Church at *Jeruſalem* to conſult and reſolve the point in queſtion, which they did effectually perform (after a through debate, wherein was great diſſention and diſputation) to the conſolation of the Churches, and the encreaſe of their number daily, *Act.* 15. 31. and 16. 5.

Yet

Yet it is here to be observed, That the Church at *Antioch* did not send to *Jerusalem*, for that they wanted power to decide this Question, but as taking herein a course which was both laudible and profitable for themselves and others: For they had not only *Barnabas*, but *Paul* also, who was not destitute of authority to censure the contrary-minded, and to avouch the Liberty of Christians in opposition to the Bondage of the Law. But considering the matter as a common cause, and as all Churches are but one Mystical Body, and though equally entire Communities in themselves, yet have an Interest in the Gifts of each other, no one being able to say to the rest, I have no need of thee. And there being men at *Jerusalem* of equal fitness to try and judge in this case; and more especially for that they who caused the Contention came down from *Judea*, and went out from the Apostles, *Act.* 15. 1, 24. It was meet this Matter should there be examined, where it was like to undergo the strictest enquiry; as also that the Apostles might have the fairer opportunity to purge themselves from that Suspicion which might hence arise, that they favoured such Doctrine, because those that taught it to the Gentiles *came out from them*, as ver. 24. And therefore the Apostles do in the first place clear themselves in that case, as having given *no such Commandment* to these Zealots for the Law.

This mutual Consultation therefore of many Churches together, shews not the Superiority of Churches one above another; but only the Brotherly Interest which they have in the Strength of each other, and the Duty which lieth upon the Churches one to help another in their difficulties. And doubtless her Strength thus united, is the most powerful Means under Heaven, (through the virtue of Christ's Promise to be with them as his Church) to stop the Current of Heresie, and to keep the Churches in unity, both in Doctrine and Manners, as appears in the Result of this Sacred Assembly, and the Effect which followed thereupon. And sith we read but of one Assembly so general as this in the Apostles days, it may teach us they are not to be conven'd but upon emergent occasion, or when lower endeavours fail to effect the Peace of the Churches.

According to this President, the Baptized Churches in this Age and Nation (though unworthy to compare with those Worthies) have kept an Assembly General for many years, for the better settlement of the Churches to which they are related, and do hope to see a good issue thereof towards the better Manifestation of such Truths, as by reason of the Corruption of former times have been neglected, and that by men who yet have done very worthily in many things pertaining to the Restitution of Christianity.

It is true, we read of unhappy Effects of general Meetings of Bishops in former times, (and the like may and doth too often happen now) whence some seem to disgust Assemblies of this kind. But this can be no Plea against the thing, but only against mens abuse of it; and what good thing is it, which God hath allowed for the well-being of his Churches, which at some time or other hath not likewise been

abused by men of corrupt minds. We may not say the Apostles left us any ill President, yet it is certain they left us this; and to forsake them, and follow others fancies, will not attend us with any comfort, or ground of better success. Let not then the Ministers of Christ neglect the Means which was blessed of God, with such good effect (though when they had done what they could, men ceased not to do mischief in the Churches) but let them watch against Pride and Ignorance, which are the greatest Impediments to good proceedings in such Conventions.

SECT. II.

Of the Question, who hath Power to Convene General Assemblies

Although it must ever be granted a most vertuous thing for a Christian Prince to give the Invitation to such an Assembly, yet our Answer to this Question is, That neither such a Prince, nor any man else, hath Power to command the Churches in this Case. But it rather seems to be a Priviledge equally pertaining to all Churches, and that all Pastors have the same liberty to move, that there may be such a coming together: But that which calls the Assembly is the emergency of the Occasion. For thus it was in the First General Assembly at *Jerusalem*: The Church at *Antioch* happened to have the occasion among them, yet they could not command the Church at *Jerusalem* to undertake in the Quarrel; neither could the Church at *Jerusalem* command the Church at *Antioch* to refer the Cause depending to them, or to attend their Assembly in the Debate of the Question, or if any should affirm these things, we know they can never prove them. But this is evident, the one desires assistance, and the other denies it not: thus *The Apostles and Elders came together to consider of this Matter*, Act. 15. 6. We find not a word of any one commanding the rest, but they being concern'd as Members and Ministers of the Church of God, take a natural care of one anothers preservation; as it is written, 1 *Cor.* 12. 25. *That there should be no Schism in the Body, but that the Members should have the same care one for another.* When our Neighbours House is on fire, he cries out for Help, and the good Man looks for no other Mandate, and this was the Case of the Church at *Antioch*, *Act.* 15. 2. Which being represented to the Church at *Jerusalem*, straight a Cure is prepared for the Wound. And surely the strong and perfect Bond of Charity, and that Heavenly Relation that is among Christians, will not suffer any to deny a helping Hand in such distresses, when they befal other Churches, especially if they will admit of assistance.

Such as would have a Power to reside in some one man, whether it be the *Pope* or the *Emperour*? we will not dispute: Being well assured, let them take to which they please, they have nothing where-

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on to ground such a thing: For seeing Princes, as such, have nothing added to the Office Magistratical which God hath given them by becoming Christians, more than when they were no Christians, (otherwise it would follow no man is a Magistrate compleat that is no Christian) it cannot be within the Verge of his Princely Authority to command Christ's Ministers to leave their respective Charges, to attend an Assembly in remote Countries: Only this is most true, the Dignity of his Place gives him a fair opportunity to promote such (or any other) good works to the Glory of God. And for the *Pope* we shall say no more but this: The First Assembly was procured without *Peter*'s Invitation, much less his Commission: *Ergo*, General Assemblies may be convened without the *Pope*'s Authority. If we must prefer any before those where the Cause is most pressing, it must be the most grave, holy, and active in the Ministry.

Nor are we alone in this that we say about General Assemblies; Dr. *Field* doth favour us at least in part, whilst he seems to allow; *That though Magistrates failed to procure such Councils, yet the Churches have their Guides and Rulers distinct from them that bear the Sword; and that there is in the Church a Power,* [we say a Priviledge] *of convocating her Spiritual Pastors, to consult of things concerning their Wellfare, though none of the Princes of this World do favour her.* And though we know not (*as he*) any *Diocesan Bishop* or *Metropolitan*, to whom he seems to allow the Power of Convening such an Assembly; yet we should think those *Bishops* of greatest experience, and approved fidelity to be chiefly advised with, next to those who are immediately under the Calamities which befal the Church, as aforesaid: For we know nothing that gives a precedency in honour to one Bishop above another, but as he excels in labouring in the Word and Doctrine, &c.

Dr. Field of the Chu. 667.

SECT. III.

Of the Second Question, How far Agreements made by a General Assembly do oblige the Churches concerned by their Representative.

To ascribe Infallibility to any Assembly since the Apostles days, as to that Assembly whereof they were Members, *Act.* 15. must in no wise be allowed; For then it would follow, that the Decrees made in such Synods, must be added to the Scriptures, as the undoubted Dictates of the Holy Ghost, for so were the Decrees of that Assembly, as we see, *Act.* 15. And thus we should still be receiving New Oracles, and never know when the whole Counsel of God was delivered to us. Wherefore, though we ought to consider with great respect what is concluded by a General Council of Christ's true Ministers, yet may we lawfully doubt of what they deliver, unless they confirm it by the Word of the Lord: For there is not any more reason to believe such Assemblies to be as infallible as that of the Apostles, than there is

is to believe that the Succeeding Bishops or Pastors are as infallible as those first Ministers of the Gospel: For as that was infallible in that Writing or Decree set forth in all their Names, so they were infallible also in their Particular Epistles: But so are neither particular Ministers of Christ, nor yet whole Synods of them, since the Apostles Decease; as is apparent by the Oppositions which have been found among them; to which purpose *Augustine* saith very well:

Augustine, as alledged by Dr. Fulk.

And who can be ignorant that the Holy Canonical Scripture, as well of the Old as of the New Testament, is contained within her certain Limits, and that it is so preferred before all latter Writings of Bishops, that it cannot in any wise be doubted or disputed of, whether it be true or whether it be right. Whatsoever is written in it, is certain: But that the Writings of Bishops which have been written, or are now written, after the Canon is confirmed, may be lawfully reprehended both by the more wise Speech perhaps of any man that is more skillful in the Matter, and also by the more grave Authority, and more learned Prudence of other Bishops; and by Councils, if any thing in them perhaps have strayed from the Truth. And even Councils themselves, which are gathered in every Region or Province, without all doubt must give place to the Authority of General Councils, which are gathered out of all the Christian World, [if indeed it were possible to obtain a Free Council of that Nature.] *And that oftentimes the former General Councils themselves may be corrected by the latter, when by any trial of Matters, that is opened which was shut, and that is known which was hidden, without any swelling of sacrilegious Pride, without any stiff-neck of puffing Arrogance, without any contention of cankered Envy, with holy Humility, with Catholick Peace, with Christian Charity.*

Thus *Augustine*, (who with as much modesty and reason as can well be expressed in a matter of this difficulty) and we with him, dare not look upon any Writings or Decrees of General Councils to be infallible, but that they may admit of Correction or Emendation. Yet doubtless they are to be esteemed as the Council of Fathers, and must needs outweigh (ordinarily) the Opinion of private Christians, at least to quiet strife in the Church about things disputable. And here that Text, *Heb.* 13. *Obey them that have the Rule over you*, is of great force, and the Faith of our lawful Pastors is to be followed, with consideration to be had of the end of their Conversation, and that they follow Christ. For as *Augustine* again,

Augustine.

My consent without exception I owe to no man, be he never so well learned, as to the Holy Scripture. Nor may we receive the Doctrine of an Angel of Heaven, if he preach contrary to the Gospel, *Gal.* 1. 6, 8.

One thing here we may not intermit concerning the Decrees of that Holy Council at *Jerusalem*, *Act.* 15. which though the Infallible Dictates of the Holy Ghost are disobeyed, by those who pretend the greatest Reverence to the Determinations of General Councils, to wit, the Papists, and the Protestants also generally. And it is in the case of *abstinence from Blood and things strangled*, which is expressly in the said Decrees, *Act.* 15. 28. prohibited to all *that from the Gentiles were turned to God*; and it is granted by the Papists, That all Christians

The best General Council disobeyed by the Papists, &c.

ans did obey that Decree with the rest for some Ages after: and yet they presume to violate this Decree, by eating Blood and strangled things, in opposition to the Authority of the Holy Ghost, and this Sacred Council, and against the Evidence of the Scriptures elsewhere prohibiting the same:

First upon a Moral ground, because it is the Life of the Creature, Gen. 9. 5. *But Flesh with the Life thereof, which is the Blood thereof, thou shalt not eat.* See also, *Levit.* 17. 14.

Secondly, Upon a Religious account, *viz.* Because God had reserved it to *make atonement for the Soul*, Levit. 17. 10, 11. And now,

Thirdly, Prohibited as a necessary thing, even among things not to be dispensed with, *viz. The pollution of Idols and Fornication.* Now though the Second Consideration should not oblige Christians, yet the First and Third ought, or else a Gap is opened to fall into great Licentiousness. Thus men that cry up the Authority of General Councils, do contrary to the Decrees of this best of Councils, and in despite of its Authority (which they pretend was but for a time only, without the least shew of proof) will eat Blood, and things which are strangled; and this they do also in contempt of Antiquity. For,

Tertullian, who lived in the Second Century, in vindication of the Christians who were accused for Enemies to Mankind, and for devouring Infants in their Blood, saith thus: *How can that be true in the Christians, whose Custom is to abstain from all Blood and things strangled, so that it is not lawful for them when they feed at their Tables, to meddle with the Blood of any Beast.* With what face or conscience can a *Papist* burn those who cannot obey the Council of *Trent* in the case of *Transubstantiation*, and yet justifie themselves and others in eating Blood, against those who religiously obey this Infallible General Council at *Jerusalem*?

Tertullian, *of Blood and strangled things*

SECT. IV.

What Sort of Christians are to give Voice deliberative or decisive in General Councils or Assemblies.

It is evident from *Act.* 15. 6. That the Apostles, or Messengers and Elders of the Churches are principally concerned, to convene and to order the business of General Assemblies, both to discuss and determine the Cases there controverted. Nevertheless it is very evident that a multitude of other Brethren were by the Apostles admitted to be present, and to dispute the things which concerned the Cognizance of that Assembly, *ver.* 12. For when it is said that *all the multitude kept silence, and gave ear to* Barnabas *and* Paul, *&c.* It shews they (or many of them at least) had been engaged in the Disputation spoken of before, *ver.* 7. And it is also very clear, that the Decrees here made, are ratified in the Name, and as the Act of the whole

Assembly, of the *Apostles, Elders*, and *Brethren*, ver. 23. *The Apostles, Elders, and Brethren, send greeting to the Brethren which are of the Gentiles in* Antioch, Syria, *and* Sicilia. Yea not the *Apostles* only, but they *with the whole Church* agreed to send chosen Men of their own Company unto *Antioch*, ver. 22. From all which it's without doubt, that in General Assemblies the Brotherhood are to be admitted, such (no doubt) as are judicious, and apt to lend assistance in such weighty Affairs: and the Reason is evident, because the Gifts of the Holy Spirit are common to the whole Brotherhood, by vertue whereof they are allowed to speak in the Church, 1 Cor. 14. 31. And consequently in General Assemblies also, where the Use of all manner of Gifts are needful.

But this the *Papists do count* an absurd thing, and upbraid the Protestants with it as an Errour. From this notwithstanding they do very well acquit themselves by the Pen of Dr. *Field*, who saith thus, or to this effect.

Dr. Field *of the Church*, 645.

1. *That Christ only can decide* in such Assemblies, *by the Authority of his bare Word.*

2. *Any Lay-men as well as Clergy-men, may give voice decesive, not upon the bare Word of him that speaketh, but upon the Evidence of Proof which he bringeth: for whosoever it is that bringeth convincing Proofs, decideth a Doubt in such sort, as no man ought to resist against it.*

Panorm. And so clear is this Case, that even *Panormitan* a Papist doth avouch it against his Brethren, saying; *That the Judgment of one private man is to be preferred to the Sentence of the Pope, if he have better authority of the Old and New Testament to confirm his Judgment.*

Gerson. And *Gerson* a Papist also, teacheth, That *any Learned Man may and ought to resist against a whole Council if he discern it to err of Malice or Ignorance: And that whatsoever Bishops determine, their Determination bind not the Conscience, further than they approve what they propose some other way, than by their Authority only. So that*, saith the Doctor, *Bishops must not proceed Prator-like, but all that they do must be but in the nature of an Enquiry; and their Decrees of no farther force than reason doth warrant them.*

In the First Council of *Nice* we find many that were not ordained to the Ministry, who were permitted to dispute of the Points in difference. *There were present* (saith *Socrates*) *many of the Layety which were skilful Logicians ready to defend each others part*; and then he mentions one: *A Lay Person of a simple and sincere mind, who set himself against the Logicians, and told them in plain words, That neither Christ nor the Apostles had delivered unto us the Art of Logick —— but an open and plain mind to be preserved by us with faith and good works. The which when he had spoken, all that were present had him in admiration, and held with his Sentence.* Nor is it to be dissembled or hid, that the Bishops of this famous Assembly, were generally, or at least many of them, plain men and unlearned, in respect of humane Literature; though it is also certain that many, (among whom *Eusebius*) was well seen in such learning. But that which is to our present purpose, we find it so plain,

Socrat. *Eccles. Hist. l.* 1. *c.* 5.

plain, that no man can deny, but that there were many beſide Biſhops permitted to deliberate upon the Matters in Queſtion; nor ſee I any reaſon to doubt but that their Agreements were ſigned by others as well as thoſe of the Miniſtry: For thus ſaith *Socrates* out of *Euſebius*, *Now therefore the Canons concluded by common conſent of all, were ratified by the Subſcription of every one, and recorded for Poſterity.* Thus then, according to the evidence of Sacred Scripture, and the practice of Antiquity, the preſent Baptized Churches do celebrate their General Aſſemblies of Meſſengers, Elders, and Brethren, according to the liberty and opportunity which God is pleaſed to give under the Magiſtrates where God hath placed the Bounds of their Habitations; who, though they are a People ſmall and deſpiſed, yet do they labour to keep the Lord's Precepts, and to eſteem all his Commandments concerning all things to be right, and to hate every falſe way. And when it ſhall pleaſe God to put it into the Hearts of the Rulers of the Nations, to permit a Free and General Aſſembly, of the differing Profeſſors of Chriſtianity, for the finding out of Truth, we truſt that ſome of the Baptized Churches will (if permitted) readily make their appearance with others to help on that needful Work.

CHAP. XI.

Of that Holy Diſcipline which is appointed of God for the Chriſtian Church.

SECT. I.

BY Diſcipline we mean the due Execution of thoſe Laws or Rules which are ordained by God, and recommended by us in his Word, for the Correction or Prevention of the Offences incident to his People, while ſojourning in this World. *There is no man that liveth and ſinneth not*, ſaith the Prophet, 1 *King.* 8. Not as if I *were already perfect*, ſaith the Apoſtle, *Coloſ.* 3. 12. *In many things we offend all*, ſaith *James* 3. 2. *If we ſay we have no ſin, we deceive our ſelves, and the truth is not in us*, ſaith the Apoſtle *John*, 1 *Ep.* 1. 8. And *Elias* was a Man ſubject to like Paſſions as we are: There muſt therefore needs be ſome Holy Diſcipline for the Mortification of thoſe Corruptions even in the better Part of the Church. And ſith it is foretold that grievous Impieties will be found in many profeſſing the way of Righteouſneſs in the latter days, ſo as to be *Lovers of Pleaſures more than Lovers of God, heady, diſobedient*, &c. As alſo of *corrupt*

rupt minds, reprobate concerning the Faith. It is of neceſſity that the Church of God have power, and an Holy way allowed of God to purge her ſelf from ſuch evil Workers. And for the opening this Caſe, we ſhall do theſe four things.

1. Shew the *Duty of Faſting and Prayer*, a Diſcipline very holy and needful for the beſt Chriſtians, and profitable for the Churches in general.

2. *The Way ordained of God for the healing of private Offences* among Chriſtians.

3. The way to proceed *in correcting thoſe who ſin againſt the Lord to the ſcandal of Religion.*

4. How the Church is to proceed with men *in caſes of Hereſie.*

SECT. II.

Of the Chriſtian Duty of Faſting and Prayer, &c.

Prayer with Faſting upon the account of our Imperfection, is a Religious Duty, and hath been piouſly obſerved by Holy Men, *Pſal.* 69. 10. and 109. 24. *Jer.* 36. 6. 2 *Cor.* 11. 27. Thus *David chaſtned his Soul* until his *Knees were weak through* Faſting. And *Paul* was exerciſed *in faſtings often.* Hence *Marlorat* doth truly define Faſting with reſpect to the Duty on our part to be a *meaſurable caſtigation or chaſtiſing of the Body, and a certain Diſcipline*: always uſed of the *Saints of God to this end, that the Subſtance of Heavenly things might be the more amiable, and the deſires of the Body the more quenched.* But *Baſil* defines it of the Spiritual Part (according to that in the Prophet *Iſa.* 58.) *True faſting*, ſaith he, *ſtandeth in a departure from Vices, in the right government of the Tongue, in ſuppreſſing Wrath, in cutting off Concupiſcence, Backbiting, Malice, and Perjuries.* Thus both from the Holy Scripture, and other judicious Writers, we have the true definition of this Duty, to be a beating-down the Body, that it may fly from ſin, and more feelingly taſt the Heavenly Doctrine of Godlineſs. Hence *Paul* is ſaid to ſerve the Lord with Faſting; and exhorts others to attend the ſame courſe as occaſion requires, 1 *Cor.* 7. 5.

But ſith we are to treat of this Duty as it is more publick, we would extend it to the utmoſt bounds; and then all Mankind is concerned in it, as we gather from the caſe of the *Ninivites*, *Jonah* 3. 7, 8, 9. Here a Faſt is proclaimed even by thoſe who were not a People in Covenant with God, but what is common to Mankind; and this Duty grounded upon the mercifulneſs of God, who therefore accepts their Humiliation, and diverts the Judgment impending: Here we ſee the Love of God to Sinners, and how unwilling he is that they ſhould periſh in their Iniquity.

Howbeit the Church of God is in a more eſpecial manner to attend this Service, as having a greater ſence both of the Goodneſs and ſeverity of God than others, and whoſe provocations therefore are of an higher

higher nature, by how much they are againſt greater Favours. Hence *Iſrael* kept a Faſt on the 5*th* and 7*th* months for about 70 years together, for the Sin which had cauſed them to go into captivity, *Zech.* 7.

But as in all religious performances men are apt to err, and ſo to loſe the Bleſſing which uſually attends the due obſervation of them; ſo it fell out in this long ſervice of Faſting. For Firſt, they did not faſt to the Lord, ver. 5. *Speak unto all the People of the Land, and to the Prieſts; when ye faſted and mourned in the Fifth and Seventh Month, even thoſe 70 years, did ye at all faſt unto me, even unto me?* 2. The Mercies which they received, they did not faithfully improve; ver. 6. *And when ye did eat, and when ye did drink, did ye not eat for your ſelves and drink for your ſelves?* 3. The whole charge is proved becauſe they did not hearken to the Word which God ſent by his Spirit in the former Prophets, but pulled away their Shoulder from obedience, *ver.* 7. 11.

Wherefore that we may miſs the Rocks againſt which theſe daſhed themſelves even in their Solemn Devotions, we ſhall conſider, 1. The true *Cauſe of Faſting.* 2. The Time for publick Faſting, 3. The *Manner how.* And 4. The *End for which.*

For the Firſt, There be many cauſes aſſigned by ſome, but we ſhall inſiſt upon that which gives Being to all the reſt, and that is the Sin or Condition whereinto ſin bringeth the Children of Men; for when theſe ſhall be wholly taken away, there ſhall be no cauſe of faſting. And though it be very true that God's People ſometimes faſted, &c. for deliverance of Enemies, &c, *Ezra* 8. yet the Original Cauſe of that Danger was Sin, and ſo the true cauſe of the Faſt, which was there proclaimed. Indeed we find the Judgments of God either impending or inflicted, proving the immediate Cauſe of Faſting. But there was a previous cauſe why theſe Judgments came, and that was Sin. Holy Men have faſted ſometimes for their own Sin, *Pſal.* 109. 24. ſometimes for the Sin of others, *Pſal.* 35. 13, 14. and ſometimes for Mercies, Bleſſings, or Favours to be communicated, *Act.* 14. 23. Humiliation being the Way to fit them for the Mercies deſired.

2. Of the Time for publick Faſting, it ought to be as occaſion requires, God having preſcribed no ſet time for it; *Quibus oportet jejunare*, &c. ſaith *Auguſtine*. *Upon what days we muſt faſt I find not appointed by any Commandment either of our Lord or of his Apoſtles.* Aug. Ep. 8. Nor is this the only Service which hath no time affixed to it; the Table of the Lord is of the ſame conſideration in that reſpect, though the Duty be ſtrictly commanded. The ſame may be ſaid of Alms deeds, or relieving the Poor, *When ye will, ye may do them good*, ſaith our Lord.

But if the Queſtion be, *Who hath power to aſſign the Time for Publick Faſting and Prayer?* The Anſwer is;

1. That the Judgments of God either impending or inflicted upon a Nation, the King or Chief Magiſtrate thereof may call all his Subjects to Humiliation; by the good Example of the *Ninevites*, as well

as by the Principles of general Piety; seeing there is no King, but hath equal Authority with the King of *Nineveh* in that Case.

2. If any of the Churches of Christ find cause to humble themselves for any Judgment which Sin hath brought upon them, or for any Blessing they come short off, or danger which attends them; Then the Pastors, or Leading-Men in such Churches, with the Advice of the Brotherhood which shall be in these days, may do it warrantably, by the Example of *Mordecai*, *Ezra*, and *Nehemiah*. The first having no Authority from the King, but rather acted herein against the Authority of *Ahasuerus*. The Church at *Antioch* kept a Fast unto the Lord, *Act.* 14. without the intervening Power of the Magistrate: and there is no reason why other Churches may not do the like, sith every Church is the most capable to judge of the necessity which they have to wait upon God in such Services. When our Lord foretells the days wherein his *Disciples should fast*; He gives clear intimation of a time of suffering Tribulation, and therefore not like to have any Call from publick Authority to devote themselves to God by Prayer and Fasting, and therefore may warrantably do it without such Authority; especially sith our Saviour's Prediction hath also the force of a Direction to that Duty in such Cases.

Heft.

Luke 5. 33.

3. Of the Manner how to perform the Duty of Fasting, and of the duration of the particular times of that Devotion, we shall speak briefly. Although the Kingdom of God standeth not in Meat and Drink, but in Righteousness, *&c.* yet God is well pleased that his Servants deny themselves in that respect: And the Faithful have accordingly abstained from Food, from Pleasure, and from Labour, that they might the more effectually humble themselves before the Lord. Thus did *Israel* order their Fast, *Judg.* 20. and prevailed with God: *They fasted until Evening*, ver. 26. And the like again, 1 *Sam.* 7. 6. *They fasted that day*, and they also put away their Idols, and their God was intreated of them. *David* and his Men hearing that *Saul* and *Jonathan* were slain, fasted until Evening. The *Ninevites* fasted three days, and God approved it. *Cornelius* was fasting till the 9th hour, and God accepted his Devotion. So that duration of solemn Fasts is various. Nevertheless to abstain from Food for a day, is the most frequent Order which we meet with in the Sacred Scriptures. It is also to be observed that this Abstinence is not from some kind of Food only, when solemnly performed by a Nation, or by the Church of God, but a total forbearance of all Nutriment, (except necessity require an indulgence, 1 *Sam.* 14. 27, 29. *For God will have Mercy rather than Sacrifice*). To this Purpose *Jerom ad Nepot.* Tom. 1. *Lay upon thee such manner of Fasting as thou canst bear, that thou have pure, chast, and moderate Fastings, not superstitious.* See also *Origen* to the same effect; *Hom.* 10. in *Levit.* c. 16.

Jerom.

Origen.

4. The true end and use of this Service is the Mortification of our Corruptions, and consequently the Reformation of our Lives, and therewithal the obtaining a Relaxation from the Judgments due for our Prevarications, which through the Mercy of God we may obtain,

tain, when we ſincerely humble our ſelves before the Lord, by keeping ſuch Faſts as he hath choſen, *Iſa.* 58. 3, 4, 5, 6, 7. Which ſtandeth not ſo much in the outward caſtigation of the Body, (though that alſo is neceſſary, 1 *Cor.* 9. 27. *I keep under my Body, I bring it in ſubjection,* &c.) but in the powerful Reformation of thoſe diſorders which by careleſneſs have been contracted, even to looſe the Bands of Wickedneſs, to undo the heavy Burthens, and to let the oppreſſed go free, to break every unlawful Yoke, to deal our Bread to the Hungry, to harbour the Poor, and to cloath the Naked; otherwiſe the Carnal or Worldly-minded Man may ſeem to reap ſome outward profit by his Servants abſtinence from their daily Proviſion, *if Faſting ſhould not be accompanied ordinarily with Alms-deeds.* But in a ſpecial manner our Faſts are to be attended with the Reformation of our Souls in things pertaining to the Service of God, 1 *Sam.* 7. 3, 6. —— *If ye return unto the Lord with all your Hearts, then put away the ſtrange Gods, and Aſhtaroth from among you, and prepare your Hearts unto the Lord and ſerve him only, and he will deliver you,* &c. Yea, ſaith God, *Then ſhall thy Light break forth as the Morning, and thine Health ſhall ſpring forth ſpeedily, and thy Righteouſneſs ſhall go before thee, and the Glory of the Lord ſhall be thy Reward. Then ſhalt thou call, and the Lord ſhall anſwer; thou ſhalt cry, he ſhall ſay, Here am I.* Iſa. 58. 8, 9. To conclude, as this Duty is publick, and to be performed by the Church of God in ſpecial, and by Mankind in general; ſo there is a private uſe of it alſo in reſpect of Individuals, or particular Perſons or Families; concerning which our Saviour hath given ſpecial direction, That in ſuch Humiliations men carefully avoid all Hypocriſie in deſiring to be ſeen or known of men to uſe ſuch devotion, *Mat.* 6. 16, 17. And the Apoſtle ſhews the Duty to be neceſſary in Chriſtian Families, eſpecially in the Leaders or Governors thereof; and that ſuch Services are ſo Sacred, as that there ought to be an abſtinence from that Society between Man and Wife, which at other times is both Lawful and Neceſſary, 1 *Cor.* 7. 5. *Defraud ye not one another, except it be with conſent for a time, that you may give your ſelves to Faſting and Prayer, and come together again, that Satan tempt you not for your incontinency.* Hence we learn the great Purity and Solemnity of this Holy Diſcipline, as it concerns the Servants of God in private Humiliations; and the ſame (in a more general Conſideration) is ſet down by the Prophet, *Joel* 2. 16, 17. *Gather the People, ſanctifie the Congregation, aſſemble the Elders, gather the Children and thoſe that ſuck the Breaſts: Let the Bridegroom go forth of his Chamber, and the Bride out of her Cloſet: Let the Prieſts, the Miniſters of the Lord weep,* &c. *Let them ſay, Spare thy People, O Lord!* &c.

SECT.

SECT. III.

Of the great Abuſe of this Part of God's Service, both in former and later times.

The Firſt abuſe of this Holy Duty lieth in *mens prideing up themſelves in performance of it*, as if they had thereby merited ſome great thing at the hands of the Lord. Thus the *Jews* in *Iſaiah's* time were ready to challenge God himſelf: *Wherefore have we faſted, ſay they,* Iſa. 58. 3. *and thou ſeeſt not? Wherefore have we afflicted our Souls, and thou takeſt no knowledge.* And after the ſame manner did the Phariſees deceive themſelves as our Saviour declareth by a Parable, *Luke* 18. 11, 12. *The Phariſee ſtood and prayed thus with himſelf: God I thank thee that I am not as other men are——I faſt twice in the week,* &c. So hard is it to be found in any vertuous Action, and to give the whole Glory thereof to God only. The Second Abuſe is, when men do this Service by the half part, and for evil ends and purpoſes, as God knows that is a common Caſe, being too able to plead its Antiquity, and I fear its Univerſality alſo. The Prophet tells us how the *Jews* in the day of their Faſt *found Pleaſure*, and did *exact all their Labour*; and not only ſo, but that they *did faſt for ſtrife and debate alſo*. It's not Chriſtian-like to wiſh or ſeek the hurt of any man, much leſs in their Devotions to deſire it. Here *David* is a good Preſident, *Pſal.* 35. 13. *But as for me, when they were ſick, my cloathing was Sack-cloath, and humbled my Soul with Faſting.* Or if this Paſſage have relation to Chriſt, (as it is not improbable, *Pſal.* 69. 9. to *ver.* 22.) then it is ſtill of the greater force to Chriſtian Men.

Thirdly, Thoſe who preſcribe Laws for faſting, with reſpect to certain times Yearly, and with reſpect to ſome kind of Meats only, ſo as to bind the Conſciences of God's People to their Preſcriptions, is certainly injurious to this Sacred Duty, for example, To enjoyn a forty days Faſt before the time called *Eaſter*; to prohibit the eating of Fleſh on Wedneſdays and Fridays (ſo called), cannot be warrantable by good authority: as one well ſaith. *Infirmneſs beholding it, I do ſee Faſting commanded; but I do not find it to be defined by God's Commandment or the Apoſtle's, in what time, or day we muſt faſt or not faſt.* And indeed the variety of the uſages of Antient Chriſtians touching the Lent Faſt, ſhews it to be an Innovation, and not of Divine Authority: No, the Obſervation of *Eaſter* it ſelf is acknowledged by *Socrates Scholaſticus* to have crept into the Churches. *The drift of the Apoſtles* (ſaith he) *was not to lay down Canons and Decrees concerning Feaſts and Holy Days,* Socrat. l. 5. c. 19. *Or after the Greek's*, c. 20. *but to become unto us Patterns of Piety and Good Life, and Godly Converſation. I am of opinion that as many other things crept in of cuſtom in ſundry places, ſo the Feaſt of* Eaſter *to have prevailed of a certain private Cuſtom and Obſervation; inſomuch (as I ſaid before) not one of the Apoſtles hath any-where preſcribed to any man as much as one rule of it.* And much to the

the ſame purpoſe he ſpeaks of the Lent Faſt (which is pretended a Preparative to the Feaſt of *Eaſter*); ſhewing the great Diverſity between the *Romans*, *Grecians*, and *Alexandrians*, and thoſe of *Illiricum*; ſome faſting three weeks, ſome ſix, and ſome ſeven, or rather but fifteen days; yet that they all call it *Forty days Faſting, or Lent: Otherſome have derived the Etymology of this Word as it pleaſed them beſt, and according to the Invention of their own Brain. Neither is this diverſity only about the Number of Days, but likewiſe about the Kinds of Meat; ſome do abſtain from every living Creature, ſo others of all living Creatures feed only upon Fiſh; others together with Fiſh feed upon the Fouls of the Air——Others eat neither Nuts, Apples, neither any other kind of Fruit, nor Egs. Some feed only upon dry Bread, ſome other receive no not that. There are ſome that when they have faſted until nine of the Clock, refreſh Nature with diverſe ſorts of Meats; other Nations have other Cuſtoms; the Manners and Cauſes are infinite. But inſomuch there is no man able to ſhew a Preſident or Record thereof in writing: It is plain that the Apoſtles left free choice and liberty unto every man——to addict himſelf to that which ſeemed good and commendable.* Thus far *Socrates*. Now what ground Pope *Gregory* the *7th* had to command the Lent-Faſt upon pain of deadly ſin, and therein to be rather a Follower of *Montanus* than of the Apoſtles, is eaſily caſt. Platina. p. 171.

Whoſe Steps they tread in, forbidding diverſe kinds of Meats, is apparent alſo; at leaſt it's evident they follow not Chriſt nor his Apoſtles, but ſeem to be pointed at as departed from their Sacred Doctrine, 1 *Tim.* 4. 1, 2, 3. True Faſting therefore (if for a day or ſhort ſpace of time, in reſpect of abſtinence from the Creatures) muſt be a total forbearance (except in caſes of neceſſity) and not to forbid Fleſh, and allow all Dainties beſide. *Jerom* ſeverely checks ſuch vain pretence to Faſting. *What profit is it* (ſaith he) *not to eat of the Oil, and to ſeek certain Dainties and difficult kind of Meats? As Figs, Pears, Nuts, Fruits of Palms or Dates; the Flower of Wheat, of Honey, and ſuch kind of Meats. There is no kind of Garden Fruit wherewith we do not torment our ſelves, to the end we eat not of Bread. And whilſt we do follow pleaſures, we are drawn from the King of Heaven. Further I have heard, that ſome who againſt the Rule of Nature drink no Water, and eat no Bread, but do eat of delicate Suppings and of Panned Leeks——What a ſhame is this? How are we not aſhamed of ſuch Follies? How are we not wearied of ſuch Superſtitions? Do we ſeek in Delicates the Renown of Abſtinence?* Wherefore avoiding the Vanities of the Papiſts or others, let us ſtudy the Simplicity of this Service, and the holy Ends thereof. Let us obſerve the occaſions which call for humiliation this way both National, Congregational, and Particular: Let thoſe in Authority look to the Firſt, and call their Subjects thereunto. Let Chriſt's Miniſters look to the Second, and ſtir up the Churches to this Religious Duty. Let every Chriſtian look to the Third; eſpecially Maſters of Chriſtian Families, and as occaſion requires devote themſelves to God in this Holy Exerciſe. Tom. 1. ad Nepo.

And thus much touching that Holy Discipline ordained of God for the Good of Mankind, especially for his Church and every Member thereof. We now proceed.

SECT. IV.

Of the Way ordained of God to heal Private Offences between one Christian and another.

Having spoken of the Way ordained by God as helpful to recover our selves, when fallen into any trespass against the Lord. It remains that we take an account of that care which belongs to us in respect of each other, especially when we trespass one against another. Wherein Christian Charity is wonderful, or the Law of Christianity shineth forth as a Law of Love beyond the pretence of any other Law whatsoever: Insomuch that if thy Brother trespass against thee seventy-seven times or seven times in a day, and turn to the saying, *He repenteth*, thou must forgive him.

For whilst the Trespass is only against thy Brother, and not a Sin against the Lord, it is in the Power of one Christian to forgive another, for so hath the Lord ordained. And it is his Pleasure to entrust them with such Authority, to try how they will follow him as dear Children in Acts of Mercy, Patience, and Forgiveness: and that he may enforce this heavenly Vertue, he tells them plainly, That if they do not from their heart forgive their Brethren, their Heavenly Father will not forgive them. Nevertheless, lest that the party offending (upon this Grace and Favour shewed) should presume to go on in his Trespasses against his Brother, God hath enjoyned him Repentance upon his Brothers Admonition: *Mat.* 18. 15. *If thy Brother trespass against thee, go and tell him his Fault between thee and him alone.* Here Christ confirms that old Command of Brotherly Love, Levit. 19. 17. *Thou shalt not hate thy Brother in thy Heart; thou shalt in any wise rebuke thy Neighbour, and not suffer Sin upon him.* It is to be lamented to see the great neglect of this Law of Charity among men professing Christianity; and surely this Error in the beginning of Controversies among Brethren brings great confusion into the Church, and alienateth the Heart of one Christian from another, which would be endeared to the offended Party by private and brotherly Admonition, it being hardly possible to engage a Man more by any thing, than by concealing his Infirmities, and to preserve his Reputation among men, wherein it may lawfully be preserved. Wherefore that Christians might be deeply engaged in the Affections of each other, our Lord hath given them power to remit each others Offences, in such things as concern themselves, and hath prescribed a Law or Rule to do it by, to the greatest advantage of the Trespasser, and with as great comfort to the Party offended. *If he hear thee, thou hast gained thy Brother.* How great this Gain is appears, in that this

this very Sin perſiſted in, will expoſe the Offender to the loſs of his Priviledges in the Church, and in Heaven alſo, *ver.* 18. Hence the Apoſtle *James* tells us, If one convert his Brother from the evil of his way, *he ſhall ſave a ſoul from death, and cover a multitude of Sins*, Jam. 5.

As our Lord is long-ſuffering, ſo muſt his Children be: and as the man is bleſſed whoſe Sins are covered by the Lord, (*who ſees no Sin in Jacob, nor marks tranſgreſſion in Iſrael*) ſo would he have his Children to cover each others Infirmities, if it may be; wherefore if the offender neglect or refuſe to hear thee, *take with thee one or two more, that in the mouth of two or three Witneſſes every word may be eſtabliſhed*; according to that good Law formerly given, *Deut.* 19. 15. Thus are we to mix a little ſeverity with mercy, and put the Offender to a little ſhame, if peradventure he will thereby be reformed. And here it is to be noted, That a Brother is bound to go to the offender, only theſe two times; and upon his refuſal to hear this ſecond Admonition, the matter is to be brought before the Church, who is yet inveſted with Authority to remit the offence committed, if the Sinner hearken to them; or otherwiſe to retain his Sin, or to hold him Excommunicate for his pertinacity in the treſpaſs which he committed: for *Rebellion and Stubbornneſs is compared to the ſin of Witchcraft and Idolatry*, 1 Sam. 15. 23. And now he is made a publick ſpectacle in the face of the whole Congregation (not a Convention of the Miniſters only, as *Diodate*, and ſome others would underſtand it) who may hereby take the better heed to avoid him, to have no company with him, no more than the Jews were to hold with an Heathen man or a Publican. And by the Law we know it was an unlawful thing to eat common food, or to keep company with ſuch, ſee *Act.* 10. 28. compar'd with *Matth.* 18. 17. For our Saviour ſpeaks here according to the force of the Law which was then in being; and therefore though that Law was afterward abrogated, yet this direction concerning Excommunicate Perſons, is to be underſtood according to the force of that Law, when our Saviour gave this form of Diſcipline, as is further evident, from 1 *Cor.* 5. 11. *But now I have written to you, if any that is called a Brother be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with ſuch a one* [not to keep company] *no not to eat.* And again, 2 *Theſſ.* 3. 14. *If any obey not our word by this Epiſtle, note that man, and have no company with him, that he may be aſhamed: yet count him not as an enemy, but admoniſh him as a Brother.*

It is a great queſtion how long a perſon under Excommunication may be admoniſhed as a Brother. It may be anſwered, ſo long as he is not debauched in Life, and there is any hope of his recovery: for ſith this Ordinance is for the ſaving of the Soul, we are not to be impatient, but ſtill as we may to call upon the Sinner to remember from whence he is fallen, and to repent, and to pray for his return. Indeed, ſuch may the nature of the offence be of ſome perſons excommunicate,

communicate, as the Church may not pray for it, but muſt leave him to the great God in the great day of account, 1 *John* 5. 16. *There is a Sin which is unto death, I do not ſay that ye ſhall pray for it.* This ſin may very fitly be expounded of the ſin againſt the holy Spirit, ſith excepting that, all Sins and Blaſphemies are pardonable unto men, as our Saviour teſtifies. Wherefore, as God is gracious and long-ſuffering, and waits upon Sinners, the Church muſt ſhew forth the ſame diſpoſition towards thoſe that err from the Truth; and to tread the ſteps of the holy Apoſtle, who, as he travelled in birth for the recovery of the backſliding *Galatians*, ſo he was ready to bewail *many that had ſinned, and had not repented of their Uncleanneſs, Fornication, and Laſciviouſneſs which they had committed in the Church at Corinth.* 2 Cor. 13. 21.

SECT. V.

Of the way of God to proceed againſt ſuch as Sin openly in the Church of Chriſt.

Sins which are committed directly againſt the Lord, as Idolatry, Murther, Whoredome, Theft, Drunkenneſs, Covetouſneſs, Swearing, *&c.* theſe are not within the Compaſs of that Rule, *Matt.* 18. *If thy Brother treſpaſs againſt thee, &c.* and therefore cannot lawfully be remitted by any private perſon to whom the ſame may be acknowledged, as in the caſe of private offences between Brother and Brother. But crimes of this nature are to be puniſhed with greater ſeverity, and the Church ought ſpeedily to cenſure ſuch evil doers, as unfit for Chriſtian ſociety, till reformed of ſuch impieties, 1 *Cor.* 5. 9, 10, 11, 12, 13. Here the Sin committed by one in the Church of *Corinth* was Fornication: the Church is reproved, for that they had not put him out of their Communion, who whiles he remained among them was as Leaven, to infect the whole lump; wherefore the Apoſtle commands them (and in them all other Churches) to put away the wicked from among them. This great power hath God given to every Church: *In the name of our Lord Jeſus Chriſt, when ye are gathered together, and my Spirit, with the power of our Lord Jeſus Chriſt, to deliver ſuch a one unto Satan for the deſtruction of the Fleſh, that the Spirit may be ſaved in the day of our Lord Jeſus.*

That earneſt charge to *Timothy* (and in him to all Paſtors) 1 *Tim.* 4. 20, 21. is carefully to be obſerved for the preſervation of all Churches from the Infection of Sin. *Them that ſin, rebuke before all, that others alſo may fear: I charge thee before God and the Lord Jeſus Chriſt, and the Elect Angels, that thou obſerve thoſe things without preferring one before another, doing nothing by partiality.* For as in the great Houſe, the Church, there are veſſels of diſhonour, as well as veſ-

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veſſels of honour; ſo the way to preſerve the veſſels of honour is to purge away thoſe diſhonourable veſſels, 2 *Tim.* 2. 20, 21.

Now whether perſons ſinning ſo notoriouſly ought to be caſt out of the fellowſhip of the Faithful, albeit they do ſubmit themſelves to the Church (at leaſt for a time) is I confeſs a difficult queſtion; yet he that ſeriouſly conſiders the ſcope of the Apoſtle, 1 *Cor.* 5. will find cauſe to believe it ought to be ſo, when the ſin committed is of ſuch a crying nature as that was; to the end they may bear their ſhame who ſin ſo againſt the Lord; and that the Truth may retain its credit. I find the antient Chriſtians were very ſevere on that account, and cenſured by Dr. *Field* and others, as over ſtrict in that caſe. But when the caſe of *Miriam* Numb. 12. 14, 15. is duly weighed, who was put out of the Camp ſeven days; and compared with *Pauls* words, *Put away from among your ſelves that wicked perſon*; It may rationally be conceived, that it's the will of God that in ſuch caſes of tranſgreſſion, the offender ought to give ſome proof of his ſincere humiliation, before his admiſſion to the Communion of the Church of God. It's evident it was a conſiderable time before the Fornicator at *Corinth* could be admitted to his Priviledges in the Church, though his ſorrow was very great. True it is, as *Paul* blames them for not haſting to put him out of the Church; ſo afterward he moderates their ſeverity, and concludes, that the puniſhment that had then been long upon him, was ſufficient, and wills the Church to reſtore him, and to confirm their love to him leaſt he ſhould be ſwallowed up of over-much ſorrow, 2 *Cor.* 1,2,3,4,5,6,7,8.

D. *Field* of the Church.

The *Novations* indeed (if that be true which is ſtoryed of them) were too ſevere, in not readmiting thoſe that fainted in the time of perfection, though with Repentance they deſired it. For without doubt there is mercy for thoſe that ſin after Baptiſm. And yet though this inordinate zeal was juſtly condemned by the Antients, 'tis ſaid that ſome of themſelves would not admit ſome offenders to *Communion under ſeven years experience of their humiliation*: which ſevere courſe, however it manifeſts their great hatred of Sin, yet can as little be juſtified as the *Novatians*. Surely extreams are always hurtful, and ſome that find fault with the Fathers, are fallen into another extreme, even to indulge almoſt all manner of naughtineſs; the moſt Prophane, as well as Hypocritical Time-ſervers are now countenanced, not in reſpect of Communion in general, but honoured with places of Truſt, in the Parochial Churches of this and other Nations, to the ſcandal of Religion, and the inevitable prejudice of the Reformation ſo zealouſly begun by our pious Predeceſſors.

Dr. *Field* of the Church.

Howbeit, through the grace of God the priſtine and pure Diſcipline of the Goſpel is aſſerted and executed in the Baptized Churches generally, inſomuch that no known or notorious offender can poſſibly retain his Communion there, but is ſure to meet with that cenſure which the Law of Chriſt awards him, nor can he be readmitted, without ſuch Reformation (at leaſt in appearance) as the Goſpel calls for in ſuch caſes.

Finally, to tell the World how this Ordinance of Chriſt concerning the Diſcipline of the Church hath been abuſed by Popiſh Pardons on the one hand, and Penance on the other; what abominable Merchandize they have made of the Sins of Men: or to ſet down the preſent Mercenary proceedings of the Proteſtant Churches in their Eccleſiaſtical Conſiſtories (where the ſimplicity of Chriſtian Diſcipline cannot enter) is but to weary the Reader, who as he runs may read the black Characters of ſuch unchriſtian proceedings from day to day, which every good man deſires to ſee amended.

SECT. VI.

Of the way of the Lord to deal with Hereticks according to the Goſpel.

That place of the Apoſtle, *Tit.* 3. 10, 11. *A man that is an Heretick after the firſt and ſecond Admonition reject, knowing that he that is ſuch, is ſubverted and ſinneth, having damnation of himſelf*; Made ſome think, that Hereticks being ſo Admoniſhed, can never be received into the Communion of the Faithful. But then it muſt be only ſuch an obſtinate Heretick as theſe words do ſet forth: otherwiſe, the conſequence would be dreadful, if all that are led aſtray by Heretical Doctrine, ſhould be expoſed to ſuch a ſevere Cenſure.

This Opinion, with reſpect to *contumacious Hereticks* ſeems to be ſtrengthened by 1 *Cor.* 16. 22. *If any man love not our Lord Jeſus Chriſt, let him be Anathema Maranatha.* Where the Sentence ſeems irreverſible in this World, as if Sinners of that kind were to be wholly left to the Judgment of Chriſt himſelf at his coming to judge the World, ſith he alone knoweth both the Sins of Men, and all the aggravations thereof. But what ſhall we ſay? How few are there that love Chriſt? nay, how few ſo ever there where, his Goſpel is in ſome meaſure received. But we are certain, the Jews do not love him, yet this Text hardly concerns them. For *Paul* ſpeaks more hopefully of that wretched Nation, *Rom.* 11. 11. *Have they ſtumbled that they ſhould fall? God forbid: but rather through their fall, Salvation is come unto the Gentiles, for to provoke them to Jealouſie.* More ſafely therefore may we underſtand the Sentence of the Apoſtle; to conclude only thoſe, who after they have known Chriſt, or rather, have been known of him; do withdraw their love from him, deſpiſe and deny him, or at leaſt, but lightly eſteem of him. Theſe doubtleſs are groſly injurious to Chriſt, and their own Souls, and are rather to be left to the judgment of the Judge himſelf, then to be releaſed by the Church his Subſtitute in this World.

The Apoſtle was not more induſtrious to gain the *Galatians* who were fallen into Heretical Opinions, than ſharp and ſevere againſt thoſe that ſeduced them. *Gal.* 5. 12. *I would they were cut off which trouble you*! which ſeems to import the irrecoverable Eſtate of thoſe falſe Apoſtles, and deceitful Workers, as he elſewhere calls them.

Whom

Whom *Jude* calls, *Trees twice dead, plucked up by the Roots*: and conſequently uncapable of bearing fruit in Gods Vineyard for ever.

Of the ſame force are theſe two places, *Heb.* 6. 4, 5, 6. *Heb.* 10. 26, 27, 28, 29, 30. For when Men have deſtroyed a ſtate of Faith, (in reſpect of themſelves) trodden under foot the Son of God; counted the blood of the Covenant wherewith they were Sanctified an unholy thing, and thus doing deſpite to the Spirit of Grace; Theſe Men cannot, (as *Chryſoſtom* notes upon the place) be twice made Chriſtians; and there being but one Sacrifice for Sin, there remains no more for ſuch preſumptuous Hereticks as have contemned the vertue thereof. For look how there was no mercy for ſuch as *DESPISED Moſes*'s Law under two or three Witneſſes; the Puniſhment muſt needs be very great to ſuch as deſpiſe the Lord Chriſt himſelf, after they have been admoniſhed the firſt, and ſecond times.

Whether Hereticks ought to be put to Death, ſeems now to be happily reſolved in the Negative by His Majeſty *Charles* the Second, and his Honourable Court of Parliament, *Anno* 1677. Whiles by a publick Act they have worthily Repealed the Sangmary Laws, which heretofore have been Enacted, to the great prejudice of Chriſtianity; and particularly, that Fiery Law, *De Heretico comburendo.* May His Majeſty and great Council ſtill proceed in ſuch vertuous Acts, to the Glory of God, and their Peace and true Honour, both here, and to Eternity. And bleſſed be the Lord, that we have not occaſion to write upon this bloody Subject, which is ſo forreign to Chriſtianity, as ſcarce any thing can be more. For Fire and Sword is Popiſh Diſcipline; but no Diſcipline of the Church of Chriſt.

Shewing

CHAP. XII.

Shewing the Reasons why the Christian Church is not bound to the observation of the Seventh-days Sabbath according to the Law of Moses. *And yet that they are under the Obligation of the Moral part of the Fourth Commandment in the Decalogue,* Exod. 20.

SECT. I.

FIrst, I hold it meet to demonstrate the Position, wherein I say the Fourth Command, *Exodus* 20. is partly Moral, *&c.* This Morality whereof I speak, lyeth in this, *i.e.* That God the Creator of all Men, hath put a Law in Mans heart, by which he understandeth that part of the time he is allowed to live upon the Earth, is to be set apart for the service of his Creator, and not all to be spent in doing his own work. A time of repose he also knoweth by the same Law to be necessary, as well for his Servants and Cattel, as for Himself; and this also the fourth Command in the Decalogue doth teach us.

But now if the Question be, How much of this time Man must set apart to serve and worship the Lord his Creatour, and for the repose of his Servants and Cattel? The Answer will be according to the Letter of the fourth Precept only, *the Seventh day of every week.* But in the Moral consideration, it will be, *so much time as is sufficient to answer these ends*; which as things may, and often do fall out, may require more than seven daies time together, notwithstanding the Letter of the fourth Precept, which saith, *Six daies shalt thou labour*, or *Six daies may work be done.* And this is the sense wherein I take the fourth Command in the Decalogue to be Moral, and under this consideration, I say, it obligeth Universally; I mean, it bindeth *all men in all times and places*, to set sufficient time apart to worship their Creator, and to give their Servants and Cattel convenient rest; and this the Light of Reason, or Law of Nature doth clearly teach. And hence our Apostle might well say, *the Gentiles having not the Law, do by nature the things contained in the Law*; sith all Nations (so far as I ever yet heard) do reserve a competent time for his Worship, whom they acknowledge for their God.

Rom. 2.

But whereas the fourth Command doth precisely limit a certain point oft time (*viz.*) the Seventh-day of every week, not requiring more

more or less: In this respect, I say, the fourth Command in the Decalogue is Ceremonial, and done away by Christ. Done away, I say, as it was part of the yoke of Bondage, as also other things of like nature were; for example, The place of Worship, which in many respects was only the Temple at *Jerusalem*; neither of which are so done away, as to destroy either time or place for serving the Lord; but rather, so, as that all times, and all places are so far sanctified unto us by Christ, as that we may in every place, and at all times, serve him with as great acceptation, as if we were *in the Temple of* Jerusalem *on the* SABBATH DAY.

Be it further considered, That the Relief of the Poor, and the maintenance of such as are Ministers of God's Word, do appertain to Moral duty, being grounded upon the Law of Right reason; *Do to others as you would be done to.* Thou shalt not muzzle *the mouth of the Ox which treadeth out the Corn, &c.* Now saith *Paul, For our sakes no doubt this is written*; that is, for the sake, or in the behalf of the Ministers of Christ. But now if the Question be, *What is the portion of the Poor and such as minister the Word?* The Answer will be according to *Moses*'s Law, The tenth part of the increase of thy Land, must be set apart for that purpose, [*yea before* Moses, *it is evident, that Tythes were paid, but before* Moses *no man can be assigned that ever kept the Sabbath*] But in Moral consideration, the Answer to the Question will be this, So much as is necessary ought to be set apart for the Poor, and for such as minister the Word. So then it is clear, that *some part of our time, some part of our substance*, and *some place* must be set apart for the Worship of God, *&c.* And what part that must be, either Christ and Right reason, or the Law of *Moses* must inform us. If *Moses*'s Law, then the *Seventh day* of every week, the *Temple at Jerusalem*, and *Tythes* must be assigned: But if Christ and right Reason, then the time is, *whensoever you can*; the place is, *wheresoever you can*; and for substance, *what you can, or what is necessary.*

Mat. 7. 12. 1 Cor. 9. 9, 10.

The two last (I suppose) will not be denied; and for the first, it may thus appear; *The Lords Supper* is ordained as a standing Ordinance in the Church of Christ, as the *Passeover* was in the Church under *Moses*; but yet there is no set time assigned by Christ for its Celebration, as we know there was for the Celebration of the *Passeover.* Again, the Church under *Moses* were commanded to offer many *Sacrifices* to the Lord, and had their respective times limited wherein to do it. Christians are bound to offer to the Lord *spiritual Sacrifices, even the fruits of their lips, giving thanks to his Name.* But this without the limitation of time, having rather this general rule in that case, namely, to do it continually; that is, as often as we can. Furthermore, the work of Exhortation is a standing Ordinance in Christ's Church, but not limited to any set time, but rather to be performed *daily*, that is to say, as frequently as we can. And hence we may perceive a very great difference as to the liberty of time in things pertaining to God, between the Law of Bondage and the Gospel of Christ: for, certainly the work of Christian ex-

Heb.

Heb.

hortation, praising the Lord, and the *celebration of his Divine Supper,* doth as it were comprize the whole body of Christian Worship (as it consists in Practicals) and answers to that which comprized the body of Legal Worship; but with this remarkable difference, the one is left free as to the circumstance of time, while the other was tied to their strict points of time, under which consideration we have cause to say (as the Apostle said) of some (who went from Christ to *Moses*) *ye observe days, and moneths, and times, and years; I am afraid of you, &c.* Among which days, I have no doubt the *Jews* Sabbath-day was included, and that because it was of a ceremonial consideration, and so done away by Christ. And that it was of such a consideration, I shall endeavour to demonstrate by the grounds which here ensueth.

SECT. II.

Containing Seven Reasons or Arguments, why Christians are not bound to observe the Seventh-day Sabbath.

The first Reason.

Because nothing which is really Moral is impossible. But upon due consideration it will be found impossible for the whole Universe, *i.e.* all Mankind (with their Cattel) to observe one certain point of time to rest from labour, *&c.* because the bounds of their Habitations have made the time so far various, as the time of mid-night is the time of mid-day in their respective Regions where they live: so that unavoidably, one part of the world will be found in the dead of the Night, asleep on their Beds, when the other in the heat of the day, are in devotion to the Lord.

But that which makes this matter the more considerable, is the great diversity of time which happens to those, who live in the far Southern and Northern parts of the world, a day in these places being as long as many of ours: so that to enjoyn a Sabbath-solemnity in those places, would prove a strange undertaking, and would not answer the Morality of the fourth Command, which undoubtedly requires a sufficient time of rest for Man and Beast, and that his Name may be sanctified by all Men in the celebration of his Ordinances.

* I speak not here of the utmost South and North, but the most remote habitable parts of the World.

To this Reason it hath been Answered.

If the Inhabitants of these remote places do observe the Seventh-day consisting of Evening and Morning, it will answer the intent of God in the fourth Precept, as to the letter of it.

To which I reply, Then it is clear, that it was not God's intent to bind all men to one point of time in Sabbath-solemnities, which I desire may be well observed, and how the precise point of time, the Seventh-day, can then be Moral, I cannot conceive.

Secondly,

Secondly, Let it be obſerved, that it will follow from this Anſwer, that theſe remote Inhabitants may lawfully work for many of our Sabbath-day-evenings; for ſix days of theirs, counting from Evening to Morning, will contain a good part of ſix of our weeks, all which time they keeping no Sabbath, will badly anſwer the intent of God in the fourth Precept; and their Servants and Cattel would ſoon complain againſt them.

The Second Reaſon.

Precepts which are purely Moral give not place to Precepts Ceremonial, but when two ſuch Laws come in Competition, that which is Ceremonial gives place to that which is Moral: *Go ye and learn what this meaneth, I will have mercy and not ſacrifice.*

But it is evident that the Seventh-days-ſabbath frequently gave place to Ceremonial Laws, *John* 7. 22. 23.—*Ye on the Sabbath-day circumciſe a Man*, &c. *that the Law of* Moſes *ſhould not be broken.* Here the Law of Circumciſion takes place in point of obſervation before the Sabbath; for, Circumciſion did not only prevent the *Circumciſers* from reſting, but the *Circumciſed* were eſpecially incapacitated to Sabbathize, and thus the Law of the Sabbath was broken (if I may ſo ſpeak, as doubtleſs I may) by the interpoſition of a Ceremonial Law.

To this inſtance we will joyn another, *Matt.* 12. 5, 6, 7. where it is plainly ſaid, That the Sabbath was *profaned*, or *broken*; and that in the Temple at *Jeruſalem*, and yet the profaners thereof were blameleſs, becauſe their prophanation lay in the obſervation of certain Ceremonies of *Moſes*'s Law, as killing, and dreſſing of Beaſts and Sheep, to, be offered for Sacrifices on that day—and not only for the Sabbath-day, which was done continually, but alſo for the yearly Sabbaths or Feſtivities if they fell on the Sabbath-day, as they often did; in which caſes there was (as I take it) ſeven times as much labour in killing and dreſſing Beaſts for Sacrifices on ſuch ſolemnities, as on the weekly Sabbath. See *Num.* 28, 29 Chapters.

It is in any-wiſe to be ſeriouſly conſidered, how clearly our Saviour doth rank the Sabbath with Laws Ceremonial, ſeeing all the inſtances which he brings to vindicate his Diſciples, are inſtances out of the Ceremonial Law. For, when his Diſciples were found fault with, for rubbing the ears of Corn, &c. on the Sabbath-day, Chriſt defends them by alledging *David*, who in a like hungry condition, broke the Ceremonial Law of *Shew-bread*; and the Argument ſeems to conclude thus, If *David* being hungry, might without blame do contrary to the Ceremonial Law of *Shew-bread*, then my Diſciples being ſo hungry, may without blame do contrary to the Ceremonial Law of the Sabbath. And certainly, if the Argument lie not here, a worſe thing will follow: for then our Saviour brought an inſtance very unſuitable, and ſuch as will be dangerous, as will be diſcerned if it be conſidered, that it is no reaſoning from God's diſpenſing

sing with a ceremonial Law, to his dispensing with a moral Law: for then one may reason thus: God dispensed with *David* breaking his Law concerning *Shew-bread* in a case of necessity, therefore he will dispense with another in worshiping a false God, if he be necessitated, which God forbid.

So then, it is plain, that our Saviour compared the Sabbath with the Law ceremonial, which is yet more evident by the next instance of the Priests prophaning the Sabbath, (to which I have spoken) as also from the conclusion he makes upon the whole matter, in these words, *Go ye and learn what this meaneth, I will have Mercy and not Sacrifice*; where it is evident the word *Mercy*, hath relation to Moral Duty, and is appli'd to the Disciples preservation from hunger; and the word *Sacrifice*, hath relation to the Ceremonial Law, and is applied to the Sabbath-day.

The third Reason.

All Commands purely Moral, are indispensible in cases of Necessity: it is better to die for hunger, than to deny the true God to obtain meat to preserve Life; yea, he that should so save his life, should lose it; Nor may I commit Murther, Adultery, or bear false Witness against my Neighbour, to preserve my own life, for I know no necessity that can make my so doing in any-wise dispensible.

But behold, the Sabbath-day is such in its observation, as it hath been frequently dispensed with in very low cases of Necessity, insomuch, that the saving the life of a Beast, is preferred before its observation, *as to the point of time, the Seventh-day*; and then much more in cases of necessity which concern the life of a Man: insomuch, that I conceive, *there was never yet a Sabbath-day but it was broken*, and that by *Lawful* cases of *necessity*; I say, *Lawful cases*, (considering the case still by the Moral Law) notwithstanding the Law of the Sabbath (in the Ceremony thereof) to the contrary.

No man that reads the Scriptures, can lightly be ignorant, how much our Saviour insisteth upon cases of *Necessity*, as sufficient Answers to those, whoever carped at his doings on the Sabbath-day; whose Conclusion was, that he was not of God, because he kept not the Sabbath. And certainly, if we consider the Fourth Precept, according to the letter of that Law, our Saviour both did, and commanded to be done, some things utterly inconsistent with the Sabbatical observation of the Seventh-day; as appears by comparing, *Jer.* 17. 22. with *John* 5. 8, 9, 10, 11, 12. *John* 9. 14. Hence it is plain, that our Saviour went further than cases of necessity in the non-observation of the Sabbath, sith there was no necessity for the Lame to carry his Bed on the Sabbath-day; nor yet for our Saviour to make Clay on the Sabbath, sith he frequently wrought Cures by the words of his lips, and could have done it on the Sabbath, as well as at other times. I conceive therefore it was his Pleasure to do thus on the Sabbath-days, that he might hereby give some intimation

on of the abrogation of the Sabbath, as he did the like concerning other Ceremonial Obſervations: for Example, *his eating with Publicans and Sinners*; as alſo, his taking perſons off from their eſteem of the ſanctity of *one place above another*: thereby fore-ſhewing that he would take away the Sanctity which had been aſcribed to the Jewiſh Nation above the Gentiles, and to *Jeruſalem* above *Samaria*; and then why not the ſame kind of Sanctity aſcribed to one day above another? I ſay, the *ſame kind* of Sanctity; for certainly, the Seventh-day hath no real Sanctity in it above any other day, no more than the Jewiſh Nation had above any other Nations, or the City *Jeruſalem* above *Samaria*; the holineſs in all theſe being only Ceremonial. Of this Reaſon *S. F.* takes no notice: therefore I proceed to the next. John. 4.

The fourth Reaſon.

Thus ſaith the Lord to the Chriſtian Church, *Let no man judge you in meat or in drink, or in reſpect of an holy-day, or the new Moons, or of the Sabbath-days: which are a ſhadow of good things to come, but the body is of Chriſt.* From theſe words it appears, that, not only the holy-days, yearly to be obſerved by the *Jews* (which are confeſt on all Hands to be Ceremonial) but alſo the * *Sabbath-days* themſelves were with the reſt to paſs away, as a ſhadow, when Chriſt the Body was come: which will yet more fully appear by *Hebr.* 4. from the 3d. *verſ.* to the 12. where it is evident, that the Seventh-day-ſabbath is reckoned among other legal Types: for here *Iſraels* Reſt in *Canaan*, and the Seventh-days Reſt are both made Typical of our entring into Reſt by Faith in Chriſt; wherefore let all that are entred into Reſt by Faith in him, take heed how they ſtand upon this Sabbatical ſhadow, leſt they know not how to avoid other things, which (though Legal ſhadows) will claim a place with it. Col. 2. 16.

* It is a poor ſhift to except againſt the ſupplement (days) in *Col.* 2 16. ſith in other Texts, the like ſupplements are allowed: but if the ſupplement were omitted, yet the word *Sabbath*, is comprehenſive enough.

The fifth Reaſon.

The Seventh-day-Sabbath was a ſign of their Sanctification to whom it was given, therefore of a Ceremonial nature, and not given to all men. *Exod.* 31. 13. *Ezek.* 20. 12. *Thus ſaith the Lord, ſpeak thou alſo to the Children of* Iſrael, *ſaying, Verily my Sabbaths ye ſhall keep: for it is a ſign between me and you, throughout your generations, that you may know that I am the Lord that do ſanctifie you.* Hence it appears, that as other holy (or if I may ſo ſpeak) Sacramental Conſtitutions are peculiar to the Church, and not delivered to all men; even ſo the Sabbath was peculiar to the Church of the *Jews* [as for the ſtrangers among them, *&c.* their reſting was no more a Sabbathizing, than the reſt of the Cattel, and ſo not to be accounted a divine ſolemnization of the Sabbath] for how could it be a ſign that the Lord did Sanctifie the World in general, who had no part in ſuch priviledges, they being without God, without hope, and ſtrangers and aliens from the Covenants of Promiſes, *Epheſ.* 2. 12.

Again, from this form of ſpeech, *It ſhall be a ſign, or it is a ſign.* It appears, that the Sabbath is Ceremonial, becauſe ſuch Laws as are Moral and imprinted in the heart of man, are no where called ſigns, that I know of, but this kind of ſpeech (when uſed with reſpect to Laws) is appropriate to ſuch as were temporary, and ordained upon ſome ſpecial occaſion, for the Church as ſuch, and hence Circumciſion is called a ſign or token of the Covenant, *Rom.* 4. *Gen.* 17.

Now let us conſider wherein the Sabbath was a ſign, that ſo we may the better perceive to whom it was given. Firſt then, it was a ſign of *Iſraels* cleanſing from Sin, to which, *Exod.* 31. 13. *Ezek.* 20. 12. do well agree, ſhewing that the Sabbath was a ſign that *Iſrael* might know that the Lord did Sanctifie them. Here it is plainly of a Sacramental uſe and appropriate to the Church; it is a ſign between me and you, *i.e.* between me as your God, and you as my Church.

Secondly, The Sabbath was a ſign of remembrance, that *Iſrael* ſhould remember they were once bondmen in *Ægypt*, where convenient reſt was denied them, and that now they ſhould let their ſervants reſt as well as themſelves, *Deut.* 5. 15.

Thirdly, It was a ſign that the true Sabbathizing, is to take up our Reſt by faith in Chriſt, *Heb.* 4. As for the thouſand years Reſt at Chriſt's ſecond coming, and eternal Reſt in Heaven, of which ſome would have the Sabbath to be a ſign or Type, I will not inſiſt upon them, becauſe I have not yet met with clear Texts to ſatisfie me therein. But admit the Sabbath for a ſign in all theſe reſpects, yet will it not prejudice, but rather ſtrengthen us, in ſaying, the Seventh-days-Sabbath was Ceremonial, and particular, in reſpect of the perſons to whom it was given.

For firſt, The Sabbath could not be a ſign to all men, or the World univerſally, that They were ſanctified, becauſe in the time of the Law the whole World, except the Jewiſh Nation, was counted unclean, that is to ſay, unſanctified.

Secondly, Neither could the Sabbath be a ſign (literally, or ſpiritually) to the whole World, of their deliverance out of Ægyptian Bondage, for literally the whole World was never in *Ægypt*, and ſpiritually they are not yet delivered from the bondage thereof, 1 *John* 5. 19.

Thirdly, The Sabbath could not be a ſign to the whole World of their entring into Reſt by Faith in Chriſt; becauſe, as ſuch they are, and ever were in unbelief.

Fourthly, Neither could the Sabbath be a ſign to the whole World, in either of the two laſt reſpects, ſith as ſuch, they have no part in the firſt Reſurrection, nor yet in the eternal Inheritance of the Saints in Light. From theſe conſiderations it may appear, that the Sabbath was never given as a ſign to all Men, and thence I conclude, it was never given to all Men. For the more ready diſcerning the meaning of this Ground or Reaſon, I will digeſt it into this Syllogiſm.

Thoſe

Thoſe to whom the Sabbath was given, to them 'twas a ſign of their preſent Sanctification. But it was no ſign of the preſent Sanctification of the whole World. Therefore it was never given to the whole World; therefore of no moral conſideration: therefore Ceremonial.

The Sixth Reaſon.

The Feſtivals of the *Jews*, were Ceremonial, and therefore the Seventh-day-Sabbath was Ceremonial.

Thus ſaith the Lord, *The Feaſts of the Lord which ye ſhall proclaim to be holy Convocations, even theſe are my Feaſts: Six dayes ſhall work be done, but the ſeventh-day is the Sabbath of reſt, an holy Convocation, ye ſhall do no work therein; it is the Sabbath of the Lord in all your dwellings— The fourteenth day of the firſt Month is the Lords Paſſeover, and on the fifteenth day of the ſame Month is the feaſt of the unleavened-bread—In the firſt day ye ſhall have an holy Convocation,* &c.

We learn from theſe Scriptures, that as the Paſſeover, ſo the Seventh-day-Sabbath was a Feaſt unto the *Jews*, and equally called the Feaſt of the Lord, and therefore reaſonably to be concluded, to be one and the ſame Ceremonial Conſideration, and by conſequence to vaniſh, or terminate with them.

If this be denied, let us ſee what will follow; we muſt then hold that ſome of the Jewiſh Feaſts were Moral and perpetual, and ſo obligatory to ſuch as had not the Law, as well as to thoſe that had it: Or elſe, that the Sabbath was delivered as a Feaſt to the *Jews*, but not ſo to the reſt of Mankind; but the firſt of theſe can never be proved (as I conceive) and if the latter be accepted, it muſt be proved, which I take to be a very difficult undertaking: and if it could be proved, it will confirm what we have ſaid (at leaſt in part) becauſe it will evince the Seventh-day-Sabbath to be Ceremonial, to that part of Mankind to whom it was delivered as a Feaſt. And here it may well be enquired, from what ground men do now pretend to keep the Seventh-day-Sabbath according to the Law of *Moſes*, and yet keep it not as a Feaſt of the Lord in all their dwellings? And becauſe we ſee here the Seventh-day-Sabbath reckoned with the Ceremonial Feaſts of the *Jews*, it will not be impertinent here to add a parallel between the Seventh-day-Sabbath, and the yearly Sabbath, as alſo the Sabbath of years, that ſo we may the better diſcern it to be of a Ceremonial conſideration.

To begin with the Inſtitution; Moſt certain it is, that no mention is made in the Book of God, of the *obſervations* of any of theſe Sabbaths, neither *weekly*, nor *annual*, &c. until the Seed of *Abraham* became a Nation, to whom the Law of all the Sabbaths was given by *Moſes*; neither is the Seventh-day-Sabbath the firſt in obſervation, for the Paſſeover

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(in which were Sabbaths of reſt) was in uſe before it, and the reſt followed * it.

* As for that paſſage *Gen.* 2. which ſome conceive to enforce the inſtitution of the Seventh-day-Sabbath from the beginning: and others conceive it to ſpeak of the Sabbath only by a prolepſis, or anticipation; I ſhall omit at this time, being ſatisfied firſt, that if it were even then inſtituted (which I do not grant) yet would it not neceſſarily bind all the World to the perpetual ſolemnity of the ſeventh-day of every week; nor in the leaſt infer the *time* to be of a Moral conſideration; ſeeing the Almighty was at liberty to give either a poſitive, or Ceremonial Law at that time, which yet might not equally extend to all perſons, in all times and places, as indeed he ſeems to have done in the Law concerning the forbidden fruit. But ſecondly, I am ſatisfied that thoſe who take that mention of the Sabbath *Gen.* 2. by a prolepſis are not without conſiderable grounds for ſo doing, the Scriptures in many other caſes neceſſarily requiring, it as might be ſhewed, were it my buſineſs to proſecute the Argument.

The ſecond Parallel is in the time of the continuance of theſe Sabbaths, the Seventh-day-ſabbath having nothing in that reſpect above the reſt, as will be ſeen by the Scriptures following.

For the continuance of the weekly Sabbath, ſee *Exod.* 31. 16.

For the continuance of the Paſcal Sabbath, ſee *Exod.* 12. 14.

For the continuance of Penticoſt Sabbath, ſee *Lev.* 23. 21.

For the continuance of the Expiation Sabbath, ſee *Lev.* 23. 31.

For the contiuuance of the Feaſt of Tabernacles Sabbath, ſee *Lev.* 23. 41.

The Third parallel is in the Service of theſe Sabbaths, and that I have ſhewed already, wherein it appears, that the Services of the annual Sabbaths was not only greater than thoſe of the weekly, but to be done as exactly; yea, though they fell upon the Seventh-day; *Numb.* 28, 29 Chap.

The Fourth Parallel is, of forbearing Labour, which was as ſtrictly to be obſerved on the yearly, as on the weekly Sabbaths, *Exod.* 31. 14. compared with *Lev.* 23. 30.

The Fifth Parallel, of the time to begin to keep the Sabbath, which is ſuppoſed to be the Evening before; but in this, the annual Sabbaths are not only equal to the weekly, but indeed the pattern, for of one of them only it is ſaid, *From Even to Even ſhall you ſanctifie your Sabbath*, Lev. 23. 32.

The Sixth Parallel is of the Penalties, which was death, and was as well the penalty for breach of the yearly Sabbaths, as for breach of the Seventh-day-Sabbath *Lev.* 23. 30. * And although it be not expreſt, that the Magiſtrate muſt execute the penalty for breach of the yearly Sabbath, yet it may be gathered, that he muſt do it. See and compare theſe Scriptures, *Exod.* 30. 28. * and *Exod.* 31. 14. * And this may ſerve as an anſwer to ſome, when they bid us ſhew that the penalty of death was ever to be inflicted upon the breakers of any Law, but the Moral Law. Nor is this the only inſtance; for the holy Perfume might not be imitated under pain of Death, *Exod.* 30. 28. Neither might Man or Beaſt ſo much as touch the Holy Mount, but be puniſhed by ſtoning, or by being thruſt through with a Dart, *Exod.* 19. 23. compared with 12, and 13 verſes of the ſame Chapter.

* Note that theſe words in the Text [*that ſoul ſhall be cut off from his people,*] is meant of the Magiſtrates executing the Law for breach of the Seventh-day-Sabbath, and then why not in the other caſes alſo?

The Seventh and Laſt Parrallel ſhall be of the Sabbath of years; in which we may obſerve, that at the giving thereof to *Iſrael*, the Lord gave them the bread of three years, the year before the Sabbatical

thical year, as he gave them the bread of two daies, before the Sabbath-day.

Now let it be considered, what solid Reason there remains for the continuation of the Seventh-day Sabbath, more than for the yearly Sabbaths, and Sabbath of Years, sith there is no more expres Prohibition of the one, than the other, in the Scriptures, (except in *Col.* 2. 16. where in truth, the Seventh-day Sabbath is rather more expresly prohibited than the rest) and seeing we do as constantly enjoy the time of first-Fruits, in gathering, *&c.* as the *Jews* did, wherein they held holy Sabbatisms, to rejoyce before the Lord, for all the good things wherewith he blessed them; it might very justly be enquired of some, why they observe not these solemnities, together with the Seventh-day?

The Seventh Reason.

The Observation of the Seventh-day Sabbath, according to the Law of *Moses*, cannot stand without the Execution of the Penalty of Death upon such as break it. Were it not so, it should not be the Religious Observation of the day which is in it self a thing tollerable, and about which Christians need not judge one another; I say, were it only this, it should not offend me. But now, these which stand for the observation of the Seventh-day, according to the Law of *Moses*, do also stand for the penalty of Death, to be inflicted upon such as they judge wilful breakers thereof; confessing even in their Printed Books, that the reason why they do not execute that Penalty, is, *Because they are no Magistrates*; So then, it seems such Men want but opportunity; and doubtless, by how much Men are the more zealous, by so much they would drive the more furiously. *Stennet* against *Russel.*

Finally, I offer it to the consideration of sober Men, whether it would be Gospel-like, for Believers in Christ to compel their Families to celebrate the Sabbath, such of them especially as are of Faith and Religion contradistinct to them in that Point? and yet behold, this must they do (according to *Moses*) for the Law of the Sabbath requires the Master of the House to order his Children and Servants in point of Sabbatizing.

SECT. III.

Answereth the most important Allegation of the new Testament, usually brought for the observation of the Seventh-day Sabbath, according to the Law of Moses.

In *Matth.* 24. 20, 21. we read thus, *But pray ye that your flight be not in the Winter, neither on the Sabbath day: for then shall be great Tribulation.*

Object. Whence some pious Christians do conceive, *That our Saviour allows the Sabbathical Observation of the Seventh-day according to the*

Law, even among his own Disciples, for forty years after his decease, and consequently to the end of the World.

Answ. This Objection is of no Validity, because our Lord doth not here enjoyn any person whatsoever to keep the Sabbath at the time when *Jerusalem* should be Destroyed, but rather fore-shews, the danger which his Disciples might probably be in, by reason of other Mens observation of it, namely the Jewish Nation, and specially the Pharisaical Sect, who still were carping at our Lord himself, about keeping the Sabbath. This is evident, because our Saviour compares that kind of observation of the Sabbath to the *Winter* season, which would be an aggravation to the affliction of the afflicted, because it would obstruct their flight from the face of their Enemy, even as the *Winter* also would be obstructive on that account.

But certainly our Saviour, who had so plainly shewed, That it was Lawful to preserve Life on the Sabbath day, whether of Man or Beast, albeit the preservation thereof called for great Labour; would not now suppose it to be unlawful for his poor Disciples to preserve their Lives by escaping an Enemy, who sought to destroy them on the Sabbath day. For it is clear, that when this calamity should happen, it was the will of Christ that the Afflicted should fly, (be it on what day soever) and that with all possible haste or expedition: for *vers.* 16. He saith, Then [mark that] *Let them which be in* Judea *fly to the Mountains.* And he likewise that was upon the House-top, is allowed, yea willed to haste away, and not go into his House to take any part of his stuff with him: As also, He which was in the Field had direction from Christ to escape to the Hill Countries. So that we safely conclude, Christ here delivers his Disciples from all manner of scruple of flying to preserve themselves though it should fall out to be upon the Sabbath-day; and consequently, this place can be no obligation to them to keep the Seventh-day, as a day of rest, or Sabbath. But now on the other hand, if we consider the Zeal of the blinded *Jews*, who would by that time be more blind than ever; for that now they had rejected the true Light, Christ Jesus; and consequently more enraged than ordinary against all that should intrench upon their Ceremonies, and especially, their observation of the Sabbath: it must needs be very perilous for any to fly on that day, seeing there was scarce a Country or Town through which they should fly, but would intercept them, if not destroy them; which calamity God was able to prevent: and therefore our Lord puts his followers upon Prayer as the means to obtain comfort in that dreadful day. Which (according to the account we have of those sad times) was graciously afforded to the Christians by a Voice from Heaven, crying, *Away to Pella, away to Pella*: and this before the City was taken.

Wherefore the reason of our Saviours exhortation to Prayer, being taken from a cruel and unrighteous observation of the Sabbath day; and his instructions as they refer to that time, being directly against that observation of the Sabbath; and also, considering that Christ gives no direction at all to his Disciples in this place, how to observe

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the Sabbath: It is impoſſible for any man to give a rational demonſtration, how this place, *Matt.* 24. 20, 21. ſhould lay Chriſtian Men under any neceſſity to keep the Sabbath-day according to the Law of *Moſes*.

The Sabbath retaining its name till that time, is no Argument for its being obſerved by Chriſtians (and yet that is all that looks like an Argument from this place:) for by the ſame reaſon Circumciſion alſo might claim a place in the Chriſtian Churches; yea the whole Law of Ceremonies alſo, for they ſtill retain thoſe Appellations; when yet, *that Circumciſion*, was truly, *the Contiſion*, and *that Law*, was *no Law*.

In vain do ſome pretend, that the aggravation of Calamity by the Chriſtians Flight on the Sabbath day, *is meant of the grief of heart that ſhould attend them, for that they were conſtrain'd to break the Sabbath by flying*. But this was ſo far from that, that it was their expreſs Duty from Chriſt's own direction, as well as from the Principles of Morality, to preſerve their Lives by flight at what time ſoever it ſhould happen, upon the occaſion of *Jeruſalem* being expos'd to ruine by reaſon of an Army of the *Romans*.

SECT. IV.

Shewing the Opinion of ſome of the Jewiſh Rabbins concerning the Sabbath-day. And certain Antient Chriſtians concerning the Sabbath-day, and the Firſt-day.

The Rabbins.

We read ſaith *Pet. Gallatinus*, on the *Jews* gloſs upon theſe words, *The Lord hath given you the Sabbath*; What means theſe words, *The Lord hath given you?* Becauſe it was given to the *Jews*, and not unto the *Gentiles*. *Ex Heylin* Hiſt. de Sabbath.

Rabbi Johanan ſaith, That whatſoever Statute God gave *Iſrael*, he gave it to them publickly, except the Sabbath, and that was given to them in ſecret, according to that of *Exodus*, *It is a Sign between me and the Children of* Iſrael.

Joſephus in his Book of Antiquities, and Wars of the *Jews*, calls the Sabbath a National and Local cuſtome; a Law peculiar to that People. Antiq. *l.* 14. *c.* 18. *De Bello*, *l.* 2. *c.* 16.

The Antient Chriſtians of the 1, 2, 3, 4 *Centuries.*

Juſtin Martyr ſaith, None of the Righteous Men, and ſuch as walked with God, were either Circumciſed or kept the Sabbath until the ſeveral times of *Abraham* and *Moſes*. *Juſtin.* in Dial cum Trypho.

Ireneus ſaith, That Circumciſion and the Sabbath were both given for Signs, and that all the Multitude of the Faithful before *Abraham*, were juſtified without the one (*i.e.* Circumciſion) and that the Patriarks, which preceded *Moſes*, were juſtified without the other. *Iren.* adverſ. Hæreſ. *l.* 4. *c.* 30.

Tertullian

Tertul a dverſ. *Judæos.*

Tertullian requires the *Jews* to prove (if they can) that the Fathers of former times [meaning before the time of *Abraham*] were Circumciſed, or kept the Sabbath, or that thereby they obtained to be called (or accounted) the friends of God.

Euſebius ſaith, The Religion of the Patriarks of old, was like the Chriſtian, and he proves it thus, They were not circumciſed, no more are we; They kept not the Sabbath, no more do we; They were not bound to abſtain from ſundry kinds of meats, no more are we.

Euſeb. Hiſt. *l.* 1. *c.* 4.

And elſewhere he ſaith, *Melcheſideck* was a Prieſt of the moſt high God, neither being circumciſed, nor anointed with the holy Oyle, *&c.* no not ſo much as knowing that there was a Sabbath, *&c.* and living moſt agreeable to the Goſpel.

Concerning the Firſt day.

Ignat. l. 8.

Ignatius was of this mind, That both the Seventh and Firſt days were to be obſerved; theſe are his words.—— 'After we have thus 'kept the Sabbath, let every one that loveth Chriſt, keep the Lords 'day Feſtival; the Reſurrection day; the Queen and Empreſs of all 'days; wherein our Life was raiſed again, and Death was overcome 'by our Lord and Saviour.

Juſt. Mart.

Juſtin Martyr ſaith, Upon the Sunday all of us aſſemble in the Congregation, as being the Firſt day wherein God ſeparated the Light from the Darkneſs, Created the World, and Jeſus Chriſt our Saviour roſe again from the Dead.

Aug. Ep. 119.

Auguſtine ſaith, The Lords day was made known to us Chriſtians by the Reſurrection, and from that began to be accounted holy.

CHAP. XIII.

Concerning the observation of the Lords day, or First day of the Week in the Christian-Church; and how the same is grounded on the Authority of holy Scripture, and the consent of the best Antiquity; and first, whether that passage, Psal. 118. 24. Be meant of that day.

SECT. I.

WHat grounds we rest upon for the non-observation of the Seventh day according to the Law of *Moses*, we shall give some account of, in that part of this Work where we treat of divers *Cases of Conscience*. But here we shall offer to consideration, the grounds wherefore we keep holy the *Lords Day*, or First day of the Week. And first,

Of that remarkable passage, *Psal.* 118. 24. *This is the Day which the Lord hath made, we will be glad and rejoyce in it.* That these words do point by way of Prophesie at the day of Christs Resurrection, *viz.* the first day of the week, (and indeed the only day, which we find the Christians to observe with any special note of religious exercise) is rationally gathered from the coherence, *vers.* 22, 23. *The stone which the builders rejected, is become the head stone of the Corner: this is the Lords doing and it is marvellous in our eyes.* **This is the Day** *which the Lord hath made, we will rejoyce and be glad in it.* For the sense seems to be this, *The same Day on which Jesus Christ was made the head of the Corner, is the Day which the Lord made, wherein the Church should rejoyce before him, for the marvellous work which he had therein shewed forth in raising up Jesus from the Dead, to give Light and Life to sinners:* Notwithstanding all the *envy and power of the Builders, to wit, the Pharisees and Priests of the Jewish Nation.* For assuredly, if this place speak of any day properly, it can be no other day, so fitly as the Day of the Resurrection. And so clear is the evidence of this place for the Lords Day, that those who oppose us herein, have not a better answer, than to say, this place is to be understood only of that particular First day of the week when Christ did actually arise from the Dead.

But then it is to be considered, how the other Prophesie must be fulfilled, *We will be glad and rejoyce in it*; seeing the Church scarce knew on that particular day, that he was risen, and therefore very few did, or could rejoyce and be glad on that particular day. But

this Prophecy clearly points at the joy of the whole Church under the Gospel, both of believing *Jews* and *Gentiles*, at what time they should be united in one Body by this Corner-stone, or Jesus Christ his being made *the head of the Corner*: yea, this is the Day wherein the high Praises of God should be celebrated in his Church, as the next *vers.* shews, *Save now I beseech thee, O Lord, O Lord I beseech thee, send now prosperity.* And let but this *Psalm* be diligently read from *verse* 21. to *verse* 30. and the Exposition here given, will appear the more acceptable. Thus we find the solemnity of the Lords day, to be founded in this Prophecy which was observed long ago, by *Mr. Perkins* in his *Case of Conf.* page 107. *The Day of Christs Resurrection* (saith he) *was* Mr. Perkins. *prefigured by that Day wherein the stone which the Builders refused was made the head of the Corner*, Psal. 118. 24. *and in that it was prefigured, it was appointed by God: for then it appeared to be true, which Peter saith of Christ, That God had made him both Lord and Christ*, Act. 2. 36. *And the same may be said of the Sabbath of the New Testament, that it was in the figure preordained, and therefore limited and determined by our Saviour unto the Lords Day.*

And further, it is observed by the Learned, that all the *Antient Fathers* that purposely took in hand to expound this place, *Psal.* 118. 24. do understand it of the Resurrection Day, and the religious observation of that Day weekly in the Christian Churches. But that which will best confirm what is said from this place, will be the concurrant practice of the Churches in the New Testament, which we will briefly consider, and leave this Exposition as probable only.

SECT. II.

Of the New Testament Texts, which prove the observation of the First Day warrantable in Christian Churches.

The first thing to be considered here, is that honourable Title, *The Lords Day*, Rev. 1. *I was in the Spirit on the Lords Day*; which Title must either belong to some particular day, or else *John* must speak out of the reach of all common capacities, and perhaps all other Men, sith he does not at all explain himself. If of any particular day, then either of the First day of the week, or some other: But he cannot be understood to speak of any other day of the week. Not of the Seventh day (which is pretended by some) because that day had a special Title by which it had been known and honoured among the *Jews* throughout many Generations, namely the *Sabbath day*; and frequently known by that name in the Old Testament: and other-whiles by the common Title, the *Seventh day*. Heb. 4.

Wherefore sith there was no reason for *John* to speak in a phrase so hard to be understood, had he meant the Seventh day; and so much beside the common usage of the *Jews*, and much more of the *Gentiles*; we can with no shew of reason take the Lords day here, to be the same with the Sabbath in the Old Testament. But on the contrary

trary, great reason there is to understand this Title, *The Lords Day*, to respect that glorious Day on which he triumphed over *Death*, the *Grave*, and the *Law*. And the rather, for that it is affirmed by the Learned, that a certain *antient Greek Copy*, doth call the First day of the week in 1 *Cor.* 11. 2. μιᾳ σαββατων *the Lords Day*. And that the *Syriac Translation* tells us, that the Christians meeting together to receive the Lords Supper, 1 *Cor.* 11. 20. was upon the Lords Day; which passage is much strengthned by the practice of the Church at *Troas*, Acts, 20. 7. who came together on the First day of the Week to break Bread. I confess, I have not seen that antient Greek Copy, all that I have read, hath it κ' μιαν σαββατων *per unum Sabbatorum*, on the first of the Sabbath, or first day of the week. But this cannot prejudice its being called the Lords day, any more than to call the Sabbath, sometimes by the name of the Seventh day. And certainly, as we know how to distinguish the holy Table of the Lord, from our Common Suppers and all Legal manducations, and particularly the Passeover by this Epethite, *the Lords Supper*, even so we may distinguish the day of Christian solemn Services, from our Working days, or the *Jewish Festival* days, and particularly their Sabbath, *which were a shadow of good things to come, but the body is of Christ*.

Beza his note, quoted by Mr. *Warren*.

Again, when it is particularly recounted, that on the First day of the week the Disciples came together to break Bread, *Act.* 20. 7. What can we think less then that it was their use to do so? hereupon (saith *Bucanus*) the Antients called this day, *Dies Panis*, the day of Bread. And without controversie, all such Churches, as by this one president, do meet upon the First day of the week to commemorate the dying of the Lord Jesus, do act very warrantably therein, and consequently may hence justifie their keeping that day holy to the Lord. For when we consider, the solemnity of the Service, the preparation which ought to go before it; it is rational to think, that the Christians at *Troas*, did not just drop out of their worldly Employments, and out of the Markets, to one of the most Sacred, and significant of the Gospel-Ordinances: especially, considering that the *Jews Sabbath* was but the day before, and had they thought that day most fit for this Gospel-Service, they would in likelihood have broken Bread that day. But this they did not, but chose the day following, even the First day of the week, deeming as it seems, that day most fit for that honourable Solemnity.

Bucan.

Some indeed will object, *That by breaking Bread, here is meant to eat common meat; or that if it were the Lords Table, yet they did not celebrate till the next day*, &c. But these Objections are of small force. For, if they came to eat common food only, they gave the Apostle slender entertainment, to let him fast till Midnight: otherwise it must be allowed, that they had eaten common food with him before that time of the Night. And though the Apostle preached a long Sermon at that time, yet the Lords Table might be celebrated at, or about Midnight; and so small a variation, upon such a pious occasion, from their usual custom could be no Trespass. However, it is undeniable,

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they came together to do that holy Duty upon the First day; which is Argument enough, that either they thought that day most meet for that work, or else it was their custome to celebrate the Lords Table on that day? In which they had the Apostles approbation also. Wherefore, unless the Christian Churches be obliged to observe two daies in each week in the publick Service of God (which no body will adventure to affirm, though some are fallen into such practice); then the First being set apart, (after the example of the Apostle, and the Church at *Troas*) by any Churches since their times; it will be hard to censure them, though they do not observe the Seventh day according to the Law of *Moses*.

Of the same consideration is that place, 1 *Cor.* 16. 2. *As I have given order to the Churches in* Galatia, *so do ye, upon the First day of the week let every one of you lay by himself in store as God hath prospered him, that there be no gathering when I come.* For as we find not that the Apostle kept so much as one Seventh-day-Sabbath in the solemn Services of the Christian Church, in any one Church of the *Gentiles*: so on the other hand we do find, he did keep one First-day Holy with the Church at *Troas*, in those services which concern the Churches more especially. And now in this place, he * *Ordains*, that the Collection for the Poor be made upon the First day of the week. And here the work of the day, and consequently the day it self (being singled out by the Holy Ghost for that purpose) standeth upon Divine Authority; and this Ordinance was also given to the Churches in *Galatia*.

* ὡσπερ διέταξα, *sicut ordinavi*, As I have ordained 1 Cor. 16. 1.

It is most rational to conceive, that the reason why the Apostle ordains, that Collections be made for the poor Saints in the Churches of Christ upon the First day of the week, was, because he knew they were then met together upon the great concerns of Christian Religion; of which, this of relieving the poor Brethren is not the least.

And this Contribution was to be freely performed, as God had prospered them, or according to the Vulgar, *ei bene placuerit*, as liketh him best. And where it is said, Let every one *lay by himself in store*. It cannot intend that they should do this at their own Houses, for so there should be the greatest Collection of all when he came, which he labours to prevent; But the meaning may be this, Let every Man act himself in this work of Charity, let him not be acted by another; But as every man himself is purposed in his heart, so let him give not grudgingly, or of necessity (but cheerfully as God hath prospered him) for God loveth a cheerful giver. I conclude from the Premisses, that all such Churches as come together upon the First day of the week to hear the Word preached, to break Bread, to make Collections for the Poor (which comprehend the whole of that constant Publick Worship which we owe to God in the Gospel) have all the grounds which are necessary to justifie such a Religious Observation of that Day: and much more than can be shewed from the practice of any Church of Christ (when met about Gospel-Services more especially) for the observation of the Jewish Sabbath, and especially in any of the Gentile Churches.

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SECT. III.

Of the practice of the Antient Churches, succeeding the first Churches touching the religious observation of the First day, as the Lords day.

As the many thousand *Jews* which believed were all zealous of the Law, *Act.* 21. 20. And very hardly brought off from Circumcision and other Ceremonies, so it may be presumed they were no less zealous for the Sabbath; And hence it is very probable, that some in the succeeding Ages kept both the Seventh and First days holy to the Lord. As the *Ebionites* are said to *observe the Jewish Sabbath; and other Ceremonies they observe alike with the Jews.* Here note the Sabbath is put upon the account of the Jewish Ceremonies by this Author, *They Celebrate the Sundayes, as we do, in remembrance of the Resurrection of our Saviour.* This *Ebion* (the Author of this Sect) is said to live in the latter end of the first *Centurie*: so that here we find the observation of both days in the first Age of the Gospel, albeit we are certain God no where requires the observation of two days in seven. Yea, Mr. *Tillam* (an Apostate from the Gospel) is forced to confess, that some of the Churches, for several Centuries, did observe *both days*, so hard a thing was it to bring the *Jews* off from that Sabbath as commanded by *Moses*. However we find the First day honourably esteemed together with it, which shews, that these Churches did understand, that the Christian Religion had given being to it for an holy solemnity.

Ignatius, contemporary with some of the Apostles, delivers his mind to this effect: *Intermitting the Sabbath, let all that love Christ, make the Lords day* Holy, *the Queen of days, the Resurrection day, the highest day.* *Ignatius* according to Mr. *Warren* his quotation of him.

And giving account of some *Jews* which were Converted to the Faith, tells us, They did no longer keep the Sabbath, but led their life according to the Lords day, in which our life arose. And *Justin Martyr*, is brought in saying, *TE TOU HELIOU LEGOMENE HEMERA*, &c. *Upon the day called Sunday all that abide within the Cities or Villages do meet together in some place:—we send up our prayers to Heaven, which being ended, there is given unto us Bread and Wine, &c. then those of the richer sort, every one as his good will is, contributes something towards the relief of the poor Brethren.* This *Justin Martyr* lived in the second Century. *Justin Martyr*, Apol. ad Calc.

Thus we have the full explication of these two Texts, *Acts* 20. 7. 1 *Cor.* 11. 1, 2. from this *Antient* Doctor of the Church, and it were easie to trace the practice through the following Ages which we here contend for. But this being done by others, and by none more satisfactory than by Mr. *Warren*, I shall refer the Reader to his learned Labours on that Subject.

I shall only insist a little upon the Disputations which were between the Antient Christians and the Jews about this matter. *Tryphon* the Jew objected three things against the Christians, *viz.* *That they*

did neither observe the Festival days, nor Sabbaths, nor Circumcision. Justin Answers, *We verily should observe these things, did we not know the reason for which these things were imposed upon you.* Where we have to observe, that the Antient Christians even in the second Century, took the *Jewish Sabbath* to be no more obliging to Christian men than Circumcision and the other Festivities. But *Tryphon* presseth him with this demand, *Whether a Christian observing these Customs of the Law, might be saved? Justin* Answereth, *Such a one in my judgment may be saved, provided he do not industriously labour to perswade others, (especially those among the Gentiles which are converted unto Christ) to observe the same things, as that without which they cannot be saved.* And this moderation may now be as needful (in my judgment) as in the days of *Justin Martyr.*

CHAP. XIV.

Of the places of Christian Assemblies; and of the Superstition and Vanity which hath prevailed in that respect, to the prejudice of the Truth.

SECT. I.

AS the time for the Publick Worship of Christian Men, ought to be fixed, and known: there is the like Reason, that some convenient places be publickly known also; otherwise the Christian Religion must needs be kept in obscurity. Howbeit there is a great difference between the Jewish and Christian Churches in this case. The Jews being tyed to one certain place, to wit the City and Temple of *Jerusalem*, for performance of a great part of their Publick Services, *Deut.* 16. 16. *Three times in a year shall all thy Males appear before the Lord thy God in the place which he shall choose: In the Feast of unlevened Bread; and in the feast of Weeks; and in the Feast of Tabernacles.* Deut. 12. 13, 14. *Take heed to thy self that thou offer not thy burnt Offering in every place that thou seest, but in the place which the Lord thy God shall choose, in one of thy Tribes, there shalt thou offer thy burnt Offerings, and there shalt thou do all that I command thee.* And unto this place the Tribes went up to worship the Lord, as unto a most Holy place.

But this Ceremonial sanctity or distinction of place, is wholly taken away by the coming of the Lord Jesus, all places being so far sanctified for the performance of all Gospel-Worship, as that his People may as acceptably serve him therein, as the *Jews* when appearing in the Temple at *Jerusalem*, Matt. 18. 20. *For where two or three are gathered together in my Name, there am I in the midst of them.* 1 Tim. 2. 8.

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I will therefore that Men Pray every where, lifting up holy hands without wrath or doubting. Which gracious liberty was foreshown by the Prophet, *Mal.* 1. 11. *For from the rising of the Sun to the going down of the same, my Name shall be great among the Gentiles, and in every place Incense shall be offered to my Name, and a pure Offering: for my Name shall be great among the Heathen, saith the Lord of Hosts.*

Hence it was no doubt, that the Christians for some Ages after Christ, did not build any Oratories, nor consecrate any Places for their publick Devotions; at which that Enemie of Christ *Celsus*, took occasion to bespatter the Christians in the time of *Origen*. For though it may be very expedient to have publick Oratories, when the number of Disciples do require it; yet it's every way as lawful to hold such holy Assemblies in our proper Mansions or dwelling-Houses: after the example of the Apostles, who taught both *publickly and from house to house*, Act. 20. 20. *And daily in the Temple*, (so long as they could be permitted) *and in every House they ceased not to Teach and Preach Jesus Christ.* As also in the Fields, Mountains, and by the Sea-side, as well as in the Synagogues, or places where Prayer was wont to be made, *Act.* 16. 13. *Matth.* 5. 1. *&c.* Yea, we read of a Church in the house of a certain Christian, *Rom.* 16. 5. (to wit, the Assembly which used to meet at his House.) For saith *Diodat*, there were divers small Assemblies of Believers in one and the self same City. 1 *Cor.* 16. 19. *Colos.* 4. 15. So that it is not only lawful for Christians to meet in such small companies, and in their dwelling-houses, but such Assemblies are expresly allowed the Title of a Church, by the holy Apostle: which may serve to take off that great contempt which is sometimes cast upon the Baptized Churches, for such their innocent meeting or Church-Assemblies.

Celsus.

Diodat.

SECT. II.

Of the Superstition of many professing Christianity about the Places of their Devotion.

Here the *Papists* do justly lead the Van, and indeed, who else so fit to lead Men to Superstition, (not to say Idolatry:) Do not the Prodigious consecration and hallowing their Temples with holy Water, Crossings, and multitude of Ceremonies, proclaim to all the World their Vanity? as if by such devised Ceremonies God is worshiped, well-pleased, and the Devils affrighted and terrified, as not daring to come within the Circles made by those Artists, nor to endure the sound of those Bells which they have Sanctified. Or as if the Crosses, whether real or otherwise, made by their Hands, could confer some extraordinary Sanctity, and make such places the receptacles of him that inhabiteth Eternity. And that he might not be at any time without Attendants, how prodigiously do they Erect Images of Christ, his holy Mother, of Saints and Angels, adoring the work of their Hands? yea, the very places they have thus abused, as if some

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Sacred quality (at the least) had now by these their devises possessed the whole Fabrick; as if it were all one to mingle *Abbey dust* with common Earth, as to shed the Blood of a Prince and a Peasant together, or rather the first to hold the greater disproportion.

Dr. Bale, End to Contro.

Now had the Lord Christ required any such things as these, God forbid we should move a Pen against them; but sith he hath not done it, what a vanity is it to think, that the Godhead is like to Silver or Gold? or that he is worshipped with Mens Hands? *Act.* 17. 25. Neither dwelleth he now in Temples made with hands, as sometimes he was pleased to presence himself in the Temple at *Jerusalem*, vers. 24. compared with *John* 4. 21.

No Image is a proper Instrument to propitiate or worship God by. See Dr. *Ham.* on the Text.

When *Bernard* saw the vanity of Men in this kind of Superstition, or having those pretendedly Sanctified Fabricks in such Veneration, he cryed out, *Ye look too much upon the Walls*; affirming, That the *Mountains, Caves, and Prisons were more sure places to him*: meaning (I suppose,) he could sooner find the Church of Christ there, than in those Magnificent *Temples*.

Bernard.

Nor do I know how to justifie mens calling those places by the name of Churches, from some tincture at least of Superstition; because there is nothing more Sacred upon Earth than the Church of the living God: However, it is certain, the evil which hath attended this custome is very great. I have met with more than one, and some very aged, that did not only know any other Churches than these, but were in no wise to be prevailed with to believe there were any other. This I speak not as if I had a quarrel with these publick places of Worship, or with the zeal of our Ancestors who built them: For as they are an ornament to the Nation, so are they very convenient for the exercise of Religion.

SECT. III.

That the places of Christian Assemblies ought to be Publick, &c.

Our blessed Saviour and his Apostles did frequently convene their Auditors in very publick and open Places, coming to the Light that their deeds might be made manifest that they were wrought in God. Yea, it is the property of Heavenly Wisdom *to put forth her Voice in the top of the high Places, by the Way, in the places of the Paths; She cryeth at the Gates, at the entry of the City, at the coming in of the doors.* Prov. 8. 1, 2.

God commanded *Peter* (by his Angel) *Act.* 5. 20. To *go stand and speak in the Temple unto the People all the words of this Life.* Nor know I any reason why the Publick places of Devotion in our Nation, should not be free for Christians of differing Apprehensions, they not interrupting one another: And why this might not be the most likely way to beget Unity, and in time much unity in the Truth, I do not understand.

But being denied this just right, It is the duty of Christians to endeavour

endeavour to hold forth their Light, in the most publick manner they may, because Christ hath ordained his Church to be the Light of the World, a City on an Hill, not to be hid; at least, not to hide her self. A Candle on a Candle-stick to give Light to all that sit in darkness. Christians are expressly required *not to forsake the assembling of themselves together*, but *to hold fast the profession of their Faith without wavering*, Heb. 10. 25. And not to be ashamed of Christ or his words, before an adulterous and sinful Generation, *Mark* 8. 38. An excellent Example we have, with the Lord's commendation upon it, *Rev.* 2. 13. *I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my Name*, i. e. The profession of my Name, *and hast not denied my Faith, even in those days wherein* Antipas *was my faithful Martyr, who was slain among you where Satan dwelleth.* Wherefore, though the Baptized Christians be denied the liberty of those convenient publick Oratories (which yet they are liable to repair and uphold in common with others; and consequently in reason should not be denied the use of them, at least when it might be without the disturbance of others;) yet let them remember, that our Saviour foretold it should be so, *John* 16. 2. And let them not doubt but God will accept their sincere Services in what place soever, seeing (as *Tindal* well observes) *Christ taking away the differences of places, will be worshipped in every place. Neither is there in his Kingdom one place holy, and another prophane, but all places are indifferant. Neither canst thou more heartily or better believe, or love God in the Temple—than in the Barn or Kitchin.* And saith *Origen*, *Locum sanctum in Terris non requiro positum, sed in Corde.* I do not seek a holy place in Earth, but in the Heart.

Tindal Fox Martyrol. Fol. 1254.

Origen. Hom. 5 in Levit.

XXXX. CHAP.

CHAP. XV.

Of the proviſion which God hath made for the outward ſupport of his faithful Miniſters in the Goſpel, though Tithes be not due to them.

SECT. I.

ALthough it doth not appear that God hath apointed *Tithes* for the maintenance of Goſpel Miniſters, as under the Law he was pleaſed to do for the Tribe of *Levi*: yet certain it is, he hath not forgotten to provide for thoſe, even in things pertaining to this Life, whom he hath ſeparated to that Sacred Miniſtry. But who would have thought that *Deut.* 25. 4. had been the Law from whence to infer the right of the Miniſters maintenance, had not the Lord impowred his Apoſtle ſo to expound it, *Thou ſhalt not muzzle the Ox, when he treadeth, or threſheth out the Corn.* It is true, we may rationally think, that he that will not have the brute Beaſt diſcouraged when he laboureth for us Men, will never take it well from thoſe who are more cruel towards his Servants in the Goſpel. But that this ſhould then be written, and ſtand for that Law on which to fix in a caſe of ſuch importance, none but God himſelf could ſo unfold the Scripture; which being thus opened by the key of the holy Ghoſt, it is all one as if the Lord had ſaid, *Thou ſhalt not withhold any due encouragement from my Miniſter, when he preacheth unto thee the Word of Life.*

The Apoſtle ſpends a good part of 1 *Cor.* 9. to enforce the equity of this Duty; and firſt from his caſe who undertakes to warfare for his Country, *Who goeth to warfare any time at his own Charge? verſ.* 7. All men know ſuch a Cauſe ought to be managed at the common charge; 'tis enough that the Soldier adventure Life and Limb, and lay out his whole ſtrength and induſtry for the ſafety of his Country; to make him bear the Charge too, is againſt all the reaſon in the World. And verily, this is as clear in the Caſe of Chriſt's Miniſters, whom he hath choſen to be his Souldiers, to ſtand in the defence of the Goſpel againſt oppoſers, againſt Satan, and all his Miniſters. And therefore as the ſame Apoſtle reaſons, 2 *Tim.* 2. 4. they ought not to be intangled in the Affairs of this Life, that they may pleaſe him that hath choſen them to be his Souldiers.

His next Argument is no leſs rational, ſeeing all muſt grant, That *he which plants a Vineyard, ought to eat of the fruit thereof.* And though this, and perhaps the former Argument, do more directly iſſue in the caſe

caſe of a Travelling Miniſtry; yet his next is as ſtrong for the ſupply of a fixed Miniſtry, *Who feedeth a Flock, and eateth not of the milk of the Flock?* plainly ſhewing, the equity of the caſe, as it reſpects thoſe who are choſen to feed the Flock of God, which he hath purchaſed with his own Blood, *Act.* 20. 28. 1 *Pet.* 5. 2. And that no Man ſhould imagin theſe Arguments to be carnal or too low; he foreſees the Objection, and avers, that the Law of God contains theſe Allegations, and that he ſpeaks not *theſe things as a Man*, but refers them to the Law of God, *Deut.* 25. And proceeds to proſecute his Argument taken from the Ploughman, and the Threſher, in whoſe caſe, none can deny a Recompence to be due, according to their Labours reſpectively. And though it is moſt true, that the Miniſters Labour is of a far higher conſideration, and their reward in Heaven, and ſhall be abundantly given to them, *when the chief Shepherd ſhall appear*, 1 Pet. 5. 4. Yet are the Churches their debtors alſo, and bound to ſupply them with ſuch Honours, as their comfortable ſubſiſtence in the World requires; and ſhould account the exchange not valuable, ſith they do but impart as it were Braſs for Gold. *If we have ſown unto you Spiritual things, is it a great matter if we reap your Carnal things.*

Finally, he argues from the care that was taken for the Miniſtry under the Law, *verſ.* 13. That ſith the equity of the Law remains, the concluſion is rationally deduced, That *even ſo they that Preach the Goſpel ſhould live of the Goſpel.* For ſo hath the Lord Ordained, *verſ.* 14. Thus the Law of God, right Reaſon, common Equity, and true Friendſhip, do all concur to enforce this great Duty, that God's Miniſters be cared for by the Churches, with all things neceſſary. Yea,

It is expreſly required, *Gal.* 6. 6. *Let him that is taught in the Word, communicate to him that teacheth in all good things.* And though this form of ſpeech may ſometimes bear the force of an Advice or Counſel only; yet here it may be taken imperatively: 1. Becauſe it is grounded upon the Law of God, and the higheſt Principles of Reaſon. And 2*ly.* becauſe it is enforced with a ſevere threatning, that ſuch as refuſe to obey, ſhall reap their Portion among thoſe that mock God, or think to deceive him, when in truth he cannot be mocked, or deceived.

It is certain, that as God requires ſome part of our time to be devoted to his Service, ſo he hath reſerved part of our Subſtance to that bleſſed end, and that as the way to be more proſperous in our Labours. *Prov.* 3. 9, 10. *Honour the Lord with thy Subſtance, and with the Firſtfruits of thine Encreaſe; ſo ſhall thy Barns be filled with plenty, and thy Preſſes ſhall burſt over with Wine.* Yea, *Bleſſed are they* of the Lord, *who ſow beſide all waters* (or propagate the Goſpel among all the people) *that ſend forth thither the foot of the Ox and the Aſs.* A Metaphor taken from the moſt laborious Creatures, and may very fitly ſerve to ſet out the painful Stewards of God's Myſteries, even the Miniſters of the Goſpel. Iſa. 32, 20.

Our

Our bleſſed Lord himſelf, did not only receive ſupplys from his followers, *Who miniſtred to him of their ſubſtance*, Luk. 8. 3. But alſo wills his Miniſters to be without carefulneſs, touching meat and drink, and to put that upon the account of their Labour, as being no more than a due recompence, *Matt.* 10. 10. *Luk.* 10. 7. becauſe the Labourer is worthy of his meat. So that we have all the grounds which are neceſſary, to conclude that it is beyond the reach of contradiction that a competent ſupply of all outward things, is the due of all faithful Miniſters of Chriſt for their works-ſake.

SECT. II.

Of the Proportion or Quantity, in reſpect of outward ſupplies which belong to the Miniſters of the Goſpel.

Here the caſe differs greatly, between the Miniſters of the Goſpel, and thoſe of the Law; the latter having a certain determinate proportion ſet out according to their Tribe, inſtead of that portion of the Land of *Canaan*, which ſhould otherwiſe have fallen to them by Lot, *Num.* 26. 62. *Numb.* 18. 20, 21, 26. But as the Miniſters of the Goſpel are not raiſed out of the Tribe of *Levi*, more than any other Tribe or Family in the Earth; nor denied any inheritance in common with other men: ſo neither hath the Lord determined any limited Portion for them upon the account of their Service, but hath provided for them in general ſuch things as are neceſſary, and this to be given or communicated freely by his People, as a fruit of thoſe vertues which by the Goſpel are planted in them. *Gal.* 6. 6. *Let him that is taught, communicate to him that teacheth*, &c. *being fruitful in every good work*, Coloſ. 1. 10. There is no Reaſon, no Law, no Preſident for any indenting between the Church and the Miniſters of the Goſpel. Chriſt leading us the way, takes what is freely communicated, and allows his Miniſters to do the ſame, as is ſhewed.

Paul who kept cloſe to Chriſt, having occaſion to commend the *Philippians* for their pious care of him in his wants, profeſſeth he did not ſpeak it to enforce a gift from them, but only *deſired fruit*; namely, That they ſhould ſtill cheriſh the grace of God in them, that they might not ceaſe to do ſuch good works as they had opportunity, that in the end they might find them, to turn to their account. Becauſe it is the *patient continuing in well-doing*, which God will recount, and repay, *Rom.* 2. 7. And in this reſpect we are to conſider the Excellency, as well, of the Spirit of the Chriſtian Church, above what was found in the Jewiſh Church generally, as of the Miniſtration which they are under; where all ſuch Works as theſe are to be done in reſpect of their meaſures, according to the general rules of Piety and Equity: and that we may hereby give demonſtration of the power of Godlineſs dwelling in our hearts; that as the love of God conſtrains the faithful Miniſter to deny himſelf of thoſe Earthly advantages which he might embrace, that he might ſerve the Church of God;

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ſo the ſame love of God ſhould conſtrain the Church to hold ſuch in reputation, and to miniſter neceſſaries to them.

And though God hath not preciſely aſſign'd the portion to be communicated, yet it may be eſtimated in general from the places before remembred. As thus, It ought to be ſuch (in ſtrictneſs of Equity) as may keep the Miniſter indemnified in his Domeſtick concerns; elſe he goeth a warfare at his own charge: but of that he ought to be disburthened, ſave only in a caſe of common Calamity, and there the Miniſter as well as the Souldier muſt ſuffer with the reſt: yea, then it will become him to lead the way, and teach the Church to take joyfully the ſpoiling of their Goods by his Heroick and chearful example.

Were this moderate care only taken over the faithful Miniſters of Chriſt, more would not be deſired; nay, though there might happen ſome failure, yet would he not complain, but rather follow his Pattern, 1 *Cor.* 9, Where *Paul* uſed not his power to forbear working, but laboured with his hands, and was careful to make the Goſpel without charge. Yea, let all Chriſt's Miniſters beware of Covetouſneſs, let them not deſire any mans Silver, Gold, or Aparrel, though they may lawfully *be burthenſome as the Meſſengers of Chriſt*, 1 Theſ. 2. 5, 6. Let them weigh the temper of the time they live in, wherein the Poor have been oppreſſed, and the Rich vexed with the mercenary Miniſtery, which makes every thing of kindneſs done to Chriſt's Servants look like it. Let them conſider how honourable it is to Preach the Goſpel freely, 1 *Theſſ.* 2. 8. For,

Though Chriſt hath ordained, That ſuch as Preach the Goſpel ſhould live of the Goſpel; yet we have no reaſon to believe he deſigned to make them rich in this World by Preaching: No, *he requires them to take heed and beware of Riches.* And *Paul* adviſes *Timothy*, and in him all Miniſters of Chriſt, that having Food and Raiment to be therewith content; and tells him alſo of the danger of Riches, 1 *Tim.* 6. 8, 9, 10. Not a word ſpeaks he of any hope, that *Timothy* might have to ariſe (by his ſupplies from the Church) to the degree of a Lord in this World, nor yet for any that were to ſucceed him.

And let the Baptized Churches be exhorted to conſider, that whilſt others have exceeded, they have been too ſhort, in caring for their Miniſters, who though they have generally with great chearfulneſs ſerved them in the Goſpel of God freely, yet that will not juſtifie the Churches in the neglect of their duty. And beſide, the Miniſtry are rendred by this neglect the leſs capable to ſerve them, being generally much diverted by worldly imployments from that ſerious Study and exerciſe of Reading; which ordinarily conduces much to the furtherance of the Goſpel, in the more ample preaching thereof. For, when *Paul* adviſes *Timothy* to this courſe of reading and ſtudy, to the intent he might *ſhew himſelf a Workman that need not be aſhamed, rightly dividing the Word of Truth*, 1 Tim. 4. 13. 2 Tim. 2. 15. who yet was undoubtedly a Man of very rare parts; how much more ſhould we, who come ſo far ſhort of him (in all likelihood) ſtir up

our ſelves to that needful exerciſe? not that Men ſhould depend upon ſuch Studies, but uſe the means, and depend upon God for the benefit and bleſſing thereof in their Service in the Miniſtry.

SECT. III.

Tythes not due by the Law of God to the Miniſters of the Goſpel.

This Point I ſhall not diſcourſe largely, but briefly propound certain Arguments, to ſhew, that Chriſts Miniſters have no true claim to Tythes by the Law of God; and the firſt is this.

Arg. 1. If the Sons of *Levi* only had a command to take Tythes, then Tythes are not due to the Miniſters of the Goſpel by the Law of God.

But the Sons of *Levi* only had a command to take Tythes: *Ergo*, Tythes are not due to the Miniſters of the Goſpel, *&c.*

The *major* is evident of it ſelf. The *minor* is proved, *Heb.* 7. 5. *And verily, they that are of the Sons of Levi, who receive the Office of the Prieſthood, have a commandment to take Tythes of the People according to the Law.* So that the Law impowred no other to take Tythes, ſave thoſe Prieſts only. What was given by *Abraham* to *Melchiſedeck* comes not within the compaſs of a Law, but was a voluntary Donation.

Arg. 2. If Tythes did belong to the Miniſters of the Goſpel, then Chriſt and his Apoſtles had right to them. But neither Chriſt nor his Apoſtles had right to Tythes: *Ergo*, Tythes do not belong to the Miniſters of the Goſpel, *&c.*

The *major* is evident: becauſe whatſoever the Miniſters of the Goſpel have right to by Divine Authority (for of ſuch a right we diſpute) it muſt firſt be found in Chriſt or his Apoſtles. But it is evident our Lord ſprang out of *Judah*; of which Tribe *Moſes ſpake nothing concerning the Prieſt-hood*, Heb. 7. 14. And therefore nothing concerning Tythes; and conſequently, his Miniſters can claim nothing on that account as they hold of Chriſt.

Arg. 3. If Tythes be due to the Miniſters of the Goſpel, then the Apoſtles did ill that they did not claim them; but claimed another Maintenance. But the Apoſtles did not ill to omit the one, and to claim the other. *Ergo*, Tythes are not due to the Miniſters of the Goſpel, *&c.*

The *major* is evident: becauſe there cannot be a greater piece of injuſtice, than for a Man to loſe his right for asking, and demand another mans goods inſtead thereof. The *minor* is true: becauſe what the Apoſtles pleaded in reſpect of the right they had to a ſupply by free Donation, is not to be queſtioned.

Arg. 4. Nothing can be due to the Miniſters of the Goſpel, which naturally tends to make void an Ordinance of Chriſt. But to aſſert the Law of Tythes for the maintenance of Chriſt's Miniſters doth naturally tend to make void an Ordinance of Chriſt. *Ergo*, &c. The *major* is clear of it ſelf: the *minor* is true: becauſe if the Law of Tythes be obſerved, it is ſuperfluous for him that is taught to communicate to him that teacheth, yea it would be unreaſonable; and ſo theſe who ſhould preach the Goſpel, ſhall not live of the Goſpel, and conſequently deſtroy what God hath ordained.

Nothing

Nothing is due to the Miniſters of the Goſpel which naturally takes away the fruit which ſhould by the freeneſs of the contribution abound to the account of the giver; or that oppreſſeth the poor, and favours the rich. *Arg.* 5.

But to aſſert the Maintenance of Chriſts Miniſters, by paying Tythes doth ſo. *Ergo* Tythes are not due to the Miniſters of Chriſt.

The *major* is not to be denyed; the *minor* is evident. 1. Becauſe what Men are compelled to by Law, can be no gift on their part, and conſequently no fruit can ariſe from thence, any more than to pay a juſt debt. 2*ly*. Becauſe a rich Man that hath Mony and Land only, ſhall pay no Tythes; whilſt the poor Husbandman muſt pay the utmoſt farthing. Now howſoever Almighty God might permit this in the Jewiſh Church, which was National, and where the National Prieſthood was denied an Inheritance in the Land, for that they were to have the Tenths, yet in the Church as conſtituted by Chriſt, it cannot be rational, but very unequal.

That which naturally tends at any time to uphold a carnal Miniſtery in great ſtate and power, and to ſuppreſs the faithful Miniſters of Chriſt, was never due to Chriſt's Miniſters. But to aſſert the Law of Tythes for the maintenance of the Miniſtry, doth at ſome time, if not alwaies, tend to uphold a carnal Miniſtry, and to ſuppreſs the faithful Miniſters of Chriſt. *Ergo*, Tythes are not due to the Miniſters of Chriſt. *Arg.* 6.

The *major* is evident. The *minor* is clear by all experience: for Tythes being aſſerted by Law, become a great Intereſt, and cannot be managed in any Nation without the Civil Power: And we ſee that a Miniſtery which depends upon Tythes for their ſupport, alwayes (generally) ſerve the Times, though many of them againſt their Conſcience. And how much the Faithful Miniſters of Chriſt are ſuppreſſed by theſe Men, is too evident: now take away Tythes or a forced maintenance, and this generation of men would vaniſh; and faithful Miniſters, ſuch as ſeek not Silver, but the good of Souls, would come in their places.

That which God teſtified againſt by Voice from Heaven as Poyſon powred into the Church, doth not belong to the Miniſters of Chriſt. *Arg.* 7.

But God bore Witneſs againſt Tythes being paid to Goſpel-Miniſters, as poyſon powred into the Church. *Ergo*, Tythes do not belong to the Miniſters of Chriſt. Mr. *T. Milton* of Tythes.

The *major* is true without Controverſie. The minor is true alſo, if the Hiſtories of theſe times, approved by the Learned Writers, may be credited.

But doth it not well become the Chriſtian Magiſtrate to take care of the Miniſters of the Goſpel, after the example of Conſtantine? &c. Object.

There is none can deny, but that the Chriſtian Magiſtrate doth well to encourage Chriſt's Miniſters; and it is without doubt that *Conſtantine* did very pioufly in many things on that account: But then it muſt be conſidered, That no man hath power to do any thing which naturally tends to make void the Ordinance of God. Now a forced *Anſw.*

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maintenance and a free gift which may turn to the account of the giver, are inconſiſtent. All therefore that the Chriſtian Magiſtrate can do herein according to the tenour of Chriſtian Doctrine, is to excite or ſtir up his Chriſtian Subjects by his counſel and pious Example, to be rich in good Works, and particularly, in thoſe which conduce to the furtherance of the Goſpel: what power he hath further herein upon a civil account I diſpute not. It is only the Divine Right of things which, as Chriſtians, we intermeddle with on this account.

CHAP. XVI.

Of that Humility and Brotherly reſpect which ought to be found in Chriſts Miniſters one towards another: and of the carriage of the Brotherhood towards their Paſtors.

SECT. I.

OUr Bleſſed Lord knowing the Infirmity of Man to be ſuch, as that he is ſcarce more averſe to any thing than Humility, to be little in his own eyes, and to give the glory of all the good he doth; and of all the Grace wherewith he is intruſted, to God only: was pleaſed both by Doctrin and Example, to train up his Miniſters in the ſteps of true Humility.

And having a fit occaſion for it, through their folly, in reaſoning among themſelves which of them ſhould be the greateſt; ſhews them by the ſimplicity and humility of a little Child, what manner of Men they ought to be, *Luk.* 9. 46, 47, 48. And that the way to be great in the Kingdom of God, was to be leaſt in their own eſteem, whilſt they were the greateſt Servants.

This he further teacheth in that remarkable Example, when he waſhed his Diſciples Feet, *John* 13. 13 to 18. declaring the end of it to be their pattern and Inſtruction in that great Vertue of Humility. *If I then your Lord and Maſter have waſhed your feet, ye ought alſo to waſh one anothers feet.* Not that our Saviour did here inſtitute any Divine Ordinance, but only upholds a laudable cuſtome of courteous and friendly reſpect, very fit to demonſtrate the reality of friendſhip; and the like friendly cuſtom he upholds, when he gave his Diſciples direction, That *when they entred into any houſe they ſhould ſalute it*, i. e. give ſome teſtimony, that they come in the way of peace and true friendſhip: Let not your carriage be moroſe or churliſh, nor yet affected; but amicable, free and courteous. Thus theſe friendly cuſtomes

ſtomes among Men are approved of by Chriſt: but yet he hath not turn'd them to Divine Sanctions for his Churches obſervance only; ſeeing there can be no doubt but waſhing of feet was ſtill as laudable among the *Jews*, as among the Diſciples of Chriſt; and is as commendable among all men, as among Chriſtians themſelves, at this day; and therefore not to be accounted an Inſtitution of Chriſt in his Church. And that they ſhould ever remember upon this occaſion, of Chriſt's abaſing himſelf to do this Office, (than which there was not a lower to be undertaken) they ſhould abhor all thoughts of ſuperiority, or domination one over another. For this our Saviour did chiefly for the inſtruction of his Miniſters; for ſo it is, that Men in Authority are more apt to bear it high againſt their Competitors, than againſt their Inferiors. And if once this ſpirit of Pride get hold of the Leaders in Churches, it ſoon inſerts it ſelf into the Churches themſelves. For the Miniſter is ſo prevalent an Example (either good or bad) that the holy Ghoſt hath left it as a Proverb to poſterity, *Hoſea* 4. 9. *Like People, like Prieſt: and I will puniſh them for their way.*

But notwithſtanding our Saviour's Doctrine and Pattern in this behalf, a ſpirit of Pride brake into the Churches both in the Apoſtles daies, and the Ages ſucceeding; and that chiefly among the Leaders, inſomuch, that *Paul* was contemned by them, as weak. 2 *Cor.* 10. 10. *His bodily preſence is weak, and his ſpeech contemptible.* Nor would *Diotrephes* receive thoſe Miniſters who went forth for the Nameſake of Chriſt, but rejected *John* himſelf, 3 *Ep.* John.

The foreſight of miſchiefs of this kind occaſioned the denouncing of that Wo, *Matt.* 18. *Wo to the world becauſe of offences.* His Diſciples had a little before been reaſoning, which of them ſhould be the greateſt. And hence our Saviour fore-ſhews, that it muſt needs be that offences ſhall come, and that from thoſe who ſhould be as the right Eye, right Hand, or right Foot in the Body. All which hath been abundantly fulfilled in after-Ages, as well as the firſt times of the Goſpel. A timely inſtance we have of it, in *Clemens*, who bewails that ungodly Sedition (as he juſtly calls it) in the Church at *Corinth*, about ſuperiority in the Miniſtry; which reſulted in the thruſting out the antient and faithful Paſtors: and how the following Ages grew from bad to worſe, is at large declared by *Euſebius*, *Socrates*, and *Evagrius*, in their Hiſtories, reſpectively. *Cem.* 1. Ep. *ad* Corinth. *Euſeb.* Sorat. Evag.

It were happy, if the preſent Churches had no cauſe to complain of the ſame inconvenience. However, let me intreat and beſeech the Miniſtry of the preſent Baptized Churches, to watch againſt this cankered root of Pride; and let them more ſtudy to prefer one another than themſelves, as ever they expect to be found true Servants to Chriſt and his Churches. For ſuppoſe the queſtion ſhould be, Which is the higheſt Office in the Church? Truly, on which ſide ſo ever it is caſt, the juſt inference muſt be, That he who ſupplies that place in any of the Churches, is to be the leaſt; yea, a Miniſter or a Servant to the reſt. It is not in the Church, as it is in the World;

where the Princes are not called *Servants* but *Benefactors*, or *Magnificent*, Luk. 22. 25. No, *It shall not be so among you*, saith Christ: But *he that is greatest among you* (to wit, of the Ministry) *let him be as the younger; and he that is chief, as he that doth serve*, vers. 26. Yea, they are to serve even the lowest members in the body, after the example of Christ, *Who came not to be ministred unto, but to minister*. And sets forth the duty and office of his Ministers, by the office of such as serve at the Table; whilst others feed upon that which these Servants set before them. And by this form of speech our Lord would instruct his Ministers in the great duty of Humility: and encourageth them therein, by the honour that should be conferr'd upon them, when they should sit at his Table in his Kingdom. We see then there is no way for any man to advance in the Church of God, let his place be what it will; but by being ready to serve the rest, to do business, and not to possess an empty Title, whilst others do the Services signified thereby.

And the better to put an end to all strife, about greatness among the Ministers of Christ: let it be considered, that setting aside the chief Apostles, who had immediate missions from Christ, and were the Foundation-layers, on which all subsequent Teachers are to Build; there is no plain Testimony, that one Bishop or Elder hath any Soveranity above another. Though *Timothy* and *Titus* were *Apostles* (or Messengers subordinate to the chief Apostles,) yet are not found to possess greater Authority, than the Bishops which they Ordained, at least in the Churches to whom they were particularly related. only these Messengers had a larger Circuit, business in many places; and so greater Servants: but for any jurisdiction which they claimed over other Bishops, I find none at all. Nevertheless, as those Elders who labour most in the Word and Doctrine, are to be accounted worthy of double honour, 3 *John* 8. And sith we are willed to hold such in reputation, who for the Name-sake of Jesus Christ labour in remote places to propagate the Gospel; it always becomes the fixed Ministers to receive them, and these reciprocally, of a generous mind, to confer those respects on each other, which may comport with the honour of the Gospel, and of the trust committed to them respectively; *Let a man so account of us as Ministers of Christ, and Stewards of the Mysteries of God*, 1 Cor. 4. 1.

SECT. II.

Of the behaviour of the Christian Brotherhood to the Ministers.

Although God hath made his Gospel-Ministers *Servants to the Churches for Jesus sake*, 2 Cor. 4. 5. Yet it also is the will of God, that his People should not therefore despise, but obey, and honour his Ministers under imminent danger of God's displeasure. *Tit.* 2. 15. *Let no man despise thee*, 1 *Thess.* 4. 8. *He therefore that despiseth, despiseth not Man, but God, who hath also given unto us his holy Spirit:* 1 Pet. 5. 5. *Likewise*

Likewiſe ye Younger ſubmit your ſelves to the Elder. Which conſidered with the ſcope, ſhews the duty, or ſubmiſſion of Chriſtians to their Paſtors, *verſ.* 2, 3, 4. As Chriſtianity teacheth the Governours of Churches to rule in Love and Humility: ſo it teacheth the Governed to obey, from the ſame Principles; *Let all your things be done in Charity.*

The carriage of Chriſtians towards their Miniſters ſhould hold agreement with the deportment of wiſe Children to their Parents. For though we may neither call, nor account any man Father upon Earth, as God is our Father; yet in reſpect of that care which God hath committed to the Paſtors, they are eſteemed Fathers in the Churches of Chriſt; eſpecially, thoſe whoſe labours God hath Crowned with ſucceſs. When *John* writes to *Fathers, young Men,* and *Children,* in a Chriſtian State, we may not only underſtand thoſe who had continued long; but withal, thoſe who had the care of the Churches upon them. When *Paul* ſaith, 2 *Cor.* 12. 14. *The Children ought not to lay up for the Parents, but the Parents for the Children:* It is manifeſt, that he ſpeaks it of the care which Chriſt's Miniſters ſhould have for the good of the Churches to whom they are related; after the Example of the Apoſtle, 2 *Pet.* 1. 15. *I will endeavour that you may be able after my deceaſe to have theſe things always in remembrance.*

The duty of Children then is to love their Parents. This grace was once excellent, in the *Galatians* towards *Paul,* Gal. 4. 15. *I bear you Record, that if it had been poſſible, ye would have plucked out your own eyes to have given them to me.* Yea, there was a very great affection in the firſt Chriſtians towards their Miniſters, which eminently appeared in that notable inſtance, *Act* 20. 37, 38. And doubtleſs their love was not to *Paul* alone, but to all Faithful Miniſters of the Goſpel of God. How greatly *Peter* was beloved of the *Chriſtians,* appears by the conſtant Prayers they made to God for him when he was a Priſoner, *Act.* 12. 5. Would the Lord's Children duly pay this debt of Love to Chriſt's Miniſters, it would certainly ſtand in the ſtead of many other Duties; or rather, be a motive to them all.

'Tis the duty of Children to honour and obey their Parents; and by all means to ſhun the things which grieve them. *Heb.* 13. 17. *Obey them that have the Rule over you, for they watch for your Souls, as they that muſt give an account, that they may do it with joy, and not with grief, for that is unprofitable for you.*

Let all Chriſtians therefore ſhew an obedient diſpoſition towards God's Miniſters, ſo as to follow their Faith; and to conſider the end of their Converſation: yet, with this Caution, as they follow Chriſt: For further then that, the Apoſtle deſires none to follow him. 1 *Cor.* 11. 1. *Be ye followers of me, even as I alſo am of Chriſt.* And thence he proceeds to teach thoſe duties which become the Chriſtian profeſſion, in point of that Authority which God hath given to his Church: and the duties of Subordination as it concerns the members of the Body, in reſpect of their ſex and qualities reſpectively: of which we have ſpoken, *Chap.* 8. of this Book.

Let

Let all Christians study to behave themselves reverently in Christian Assemblies, in the presence of God and his Ministers, whose office is to speak unto them the Word of God. For *God is greatly to be feared in the Assembly of his Saints, and to be had in reverence by all that are about him.* Let Christian Women behave themselves in such a presence, with that modesty and shamefacedness, which is there signified by the vailing of their faces; and let Men beware they dishonour not God by effeminate deportments. Let all Christians beware they discourage not their Teachers by a careless or slothful behaviour. *When thou goest to the House of God, take heed to thy feet, and be more ready to hear, than to offer the Sacrifice of Fools: for they consider not that they do evil.* It is near upon the matter, to reject the Minister of Christ, as not to regard what he speaks by Commission from him. He that cannot behave himself like a Christian towards his Pastor, whiles he is ministring holy things to him, is not very like to do it at other times. Nor can it be thought that man can esteem very highly of his Teacher for the Works-sake, who is not affected with the Work it self.

The end of the Second Part of the Second Book, containing, the External part of Christianity.

Christian-

Christianismus Primitivus.

The Third BOOK.

WHEREIN IS SHEWED,

The Duty of all Christians to Civil Governors and Government.

AND

The nature and necessity of Christian Moderation about their differing Apprehensions. With *many particular Cases of* CONSCIENCE Demonstrated and Resolved.

CHAP. I.

The Baptized Churches unjustly charged with seditious Principles. They are strictly obliged by their Principles, to obey Magistrates as God's Ordinance.

Sect. I.

VEry great have been the Prejudicies which the Baptized Churches have sustained, by the loud Clamours which have been heard almost from every Pulpit, and the Pens of prejudiced (though otherwise Learned) Men, representing us to the World, as a People disaffected to Magistracy; how justly, it will concern us a little to enquire in this place. And surely, those that accuse us on this account, must ground what they say either on our Principles, or Practices, the Reports of

our Enemies, or their own Imaginations. If on the two latter, 'tis frivolous to undertake their Confutation, otherwiſe than by a juſt Retaliation, publick Clamours being as loud againſt them, as any whom they would accuſe. And by the way, let it be remembred, that Chriſt himſelf, the great Maſter of the Chriſtian Faith and Practice, was accuſed as if he were no Friend to *Ceſar*; (*Herod* alſo out of conceit that Chriſt would take away his Kingly Dignity, murthered a multitude of innocent Children, with hopes to have murthered Chriſt among them); and yet behold, there was nothing in his Deſign, or Doctrine, which tended to weaken Kingly Power among Men. Indeed, Chriſt came to raign in the hearts of Men by Faith, his holy Word and Spirit, to reform their Lives, to teach them to ſerve God aright, that they might be ſaved; but yet reſerving to *Ceſar*, and all Princes throughout the World, both their Titles and Honours; plainly ſhewing that God's right over Men, did not annul the right of Magiſtrates who are his Subſtitutes, and therefore called Gods: which great Title Chriſt made not Void, but rather Confirmed.

Paul was counted *a peſtilent Fellow, a mover of Sedition among all the* Jews; tho his Deportment, and the Teſtimony of the Scripture concerning him, ſhewed the contrary. *Acts* 25. The *Jews* which came down from *Jeruſalem* ſtood round about, and laid many and grievous things to his Charge, which they could not prove: *Whilſt* Paul *anſwered for himſelf: Neither againſt the Law of the* Jews, *neither againſt the Temple, nor yet againſt* Ceſar *have I offended any thing at all.* It is not then what any intereſſed Perſons have either ſpoken, or written, which is to be received by any to the prejudice of the Accuſed; but much leſs ought that which is reported out of other Nations, in former times, be brought againſt a People who are meer ſtrangers to ſuch Principles and Actions as are objected againſt them. If therefore Men would deal fairly with us, they muſt either demonſtrate, that our Principles, as we differ from others, do naturally lead to Sedition, or elſe they ſay nothing: For ſuppoſe ſome fooliſh Men in the ſame form of Profeſſion with us, ſhould break due Bounds, to the diſturbance of the Civil Peace, yet this ought not to prejudice our Churches in general, who oppoſe ſuch Exorbitances as much as any. Witneſs that Teſtimony which was given by the Meſſengers and Elders of Baptized Churches in this behalf, ſome Years before the return of King *Charles* the Second to his Crown and Dignity. The Contents whereof are in theſe particulars:

1. 'That it is not impoſſible, but ſome Perſons may be found in the 'ſame form of Profeſſion with the preſent Baptized Churches, as well as 'in the Churches planted by the Apoſtles themſelves, (and that whilſt they 'were living) who are not afraid to ſpeak evil of Dignities.

2. 'If there be any ſuch, they are proteſted againſt, as Perſons un- 'worthy the holy profeſſion of Chriſtianity; and humble requeſt made that 'Mens particular diſorders of that kind, might not be imputed to the 'whole Party engaged in the ſame form of Religion with them.

3. 'They declare that Magiſtracy is God's Ordinance in all Nations; 'and that it concerns no Chriſtians, as ſuch to enquire after the duenes, or

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'undueneſs of the Call of Magiſtrates to that High Place of Truſt; but 'that it becomes them always to ſubmit themſelves to the Powers that be, 'as being of God, who pulleth down one, and ſetteth up another, as 'pleaſeth him.

4. 'That they judg themſelves obliged by Goſpel Rules, not only to 'ſubmit to every Ordinance of Man for the Lord's ſake; but alſo to 'pray for all that are in Authority, that they under them may live quiet 'and peaceable lives, in all godlineſs and honeſty.

5. 'That if it ſhall happen at any time, that the Magiſtrate ſhall com-'mand things in Matters of Religion, which they through Conſcience to 'God cannot actually obey; that then they know no Rule they have to re-'ſiſt the Power which God hath ordained, but in all ſuch caſes patiently 'to ſuffer, or humbly to intreat favour.

And becauſe Mr. *Tombs*, a Learned Aſſertor of the Principles of the Baptized Churches in the caſe of Baptiſm, hath ſpoken the Mind of many of thoſe Churches, in reſpect of their Judgment touching Magiſtratical Government, in his explication of the ſeveral Scriptures in the New Teſtament which concern that important Matter, I will therefore inſert that wholeſome Teſtimony which he hath left to Poſterity, in the next Section.

SECT. II.

Mr. Tombs *his Opinion and Teſtimony touching Chriſtian Subjection to Magiſtrates, taken out of his Book, Intituled,* Saints no Smiters, *p.* 16, &c.

Againſt vilifying or reſiſting the Civil Magiſtrate, he firſt propoſes three Texts, *viz. Matth.* 22. 21. *Mark* 12. 18. *Luke* 20. 27. and then ſaith; Our Lord being by the Diſciples of the *Phariſees* and *Herodians*, poſed with this Captious Queſtion,—*Is it lawful to give Tribute to* Ceſar, *or not?*—Reſolves them, That they were to render to *Ceſar* the things that were *Ceſars*; to wit, Tribute, Honour, and that ſubjection which was then given to him as Emperor. Now it is known that the Emperor, or *Ceſar*, then reigning, was *Tiberius Ceſar*, Luke 3. 1. who came to the Empire by wicked Practices; and not only led a moſt wicked and vicious Life, in Uncleanneſs and Irreligion, but alſo was a bloody Oppreſſor of the Senate and People of *Rome*; as may be ſeen in *Tacitus* his *Annals*, *Suetonius* in the Relation of his Life, and other Hiſtorians. Therefore the Doctrine that teacheth Diſobedience, denying of Tribute, Honours, Subjection to Kings and Princes, as being Oppreſſors, Enemies to Chriſt, *&c.*—is contrary to Chriſt's Precept, which requires Tribute, Honours, *&c.*—to be given to them, though by wicked ways obtaining the Empire, and moſt wickedly Ruling, and putting Chriſt himſelf to death.

The next is that full and plain Precept of the Apoſtle *Paul*, Rom. 13. 1, 2, 3, 4, 5, 6, 7. where St. *Paul* requires of every Soul (therefore of the moſt

moſt enlightned Saints) to *be ſubject* to the *Higher* or *Supream Powers*, who are termed *Rulers*, *Princes*, and ſuch as bear the Sword. Therefore Civil Magiſtrates who had power of puniſhing Men, even unto Death,—It is not ſaid the Powers that ſhould be, but αἱ ὄσαι, the Powers that are in being,—and *he that beareth the Sword*; not he only that ought to bear the Sword, but he that hath it in poſſeſſion.——The Apoſtle ſtrictly injoyns *Titus*, to put the Chriſtians, over whom he was, in mind of this, *Tit.* 3. 1. *That they ſhould be ſubject to Principalities and Powers, to obey Magiſtrates*; intimating thereby, That Chriſtians had need to be minded of it, becauſe it was a neceſſary Duty, notwithſtanding provocations to the contrary.

I ſhall add to theſe the plain Precepts of St. *Peter*, 1 Pet. 2. 13, 14, 15, 16, 17. where he thus chargeth Chriſtians, *Submit your ſelves to every Ordinance of Man for the Lord's ſake; whether it be to the King, as Supream; or unto Governors, as unto them that are ſent by him*, &c. Now it is to be obſerved, that the *Ceſars*, Powers, Rulers, Principalities, who then bare the Sword, the Kings and Governors, were all of them great Idolaters; took the title of *Pontifex Maximus*, as being chief about the Idol Service of *Jupiter*, and other Heathen Gods.——In whoſe time St. *Peter* and St. *Paul* are thought to have written their Epiſtles, yet did they require ſubjection to them; and therefore to teach they are to be reſiſted and ſmitten for thoſe Qualities, to whom the Apoſtles, notwithſtanding them *Qualities*, requires Subjection, Honour, and payment of Tribute, is *directly* to gainſay the Apoſtles Doctrine.

SECT. III.

That the Principles of the Baptized Churches, in Point of Religion, have nothing of a State-ſeditious Spirit in the nature of them.

Should the Principles of the Baptized Churches be cenſured, as of a State-ſeditious Nature, I ſee not how Primitive Chriſtianity it ſelf can eſcape. For whether we conſider, firſt,

Their Principles in reference to the Deity, Chriſt's Incarnation, Death, Reſurrection, Aſcenſion, and ſecond Coming to judg all the World in Righteouſneſs: In all theſe Points, they hold in general with all ſound Chriſtians, both Ancient and Modern. Among whom, notwithſtanding there hath been ſome differing Apprehenſions about the Extent of the Ranſom, occaſioned, eſpecially with reſpect to theſe latter Times, by *Calvin*'s too much rigidity about Predeſtination, Election, and Reprobation; ſo that nothing from hence can be inferred to be of dangerous conſequence to the Worldly Government, but it muſt equally reflect upon the firſt Chriſtians. No, not that Point of their Faith concerning the Kingdom of Chriſt, to be eſtabliſhed upon the Earth a thouſand Years. For aſſuredly this was the Opinon, or Faith, of the Primitive Chriſtians. And indeed, ſeeing we all believe that Chriſt ſhall come to Judg the World; and that till his coming, we are to keep the Word of his Patience; yea, to be patient until the coming of the Lord: How can

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it be offenſive to any profeſſing Chriſtianity, (or any other Perſon) that ſome hold he ſhall judg the World in a ſhort, and ſome in a longer time? But if any Man be impatient of Chriſt's coming, and would be doing any thing to the diſturbance of the Civil Peace of Nations, as if he muſt uſher the Lord Chriſt into his Seat of Judgment: We look upon ſuch Men to be more buſie than wiſe, and do exhort them to ſtudy to be quiet, and do their own buſineſs, and let God Almighty, and his Holy Child Jeſus alone, as to the accompliſhment of what he hath promiſed in this behalf. And let it ſuffice us to do what we are allowed in this caſe, and that is, to pray daily, *Thy Kingdom come; thy Will be done, as in Heaven, ſo on Earth*, &c.

That Chriſt ſhall reign 1000 Years, is proved by Scripture, and allowed as a great Truth by many of the Ancient Fathers, as ſhewed before.

Mean while, let all Chriſtians ſeriouſly conſider, That the Scriptures ſeem not to be more expreſs in any thing, than in taking care that Chriſtians be not of a State-diſturbing Spirit, but to render to all their dues, *Honour, Fear, Cuſtom, Tribute*, &c. Yea, that *every Soul be ſubject to the Higher Powers*; and that becauſe *there is no Power but of God*; for by him Kings Reign, and he it is who putteth down one, and ſetteth up another; ſometimes he doth this in Mercy, ſometimes in Juſtice. Now the Chriſtian Man is under a conſtant direction to pray *for Kings, and all that are in Authority; to obey Magiſtrates, and to be ready to every good work: to ſpeak evil of no Man*,—but to *ſhew all meekneſs to all Men*. Yea, to be ſhort, To *fear God, and honour the King*, are his indiſpenſible Duties. In all Religious things God muſt have his due; In all Civil Obedience *Ceſar* muſt have his due. And of this Doctrine care was taken by the Apoſtles, that the ſucceeding Miniſtry ſhould put the Brethren in remembrance of theſe things. *Rom.* 13. 1.

For aſſuredly Chriſtianity is never like to be acceptable to Magiſtrates who yet know not Chriſt, if once they have juſt cauſe to ſuſpect it to be deſtructive to Civil Government; nor will the Chriſtians themſelves be comforted in their Sufferings, when their Provocations do procure them. *Let none of you ſuffer—as an evil-doer, as a buſie-body in other Mens matters. Yet if any ſuffer as a Chriſtian, let him not be aſhamed,* 1 Pet. 4. 15, 16. *1 Tim.* 2. 2. *Tit.* 3. 1, &c.

2. If we conſider the Baptized Churches, with reſpect to their Principles touching a Church State, and the publick Worſhip of God, ſurely here alſo they are free from a Seditious Spirit. However, their Principles are innocent: for here they preach the common Doctrine of Chriſtianity, Repentance from dead Works, and Faith towards God, as the firſt things to be learned by every Man that will be a Chriſtian. The next, that Men be baptized with Water, in the Name of the Father, Son, &c. for the Remiſſion of Sins, and thence to walk in newneſs of Life, according to the Doctrine of the Lord Jeſus Chriſt: An Epitome whereof we have in thoſe ſix particulars, *Heb.* 6. And herein they follow Chriſt and his firſt Churches, as hath been fully ſhewed above.

For that Separation which we maintain, in the Treatiſe next following this, we truſt it is clearly evidenced to be made upon warrantable and neceſſary grounds. However, here it may ſuffice to ſay, That all which hold any thing conſciencioufly, in reference to Chriſtian Religion,

do alſo maintain their Separations reſpectively. As the Papiſts, How ſevere are they for Separation from the Proteſtants, and all whom they are pleaſed to count *Hereticks*, may be ſeen in the *Rhemiſts* Teſtament, or their Annotations on 2 *Cor.* 6. 14. where they make it utterly unlawful to have to with ſuch, eſpecially in Religious Exerciſes. And as ſtifly on the other ſide do the Proteſtants maintain their Separation from the Papiſts, to be neceſſary from the ſame Scripture. And the like is done by Presbyterians and Independents (at leaſt many of them) from them both. And it muſt be granted by all that profeſs Chriſtianity, that upon a ſuppoſition, that the things which we alleadg are true, on which we ground our Separation, it is more clear and rational, according to the Principles of Religion, than any of the Separations maintained by them: For, *No Baptiſm, no Church*, is a Propoſition ſo convincing, as very few have hitherto had the boldneſs to deny it. Whereas on the contrary, the Parties aforeſaid do all acknowledg the ſame Baptiſm; and upon any Perſon coming off from one of theſe Parties to the other, they allow the Baptiſm fore-received to be valid. Yea, and if Ordination have been received there, they ordinarily do ratifie it alſo, and yet defend their Separations reſpectively with great vehemency. But the caſe is far more preſſing on our part: And we do unfainedly profeſs, that did we believe that theſe differing Parties, or any of them, had lawful Power as Miniſters, and true (or a valid) Baptiſm, we durſt not (as now we do) maintain Separation from them, eſpecially ſuch as are of pious and ſober Converſations. Wherefore we conclude, That it is not rational, or at leaſt leſs rational, to charge the Separation maintain'd by the preſent Baptized Churches, with Sedition or Diſturbance to Civil Government, than the Separation maintain'd by any of the fore-mentioned Parties.

No leſs irrational is it to charge our Preaching and Praying together, with Sedition, (though we be forbidden by the preſent Authority) when it is moſt certain, that they have all done; and upon occaſion, do frequently juſtifie the ſame thing; though for ſo doing they have ſuffered the loſs of Goods, Liberty, and Life it ſelf, as well as many of ours have done. And yet they rejoyce in ſuch their Sufferings reſpectively, counting it their Martyrdom. And ſurely, the Premiſes duely and impartially conſidered, we have no leſs, but rather much more cauſe to rejoyce in our Sufferings, for meeting together to Preach, Pray, and edifie one another in the uſe of all the Holy Ordinances of the Goſpel. Thus *ad Hominem*: which may very well abate the hard thoughts of many againſt us.

But we ſhall alſo ſhew ſome (as we truſt) convincing Reaſons why we cannot but uphold our Chriſtian Aſſembles, as of late we have done, notwithſtanding the ſeverity of humane Laws againſt us in that behalf, in a Chapter by it ſelf hereafter in this Treatiſe: But now ſhall proceed to ſhew the innocency of the Baptized Churches, as to the charge of Sedition, by reciting their *Apologies* in that behalf, printed upon occaſion of ſome Emergencies requiring ſuch Teſtimonies.

SECT.

SECT. IV.

Containing the Humble Apology *of ſome, commonly called* Anabaptiſts, *in behalf of themſelves, and others of the ſame Judgment with them: With their* Proteſtation *againſt the late Wicked and moſt horrid Treaſonably* Inſurrection *and* Rebellion *acted in the City of* London. *Together with an* Apology *formerly preſented to the King's moſt Excellent Majeſty.*

This is that Inſurrection of *Venner* and his Complices, *Anno* 1660.

WE ſhould be ſtupid and ſenſleſs, if we did not deeply reſent thoſe black Obloquies and Reproaches caſt upon thoſe of our Profeſſion and Practice in the Point of *Baptiſm*, by occaſion of the late moſt horrid *Treaſon* and *Rebellion* in this City of *London*.

We moſt ſadly ſee and feel, that among many it is become enough to render any Man criminal to be called an *Anabaptiſt*, or at leaſt a ground ſufficient to queſtion his Loyalty and Fidelity to the King's Majeſty.

We may not therefore be ſo negligent of our Duty unto God, in reſpect of our Profeſſion, or unto our ſelves and Families, as ſilently to ſuffer our Names and Profeſſion to be buried under ſuch cauſleſs Infamy: Neither may we be ſo much wanting of our Duty to our King, as by ſuch ſullen ſilence to offer his Majeſty juſt occaſion of being jealous and ſuſpicious of our Loyalty and Obedience; or to leave him without all poſſible rational Security of our humble Subjection and Fidelity to Him. We acknowledg, that the Hiſtories of *Germany* relate moſt dreadful things of the impious Opinions and Practices of ſome reputed *Anabaptiſts*, deſtructive to all Government and humane Society. Although it's to be obſerved what *Caſſander*, a learned and moderate Papiſt, relates, in his Epiſtle to the Duke of *Gulick* and *Cleve*, to this purpoſe; That there were certain People in *Germany*, bearing the denomination of *Anabaptiſts*, who reſiſted and oppoſed the Opinions and Practices of thoſe at *Munſter*, and taught the contrary Doctrine; Whereby (in his Opinion) they appeared to be incited by a Godly Mind, and rendred themſelves rather worthy of Pity, than Perſecution and Perdition. And that in *Holland*, thoſe who have ſucceeded them, do in Doctrine and Practice adhere to the ſame peaceable Principles, is publickly known. But the miſguided Zeal of ſome (otherwiſe-minded in the Point of *Baptiſm*) hath frequently, though unduely, imputed the like Impious Opinions, Deſigns, and Intentions, unto all that are called by that Name; although their Souls abhor the very memory of ſuch Impious Doctrines, and their Bloody Conſequences. That ſuch evil Opinions and Practices, are no natural or neceſſary Concomitants or Conſequences of the Doctrine about Baptiſm, nor of any poſſible connexion with it, is eaſie to be diſcerned: Yet by the like miſtake we now ſuffer under Jealouſies, through the wicked Treaſon, Rebellion and Murder, of a few heady and diſtempered Perſons; pretending to introduce a Civil and Temporal Reign and Government of Jeſus Chriſt by their Swords, and to ſubvert all *Civil Government* and *Authority*.

Yet

Yea we cannot imagine a Reaſon why their Bloody Tenents, and Tragical Actings, ſhould reflect upon thoſe of our Perſwaſion, the Perſons not being of our Belief or Practice about Baptiſm; but, to the beſt of our Information, they were all (except one) Aſſertors of Infant Baptiſm, and nevet had Communion with us in our Aſſembles; nor hath there been any Correſpondence or Converſe between us: but contrariwiſe, in their Meetings, they have inveighed bitterly againſt us, as Worſhippers of the Beaſt, becauſe of our conſtant declaring againſt their conceited, wild Interpretations of Dark Prophecies, and Enthuſiaſtical Impulſes, and profeſſing and practiſing our Duty of Subjection to the Civil Magiſtracy.

And it is notoriouſly known, the very ſame Perſons, or at leaſt the Leaders, and the moſt of them, formerly advanced their pretended Standard of Jeſus Chriſt, as much againſt us as againſt any others. And it is as publickly known, that even in this their Rebellion, ſuch of us as were called thereunto (which were many) were ready to hazard our Lives to ſuppreſs them.

And if ſuch a conſtant continued Oppoſition unto the Impious Tenents and Practices of theſe Perſons, both in our Doctrine and Lives, will not be eſteemed a pregnant and cogent Evidence of our unſpotted innocence from their Treaſon and Rebellion, and ſatisfie every Man, that *our Souls never entred into their Secrets*, we can only appeal to the All-ſeeing God, the Judg of all the Earth, to vindicate us in his Righteous Judgment, who we are aſſured will judg and do * right. In whoſe preſence we Proteſt, that we neither had the leaſt foreknowledg of the ſaid late Treaſonable Inſurrection, nor did any of us, in any kind or degree whatſoever, directly or indirectly, Contrive, Promote, Aſſiſt, Abet, or Approve the ſame: but do eſteem it our Duty to God, to his Majeſty, and to our Neighbour, not only to be Obedient, but alſo to uſe our utmoſt induſtry to prevent all ſuch Treaſons, Murders, and Rebellions; and to uſe, in all our Aſſemblies, conſtant Prayers and Supplications for his Majeſty.

Gen. 18.25.

Wherefore we humbly beſeech his Majeſty, and deſire all our Fellow Subjects, that our Actions, Doctrines and Lives, may be the only Glaſſes through which they will look into our Hearts, and paſs judgment upon us; and that the Tenents or Opinions of others, either in this or Foreign Kingdoms, may not be imputed to us, when our Doctrines and Lives do declare our abhorrency of them: We believing, that Jeſus Chriſt himſelf, his Apoſtles, and Chriſtian Religion, do conſiſt with, and obey the Imperial Government that then was in the World; and that we ought to obey his Majeſty, *not only for Wrath, but for Conſcience-ſake.*

We deſire therefore that it may be conſidered, without prejudice, Whether our Perſwaſion in the matter of *Baptiſm*, hath any connexion with theſe Doctrines againſt *Government*? Or whether theſe can be the probable Conſequences or Inferences from our Doctrine concerning *Baptiſm*? And we pray that it may be ſeriouſly conſidered, whether it be Rational, Juſt, or Chriſtian, to impute all the Errors and Wickedneſſes of any Sect of Chriſtians in one Age or Country, to the Perſons of another Age and Country, called by the Name of the former? eſpecially when

when theſe Errors or Impieties gave not the Name to the Sect, (as in our caſe) nor can be reaſonably ſuppoſed to be the Conſequences of that Opinion, from whence the Sect had its denomination.

It would not be holden juſt, to aver every Proteſtant to belive *Conſubſtantiation*, or *abſolute Predeſtination* and *Reprobation*, becauſe *Luther* was zealous in the one, and *Calvin* in the other: Why therefore ſhould the Errors and Impieties of others be imputed to us, whilſt we earneſtly contend againſt them? And as to our Doctrine of *Baptiſm*, we hope every Chriſtian that hath ſearched the Scriptures, knoweth, that there wants not ſo much evidence, at leaſt for our Opinion and Practice, as Chriſtian Charity may well allow; though in ſome Mens Judgments we ſhould be eſteemed miſtaken: And it will eaſily be granted by the *Learned*, That there is no Impiety in our Doctrine of *Baptiſm*, nor oppoſition to *Civil Government*, or his Majeſties *Authority*: Neither can the injury of our Neighbour be the natural Conſequence of it.

And therefore we humbly hope, That the Omnipotent Power of Heaven and Earth, will ſo diſpoſe his Majeſty and his Peoples Hearts, that we may worſhip God in peace and freedom, according to the Faith we have received, living a peaceable and quiet life, in all godlineſs and honeſty.

POSTSCRIPT.

That it may yet more fully appear, That our Principles ſuggeſted in this Apology, about ſubjection to *Magiſtracy* and *Government*, againſt the contrary Opinions and Practices, are not new, much leſs proceeding from us upon the ſucceſſefneſs of this Tragical Enterpriſe, we have thought fit herewith to publiſh an Apology of our Ancient and Conſtant Principles, preſented with our humble Petition to the King's moſt Excellent Majeſty, ſome months ſince, in the Year 1660.

William Kiffen.
John Batty.
Thomas Cooper.
John Pearſon.
Henry Hills.
Edward Harriſon.
Samuel Tull.
John Cox.
Jam. Knight.
Chr. Blackwood.
Henry Den.
Thomas Lamb.
Philip Travors.
Thomas Penſon.
Fran. Smith.
John Goſnold.
Tho. Bromhall.
Samuel Stanton.
John Browning.
Thomas Lathwel.
Edward Roberts.
John Man.
Z. Worth.
John Spilsbery.
Jer. Zanchy.
Joſeph Simpſon.
John Rix.
John Clayton.
Daniel Royſe.
Mark Cam.

Sect. V.

Containing an Apology of ſome, called Anabaptiſts, *in and about the City of* London, *in behalf of themſelves and others of the ſame Judgment with them.*

Foraſmuch as it hath been our portion all along to ſuffer, not only ſome hard things in many of our Perſons, but alſo very much in our Reputations, through the unjuſt Aſperſions and Calumnies of our Adverſaries; and ſuch, who, though they daily behold our Inoffenſive Converſation, and do, or may know our Faith and Doctrine, will not yet be delivered from thoſe groundleſs and injurious Reports, which they have, without proof, concerning Things, or Perſons, taken up, but contrariwiſe continue in Preſs, Pulpit, and common Diſcourſe, induſtriouſly to divulge things tending to our Defamation; and more eſpecially for that purpoſe, watching the opportunity of all Revolutions and Changes of Perſons exerciſed in Government, which hath often hapned in theſe Nations of late Years.

And in as much as the deſign of our Adverſaries therein hath appeared to be the rendring of us Obnoxious to thoſe that have had moſt power in their hand to offend and harm us, and have for that purpoſe invented ſuch Calumnies as might beſt accompliſh that deſign; which although they have been various, and ſometimes manifeſtly croſs and contradictory one to another, yet having no other ground (that we know of) than the forementioned evil purpoſe, they have therefore both one and other, even all of them, been generally accompanied with the charge of diſobedience to Magiſtracy, and Civil Government.

We have therefore been neceſſitated (as Alterations in Government have hapned) to renew our Vindications in this publick manner, having very ſeldom opportunity otherwiſe to inform either Magiſtrates or People of the injuries done unto us, and which is much more, to the Truth we do profeſs. And that in this preſent conjuncture of Affairs, the miſrepreſentation of us, either formerly, or now, may not take impreſſion upon any to the damage of us and our Profeſſion, we have thought it requiſite not to bring to light any new matter, but only to extract out of our former Confeſſions of Faith, and Declarations, our conſtant Principles to which we have been (and ſhall always endeavour (the Lord aſſiſting us) that our Practice may ſtill be) conformable in this great point concerning Magiſtracy and Civil Government, as by theſe Extracts following may appear.

* Confeſſion of Faith of thoſe Churches in *London*, which are commonly, though unjuſtly, called *Anabaptiſts*, *Art.* 47. printed in the ſeveral years, 1644, 1646, 1651, &c. Declaration concerning a publick diſpute printed in the year. 1645. *p.* 4.

* *That Civil Magiſtracy is an Ordinance of God, ſet up by him for the puniſhment of evil doers, and for the praiſe of them that do well; and that in all lawful things commanded by them, ſubjection ought to be given by us in the Lord, not only for Wrath, but for Conſcience ſake; and that we are to make ſupplications and prayers for Kings, and all that are in Authority, that under them we may live a peaceable and a quiet life, in all Godlineſs and Honeſty.*

We

We who are falſly called Anabaptiſts, *being as ready to obey our Civil Magiſtrates, as to profeſs our ſubjection to them in all lawful Commands, whatever is preached, or printed of us, by any to the contrary; and whoſoever have, or ſhall accuſe us either to the Magiſtrates, or to the Common People, that we will not obey Authority, do falſly accuſe us.*

* *And however it be a thing very deſirable to Godly Men, to have ſuch to be their Governors as fear the Lord, in as much as together with their Moral Principles, they are under more ſolemn Bands of engagement as Chriſtians, to execute Judgment and Juſtice, and faithfully to diſcharge their Truſt; and in as much alſo as they will be more ready to protect Godly Men, which generally are hated of the World, and to propagate the Goſpel in their Territories, than other Men will be: Yet what-ever the Magiſtrate is in point of Religion, he is to be reverenced and obeyed in all thoſe Commands of his, which do not intrench upon, or riſe up in oppoſition to the Commands of God.*

* Declaration by the ſeveral Congregational ſocieties in and about the City of *London*, in way of vindication of themſelves touching Liberty, Magiſtracy, &c. printed, 1647. p. 7. §. 3. & 4.

And we do freely acknowledg that Kingly Government eſtabliſhed, guided and bounded by juſt and wholeſome Laws, is both allowed by God, and a good accommodation to Men.

That all People in every Nation, as well Members of Churches as others, ought for Conſcience ſake, to honour ſuch as by the wiſe diſpoſing Providence of God are their Rulers; and are to ſubmit to the Civil Commands, not only of ſuch Rulers as are faithful, but even to Infidels.

Declaration of divers Elders and Brethren of Congregational Societies in and about the City of *London* the 10th of *Nov.* 1651. Declaration of ſeveral of the People called *Anabaptiſts* in and about the City of *London*, *Decemb.* the 12. 1659. The anſwer to the firſt Crimination.

Although we cannot anſwer in juſtification of every individual Perſon that is of our Profeſſion in matters of Religion, no more than our Chriſtian friends of other Perſwaſions, can do in behalf of all of their Perſwaſions; yet we can ſay this, and prove it to all the World, that it hath been our Profeſſion, and is our real Practice, to be obedient to Magiſtracy in all things Civil, and willing to live peaceably under the Government eſtabliſhed in this Nation: For we do believe and declare Magiſtracy to be an Ordinance of God, and ought to be obeyed in all lawful things.

Theſe things we have herein recited, the rather becauſe that ſuch judgment as ſhall be made by any concerning us, may be fairly and duly taken and calculated from our own Writings, and not from the Aſperſions unjuſtly caſt upon us, by ſuch who have not only rendred many guilty for the offence ſake of ſome one Perſon, but alſo called others after the ſame Name given to us, with whom we have had, or held no correſpondency, or agreement; endeavouring to blemiſh our Profeſſion, by charging the whole Party, not only with the guilt of many ſtrange unſound Opinions, ſuch as were never received, or allowed by them, but alſo with many Actions wherein they have been leaſt of all, if at all concerned. And as for thoſe things wherein any of us, or other of our judgment have been actually concerned, we hope it hath proceeded from a due regard to thoſe invariable Rules given in the holy Scripture, for the ordering our converſation with reſpect unto Magiſtracy, according to the beſt judgment could be made of them; and purſuant thereunto, done in obſervance of thoſe publick Edicts and Declarations, whereunto the moſt univerſal obedience, and conſtant adherence hath been required by thoſe that have had the power over us, and who have admitted us the leaſt of any People, to diſpute the reaſon of Governments and Laws.

And

And for that the ſubjection yielded by us to the Powers that have been over us, hath proceeded from a Conſcience not daring to diſobey, unleſs in ſuch things which we could not underſtand to be lawful; and the affections that have been manifeſted therein, have ariſen from the enjoyment of that due Liberty and Protection which we have had in matters of Religion; we do hope and deſire that none of us upon the Re-eſtabliſhment of the preſent Government, ſhall now be adjudged Criminal by our preſent Governors, but that we may notwithſtanding reap the benefit of that Favour that hath been declared and tendred by the King's Majeſty, and be Protected from all Injury and Violence whatſoever, equally with others his Majeſties Subjects, in the quiet and peaceable enjoyment of our Religious and Civil Rights and Liberties: We deſiring and endeavouring to behave our ſelves in all good Conſcience towards God and Man, remembring that Rule of our Lord, *That we are to render unto* Ceſar *the things which are* Ceſar's, *and to God the things which are God's.* And that we, as well as Rulers, muſt certainly at the Great Day, be accountable to the Juſt and Righteous Judg of all the Earth, for all our doings.

CHAP. II.

Of the great Duty which lieth upon the Rulers of this World.

HAving aſſerted the Duty of all Chriſtians, as well as of other Men to the Powers, or Governors of the World, and clearly, I hope, ſhewed our Innocency as to the Charge laid againſt the *Anabaptiſts*, by Mr. *Calvin*, Mr. *Perkins*, and others, who have repreſented them as a People, *denying Magiſtracy*, &c. which indeed were to make Mankind leſs than Men, and little more than Beaſts.

It will not be out of our way, if now we treat briefly of the *Duty of Magiſtrates*: For it is certain they are but Stewards, though of an higher Rank, and muſt as ſurely be accountable for their Stewardſhips, as the meaneſt Peſant upon the Earth. Yea, let me add, That by how much a greater Truſt is committed to them, by ſo much the greater is their Duty to God, and Men too; whom though they Rule, yet they alſo Serve, and muſt give account to God, how their Lives, Liberties, and Eſtates, have been preſerved, or deſtroyed, ſo far as the publick exerciſe of Worldly Power hath been concern'd therein.

'Tis true, Earthly Gods they are, (an honourable Appellation) but then it concerns them to take the God of Heaven and Earth for their Pattern, and firſt to conſider, how in great Wiſdom he Rules in the Univerſe; *Wiſdom is the principal thing*, ſaith *Solomon* that wiſeſt of Kings, who therefore in his entrance to his Regal Capacity begg'd of the King of kings *a wiſe and underſtanding Heart*, that he might know how to Rule his People.

Jethro's counſel to *Moſes* was very prudent, and written, to inform us what manner of Men are fit for Government, *Exod.* 18, 21. *Moreover, thou*

thou ſhalt provide—— able Men, ſuch as fear God, Men of truth, hating Covetouſneſs, and place ſuch over them to be Rulers of thouſands, &c. Yea, they muſt be ſuch as knew the Laws of God. And indeed, where the Laws of God are known, it muſt needs become Princes, and all Rulers, to meditate in the Law of the Lord Day and Night; for there they will find the Mind of the Lord, and the Nature of his Government for their direction in general. Although it muſt be granted, that as to the particular Laws for the Civil Government of ſuch or ſuch Nations, the Scriptures cannot be the Platform, the Civil Conſtitutions therein mentioned, being generally adapted to the ſtate of the Tribes of *Iſrael*, and moſt proper for the Land of their Inheritance. So that of neceſſity the Civil Magiſtrate muſt have power to make wholeſome Civil Laws for his Subjects, according to the differing State of Nations, and the Bleſſings where-with Nations do more or leſs abound. The moſt important Caution being this, That no Laws be made againſt the Law of God, or right Reaſon; if otherwiſe, ſuch Laws are void as ſoon as made: As is granted by thoſe that are learned in the Fundamental Laws of this Realm. *Doct. and Student.*

As the making, ſo the execution of Laws, require great Wiſdom, and eſpecially in a patient and diligent enquiry into the cauſe of the Delinquent, which being often wanting by raſh precipitation, the good Subject is often injured, and the injurious encouraged. *Doth our Law*, ſaith Nicodemus, *judg any Man before it hear him, and know what he doth?* We read of *Philip* of *Macedon*, who being heavy with ſleep when he once gave Sentence againſt a Delinquent, the cenſured Party appealed from *Philip* aſleep, to *Philip* awake. Nor is the Story of *Alexander* leſs worthy of Memory, who was wont to ſtop one Ear to the Camplainant, ſaying, that he reſerved the other for the accuſed Party. And the Scripture tells us, it was not the manner of the *Romans*, to condemn Men before the Accuſed was face to face with the Accuſer, and had licence to anſwer for himſelf, concerning the Crimes laid againſt him. Which Equity among Heathens, I fear (and in part know) is hard to be found ſometimes in Courts who have far better means of Light, than thoſe *Romans* had. Now a wiſe and underſtanding Heart, teacheth to abhor ſuch Injuſtice, and to conſider what may be his own caſe another day; and therefore will the Magiſtrate, in whom ſuch Wiſdom dwelleth, be as careful of the preſervation of all Mens *Lives*, *Liberties*, or *Eſtates*, as his own, not enduring to ſee them deſtroyed without neceſſity, (not in pretended Policy) when he ſees otherwiſe wholeſome Law and Juſtice will be violated. And herein the Diſtick of *Seneca*, may not be unfit. Deut. 13. 14. & 19. 18. John 7. 51.

Qui ſtatuit aliquid, &c.

One ſide unheard, whoe're the Judg ſhall be,
He is unjuſt, though rightly he decree.

Sect. II.

Of Magiſtratical Juſtice.

Juſtice, as well as Wiſdom, is originally in the moſt High God, and thence derived to Mankind, and to be put into exerciſe by all Men; but the publick Execution thereof in the Nations, pertains to the higher Powers. Rom. 13. *He bears not the Sword in vain; He is* (as the Apoſtle gravely phraſeth it) *the Miniſter of God, a Terrour to evil Works; a Revenger to execute Wrath upon him that doth evil.* But they only do worthily anſwer to this Deſcription, when they adhere to the Juſt God, whoſe Wrath is revealed from Heaven againſt all unrighteouſneſs of Men; and he is that Gen. 18. 25. *Judg of all the Earth, which will do Right.* *David* profeſſed, That when Pſal. 75. 2. he ſhould receive the Kingdom, he would deal uprightly, and to that end, doubtleſs, had ſet the Lord always before his Face. *Lev.* 19. 15. *Ye ſhall do no unrighteouſneſs in Judgment: Thou ſhalt not reſpect the perſon of the Poor, nor honour the perſon of the Mighty; but in Righteouſneſs ſhalt thou judg thy Neighbour.*

That which hinders Juſtice, is commonly one of theſe three things. Firſt, Want of Courage. God is diſhonoured by *puſilanimity* in a Judg, he ſhould fear the face of no Man. Deut. 1. 17. *Deal couragiouſly, and the Lord ſhall be with the Good.* Joſh. 1. 6, 7. *Be ſtrong, and of a good Courage,— Only be thou ſtrong, and very couragious, that thou mayeſt obſerve to do according to all the Law.* Secondly, Bribes. Exod. 23. 8. *And thou ſhalt take no gift, for the gift blindeth the Wiſe, and perverteth the words of the Righteous.* It was a ſaying of *Iſadore*, Lib. 3. *He that judgeth rightly, and for that looketh for a reward of Recompence, is a treſpaſſer againſt God; becauſe for Money received he ſelleth Righteouſneſs, which he ought to beſtow freely.* And ſurely, where Juſtice is bought and ſold, there Mens Lives, Liberties, and Poſſeſſions, are bought and ſold; which is a moſt crying Sin, and therefore cried againſt by the Prophet, *Iſa.* 1. 23. *Thy Princes are companions of Thieves, every one loveth Gifts, and followeth after Rewards; they judg not the Fatherleſs, neither doth the cauſe of the Widow come unto them.* And thus Juſtice being taken away, we may ſay Aug. de Civ. Dei. *l.* 4. *c.* 4. with *Auguſtine*, *What are Kingdoms but great Robberies?* Thirdly, *Partiality* is a great impediment to Juſtice, when Mens Cauſes are not known, but their Perſons only: This the Lord expreſly forbad, and complains of the Mal. 2. 9. violation of his Precept in that behalf. *Therefore have I made you contemptible and baſe before all the People, according as ye have not kept my Ways, but have been partial in the Law.* It is reported in the old time, *Muſcal.* *Judges were wont to be vailed, and to hear the bare Cauſes only, without knowing the names of the Perſons whoſe Cauſes they were.* For as *Seneca* well Senec. obſerves, Judgment is clean overthrown, when Affection hath predomination. And *Tully*, no leſs truly; *He putteth off the perſon of a Judg, Tully. that putteth on the perſon of a Friend, or Enemy.*

Sect.

SECT. III.

Of Magiſtratical Mercy.

Should Juſtice proceed without Mercy, it would ceaſe to be Juſtice, Man's frailty conſidered; for Mercy preſuppoſeth the infirmity, or neceſſity of him to whom it is extended. *God hath ſpoken once* (ſaith David) *twice have I heard this, that Power belongeth unto God. To the Lord alſo belongeth Mercy; for thou rendereſt to every Man according to his Work.* Pſal. 62. God takes notice of the Vertues that are found in Men, as well as of their Weakneſs, though he would in no wiſe juſtifie the Wicked, *Pſal.* 82. 3, 4. Now the Mercy which lieth within the reach of the Magiſtrate, is in ſuch things as theſe, *viz.* To defend the Poor and Fatherleſs, who cannot help themſelves: Yea, to *rid them out of the hand of the Wicked*, who under pretence, or rigour of Law, would devour them; for *ſummum jus*, is no leſs than *ſummam injuria*. And though Humane Laws muſt be made with great exactneſs, yet ſith the intent of all good Laws are to preſerve Men from Ruine, the execution muſt be tempered with Mercy; as our Saviour ſhews in the Parable, *Mat.* 18. 23, *to* 35. And as there is forgiveneſs with the Lord, that he may be feared, elſe none could ſtand before him; ſo alſo muſt Men learn, that God will ſometimes accept at their hands the exerciſe of Mercy, rather than Sacrifice. *Mercy and Truth* (ſaith Solomon) *preſerve the King; and his Throne is upholden by Mercy.* Hence the Counſel is (or rather the Reproof upon the neglect thereof) *Prov.* 24. 11, 12. recommended to our conſideration, that ſuch as can, are to *deliver them that are drawn unto death, and thoſe that are ready to be ſlain.* Nor ſhall Men be excuſed by pretending *they knew it not.* For, *Doth not he that pondereth the heart, conſider it? And he that keepeth thy ſoul, doth he not know it? And ſhall not he render to every Man according to his works?* Doubtleſs, Magiſtrates ſhould tread the ſteps of Mercy, as holy *Job* did, who *delivered the Poor that cried, and the Fatherleſs*, and him that *had no helper.* And ſo, *The bleſſing of him that was ready to periſh came upon him, and he cauſed the Widows heart to ſing for joy. He was Eyes to the Blind, Feet to the Lame, a Father to the Poor, and the cauſe which he knew not, he ſearched out*, Job 29. Thus Mercy and Truth were ſweetly combined.

CHAP.

CAAP. III.

Of the Power of Magistrates in matters of Religion.

WHether Civil Magistrates, by vertue of their Power Magistratical, have to do in Cases of Religion, is a question much controverted; nor are the Learned of the *Papal* and Reformed Way, agreed in this Point. I will briefly shew the disparity in a Passage or two, instead of many that might be shewed: And first, the *Papists* write thus:

Papists.	*Protestants.*
Neither is there any thing in all the New Testament, that proveth the Prince to be Head, or Chief Governor in Spiritual or Ecclesiastical Causes, more than it proveth any Heathen Emperor of Rome *to have been: for they were bound in Temporal things, to obey the Heathen being lawful Kings,—— and more no Scripture binds us to do to Christian Kings.* Rhem. Test. Annot. on 1 Pet. 2. §. 6.	Princes (be they Men or Women) ought to have care of their Subjects Souls, and to provide for the same, by making Ecclesiastical Laws, and compelling their Subjects to serve God according to his Laws. Doctor *Fulks answ. to Rhem. Annot. on* 1 *Cor.* 14. *Sect.* 16.
	Though Heathen Kings abused their Authority to Persecute the Church, *&c.* yet were they set up of God as well to maintain, by their Laws and Authority, true Religion and the Church. Dr. *Fulks answ. to the Rhem. Annot. on* 1 *Pet.* 2. *Sect.* 6.

Thus wide is the difference between these Potent and Learned Parties, in which I may not presume to interpose my Judgment; knowing (as indeed none can be ignorant) that they have both stirred up the Princes of this World to punish with Imprisonment, and Death it self, such as have opposed them in matters of Religion; though of late, the Magistrate hath not concern'd himself in such Employment, as to shed Blood on that account. Glory be to God for so far moderating the Hearts of any that are in Authority.

But now to the Question, which I confess to be difficult, I shall humbly offer something briefly to consideration. And first, Religion may fairly admit of this distinction, *viz.* 'Tis either Natural, or Positive. And so far as Religion is Natural, I cannot see any reason why that Power which God hath given to his Vicegerents here below, should not be used to encourage the same, and to obstruct what is contrary to it. And by Natural Religion, I intend the knowledg and acknowledgment of one God, the Maker, and Preserver of all things; whom therefore all are bound to love, and serve, by being thankful for the Blessings they receive

receive daily at his Hands, and to glorifie him only as their God; *Rom.* 1. 21. *When they knew God, they glorified him not as God, neither were thankful.*

And that open Idolatry, as the worſhipping and ſerving a Creature, more than the Creator, may lawfully be reſtrained by Magiſtratical Power, ſeems very clear, from *Job* 31. 26, 27. *If I beheld the Sun when it ſhined, and the Moon walking in brightneſs, and my Heart hath been ſecretly enticed, and my Mouth hath kiſſed my hand: This alſo were an Iniquity to be puniſhed by the Judg, for I ſhould have denied God that is above.* And Religion thus conſidered, every Man can diſcern, or make judgment of, and conſequently the Magiſtrate hath cognizance judicial in this Caſe; becauſe right Reaſon is the ſubſtance of the Law he muſt maintain, as that on which all his Laws for Government are founded, ſo far as they are juſtifiable.

Moreover, when we hear the Book of God telling us, that Kings ſhall be Nurſing Fathers, and Queens Nurſing Mothers to the Church of God. I ſee no reaſon to doubt, but it is a very lovely thing for thoſe in Authority, to encourage Chriſtianity in general, and their undoubted work to ſuppreſs Vice, or Debauchery, the Enemy to all Religion.

But now to affirm that Princes may and ought to make Laws in Caſes of Religion, *as well as in Civil* Cauſes, and to bring Arguments and Scriptures to prove it, which only prove thus much; That the Kings of *Iſrael* had power to ſuppreſs Idolatry by ſtoning the Idolaters, and burning their Cities with Fire (with the Inhabitants and their Cattel) *Deut.* 13. 13, to the end. That *Joſhua* ſaid to the *Prieſts, Take up the Ark of the Covenant,* Joſ. 3. 6. That *David* conſulted with his Brethren, *about fetching the Ark of God to them,* 1 Chron. 13. 1, 2, 3. & 15. 1, 11, 16. That *David* and *Solomon* appointed the *Courſes of the Prieſts to their Service, and the* Levites *to their Charge, to praiſe and miniſter before the Prieſts, as the duty of every Day required,* 2 Chron. 8. 14. In a word, the Kings of *Iſrael* were to *read in the Book of the Law continually,* and *keep the Statutes therein contained,* Deut. 17. 19. I ſay (not to ſtand upon this) that many of the *Kings* of whom theſe things are ſpoken, were *Prophets,* and in that capacity might do theſe things); yet theſe Paſſages will not ſatisfie the Queſtion, as it concerns Kings and Rulers univerſally: Becauſe it is certain the Kings of *Iſrael* had their Peculiarities, and ſo had the People whom they were to govern, in matters of Religion, both Typical and Practical, above what any Nation ever had before, or ſhall have after them. For firſt,

The whole Nation was conſecrated to God as his Church, upon the account of the Covenant made with the Seed of *Abraham* according to the Fleſh; and hereupon their Church was National, and the Forms of their Church-Government, and State-Government, were delivered by God to *Moſes,* and by *Moſes* to the whole Nation, as the Oracles of God, (only diverſified by ſeveral Offices for the convenient management of the ſame) the holy Scripture being the Statute-Book for both.

2. They might not (as other Nations) repeal or add to the Laws and Statutes which God gave them by *Moſes,* but were ſtraitly inhibited in

that case, and required to keep to the Law of God. And in cases of immergency or difficulty, as where the Law said nothing, they were assisted by the standing *Oracle* of *Thummim* and *Urim*; as also by *Prophets extraordinary*; till their Iniquity deprived them of such Favours, and finally of the Government it self.

It is therefore no sound reasoning from what Power the Kings of *Israel* had in Matters of Religion, to the Power of all Kings as having the same; but our measures by which we must be directed in this Point, ought to be taken from that which God hath ordained to be the general Rules of worldly Government throughout the World. For seeing Christianity is a Religion fitted for all Nations, and is no Enemy to Magistracy in any Nation of the World: Magistracy therefore may best be asserted upon the Principles, in or according to which it hath been given to the World; else it cannot comport with Christianity, but proves an Enemy to it; and this only, because not regulated in the Nations of the World, according to the natural Principles thereof; fulfilling that which is said, *Psal.* 82. 5. *They know not, neither will they understand; they walk on in darkness: All the Foundations of the Earth* (among which Government is one of the chief) *are out of course.*

And that we may be the better understood in this *Great Case*, we shall digest, what might be drawn out into much length, into a few Propositions, and then result our Conclusion, as to the Matter in hand, from the scope and contexture of the whole.

Sect. II.

The great Question of Magistrates Power in Religion, digested into ten Propositions.

Proposition 1.

Magistracy is a great Ordinance of God for the benefit of all Nations, to whom all sorts of Men in all Nations are to be subject.

2. *That the Jewish Magistracy (supposing they were setled in their own Land) hath nothing pertaining to them in Religious Cases, more than what of right pertains to the Rulers of other Nations throughout the World. Because,*

3. *Their High Priesthood, and Kingly Dignity, as they were Typical, so they ceased* de jure, *when Christ had fulfilled his Priesthood upon the Cross, and was exalted at the right hand of God to be a Prince and a Saviour,* &c.

4. *Christ's Church consists not of Nations in gross, but of such only in every Nation as (professedly at least) fear God, and work Righteousness, as is fully shewed above; and hence it follows, that she must have a Government distinct from the Government of Nations, although she is to be as subject to National Government, as any sort of People whatsoever.*

5. *The New Testament is not written as a form of Government for any one Nation, (though it justifie National Government) much less to be a Form of Government to all Nations.*

6. *The*

6. *The New Teſtament was not delivered into the Hands of the Princes of the World as ſuch (as we know the Law was to the Kings of* Iſrael) *and conſequently not ordained as the Law for the Civil Policy of Nations; and yet it is true, that there are contained excellent general Rules for the Civil Affairs of Nations, as well as for Matters of Religion.*

7. *The Judicial Law of* Moſes *is not fitted for the Civil Policy of all Nations; nor perhaps for the Policy of that of the* Jews *under the Goſpel: particularly the Laws reſpecting Marriage, and the Sabbath; the penalty of the latter, to ſuch as broke it, being no leſs than Death; and the like to be inflicted upon him that ſhould ſmite, or curſe, Father or Mother; as alſo for Adultery.*

8. *Magiſtratical Government, as it is Univerſal, or appointed as God's Ordinance, always did and now doth concern Men, as Men only; in reſpect of things Humane, and that Religion which is Natural and Univerſal.*

9. *That Magiſtrates in all Nations have Power, as Magiſtrates, to make good and wholſome Laws, for the Vindication of Natural and Univerſal Religion, as well as for Vindication of the Civil Rights of all Men.*

10. *That though a Chriſtian may lawfully be a Magiſtrate, yet he is not this as he is a Chriſtian, but as a Man, ordained of God to Rule Men as Men, and not as Chriſtians: And though a Man be no Chriſtian, yet being by God's Providence put into Authority, is as lawful a Magiſtrate as if he were a Chriſtian.*

And having (we truſt) given to *Ceſar* his due, we may (without offence) give unto Jeſus Chriſt the Government of the Church as Chriſtian; and on that account ſhall ſay,

That the Chriſtian Faith and Religion, as it is a diſtinct Profeſſion from other Forms of Worſhip, whether Judaical, or that which is uſed by any Nation in the World; and as it excels or goes beyond that Religion which is Natural and Univerſal, is not within the cognizance, or under the Power of the Laws of Nations. But all Chriſtians are therein under Chriſt's Authority only, held forth and exerciſed in the Scriptures, and by the Church aſſiſted with his Holy Spirit; which is ſufficient for the Government of his Kingdom, which is not of this World, * and for her defence, as ſuch, againſt all Oppoſers.

* *They are not of the World, even as I am not of the World,* ſaith Chriſt, John 17.16. *And how then can worldly Government be concern'd in the Matters of Chriſtian Religion?*

And to make the Reaſon of this Concluſion the more perſpicuous, I will inſtance in a few caſes, which certainly will never be fairly brought under any Authority, ſave Chriſt's only, as aforeſaid. And firſt,

That Jeſus Chriſt is θεάνθρωπος, God-Man, is a great Point of the Chriſtian Faith; and hence the pre-exiſtence of the *Son* is aſſerted. Now how ſhall Worldly Authority interpoſe in this caſe? Muſt Fire and Faggot be the Portion of ſuch as cannot believe it? what then ſhall become of the Jews? Muſt they be deſtroyed from off the Earth, becauſe of their blindneſs in this caſe? And if not (as ſure it would be too bloody a Sentence) then why ſhall not ſuch as believe in, and love Chriſt the Saviour, and yet differ from others in this matter, be from under the reach of the Magiſtrates Sword in this caſe?

2. Suppoſe the Queſtion be about the Ordinances of Chriſt, and particularly

ticularly the Ordinance of *Baptism*, and thereupon who are the true Church of Christ? How shall Worldly Government (as asserted upon the Principles which it naturally and universally rests on) punish or justifie the *Baptist*, or *Pedo-Baptist*, or those who suppose there is no need of Baptism at all?

3. It is a rational presumption, That if our Saviour's mind had been, that Men should have been Fined, Imprisoned, or put to Death about these things, he would, either by himself, or by his Apostles, have delivered it to us in his Word: But instead thereof, his Parable of the Tares, and his express Doctrine thereby held forth, that they ought to be let alone till Harvest, shews plainly that Men are not to be taken out of the World, because they err in things pertaining to the Christian Faith and Religion, as before distinguished (in our Conclusion): for otherwise our Saviour did never take away the Power of Magistrates, either in Matters of Humanity, or Piety, considered as naturally Moral, and so Perpetual and Universal.

4. That which makes our Conclusion the more manifestly rational, is the consideration of the subjectness of *Men in high Places in this World*, to err in the things of Christianity (which are weak things in Man's Judgment) more than other Men: Yea, of the *Kings of Israel* and *Judah* there were but few good, notwithstanding the advantages they had to keep them from Error; as the outward pomp and glory of that form of Worship, which they were conceived in, suiting with their greatness, (besides what we noted before on that account). Now God knew all these things before, and therefore it cannot be thought, that God would commit such Authority to Men, in matters of the Christian Faith, whom he foreknew would generally oppose it, and destroy them that held it; as was too evident in the first Centuries, and is yet verified in many Nations, who reject the Gospel altogether.

5. But now if any Man deny the Worlds were made, and blaspheme him that gives Being, Life, and Motion to Men, with Rain and fruitful Seasons; And should, in spite of God, set up an Idol, and worship the Work of his own Hands: Here the Magistrate may as easily discern, and as lawfully punish the Offender, as to judg him that should kill his Father, or refuse to obey his Master or Superior. For by what reason we know the Subject in any State of Life ought to honour his Superiors respectively, and not to betray them, and give that Obedience to their Inferior; by the same Reason we know, That the Maker of all things, and the Preserver of the same, is much more worthy of all the honour and service which he requires, or we can give unto him: and consequently the Offender in this case more worthy of condign punishment, for violating the Principles of Reason and Piety, graciously communicated to Mankind, to dignifie him above the Beasts of the Field; as it is also written, *Job* 35. 11. *Who teacheth us more than the Beasts of the Earth, and maketh us wiser than the Fowls of Heaven.*

SECT.

SECT. III.

Antiquity against Perſecution for differing Apprehenſions about Chriſtianity; being an Abridgment out of Dr. Jer. Taylor's *Liberty of Propheſying. With a brief mention of the Letter of King* Charles *the Second from* Breda, *concerning Liberty for Tender Conſciences in Matters of Religion.*

Finally, We ſhall humbly take leave to mind and keep in memory the Liberty of Tender Conſciences, which the King's Majeſty declared from *Breda*; and ſhall yet live in hope and expectation to be partakers of the benefit thereof, being reaſonably perſwaded, That the ſame Principle that led his Majeſty to aſſert ſuch Chriſtian Liberty, ſtill remains with him to the allowing and protecting his peaceable Subjects in their Religious Concernments; humbly praying that God may order his Heart, and the Hearts of his Great Council, to proclaim Liberty by a Law, and the openings of the Priſons to them that are bound. That theſe Deſires may not ſeem novel, or ſuggeſted by us in the day of our diſtreſs, we have herewith inſerted the Teſtimony of the Ancients, collected out of Dr. *Jer. Taylor's Liberty of Propheſying*; which we pray may be impartially conſidered.

It is obſervable, That reſtraining of Liberty, impoſing upon other Mens Underſtandings, being Matters of their Conſciences, and lording it over their Faith, came in with the Retinue and Train of Antichriſt; that is, they came as other abuſes and corruptions of the Church did, by reaſon of the Iniquity of the Times, and the cooling of the firſt heats of Chriſtianity; and the Increaſe of Intereſts, and the Abatement of Chriſtian Simplicity. *Epiſt. pag.* 18.

When the Churches Fortune grew better, and her Sons grew worſe, and ſome of her Fathers worſt of all; * for in the firſt 300 years, there was no ſign of perſecuting any Man for his Opinion, though at that time there were very horrid Opinions commenced, for they then were aſſaulted by new Sects. And they who uſed all the means, Chriſtian and Spiritual, for their diſimprovement and conviction, thought not of uſing corporal force, otherwiſe than the blaming ſuch proceedings. To which I add, That all wiſe Princes, till they were over-born with Faction, or ſolicited by peeviſh Perſons, gave Toleration to differing Sects, *&c.* *Pag.* 19. * Tertullian, *S.* Cyprian, Lactantius, *S.* Hilary, Minutius, Felix, Sulpitius Severus, *St.* Chryſoſtom, Hieron, Aſſine Damaſeni, Theophylact, Socrates, & *S.* Bernard.

And the experience which Chriſtendom hath had in this laſt Age, is Argument enough, That Toleration of differing Opinions, is ſo far from diſturbing the Publick Peace, or deſtroying the Intereſt of Princes and Common-Wealths, that it does advantage the Publick, or ſecure Peace, becauſe there is not ſo much as the pretence of Religion left to Perſons to contend for it, being already indulged to them, *&c.* *Page* 20.

When the *French* fought againſt the *Hugonots*, the ſpilling of her own Blood was Argument enough of the imprudence of that way of promoting Religion: but ſince ſhe hath given permiſſion to them, the World is Witneſs how proſperous ſhe hath been ever ſince. Indeed then 'tis great *Page* 21.

reason to give Toleration to disagreeing Persons, whose Opinions by fair means cannot be altered; for if the Persons be confident they will serve God according to their Perswasions; and if they be publickly prohibited, they will privately convene, *&c.*

Chap. p. 22. Tertul. *ad* Scapulam. And it is also a part of Christian Religion, That the Liberty of Mens Consciences should be preserved in all things; where God hath not made a limit, or set a restraint, that the Soul of Man should be free, and acknowledg no Master but Jesus Christ; that Matters Spiritual should not be restrained by Punishments corporal; and that the same Meekness and Charity should be preserved in the promotion of Christianity, that gave it foundation, and increment, and firmness in the first publication; that Conclusions should not be more dogmatical than the virtual Resolution, and efficacy of the Premises; and that the Persons should not more certainly be condemned, than their Opinions confuted.

And lastly, That the infirmity of Man, and difficulty of Things, should be both put in a Ballance, to make abatement in the definite Sentences against Mens Persons.

Page 23. And therefore the best of Men, and most glorious of Princes, were always ready to give Toleration, but never to make Executions for Matters disputable; as *Eusebius* in his second Book of the Life of *Constantine* reports.

Also King *James* writing to the States of the United Provinces, dated the *6th* of *March* 1613, among other things saith, That you charge them to maintain Peace, by bearing with one another in such differences of Opinions and Judgments. The like Counsel in the Divisions of *Germany*, at the first Reformation, was thought reasonable, by the Emperor *Ferdinando*, and his excellent Son *Maximilian*; for they had observed, that Violence did exasperate, was unblest'd, was unsuccesful, and unreasonable, and therefore they made Decrees of Toleration, and appointed Tempers and Expedients to be drawn up by discreet Persons. And *Emanuel Philibert*, Duke of *Savoy*, repenting of his War undertaken for Religion against the *Piedmontans*, promised them Toleration, and was as good as his word. As much is done by the Nobility of *Polonia*. So that the best Princes, and best Bishops, gave Toleration and Impunity also in *Rome* it self; till the time of *Justinian* the Emperor, the *Catholicks* and *Novatians* had Churches indifferently permitted; and the *Popes* were the first Preachers of Force and Violence in Matters of Religion, and yet it came not so far as Death; but the first that preached that Doctrine was *Dominick*, the Founder of the Begging Order of *Fryers*, the *Fryer*-Preachers; in memory of which, the Inquisition is intrusted only to the *Fryers* of his Order.

An. Dom. 525.

Post *page* 27. In *England*, although the *Pope* had as great Power here as any where, yet there were no Executions for Matter of Opinion until *Henry* the Fourth; which (because he usurped the Crown) was willing by all means to endear the Clergy, by destroying their Enemies, that so he might be sure of them to all his Purposes. Indeed it may become them well enough, who are wiser in their Generations than the Children of Light; it may possibly serve the Policies of evil Persons, but never the pure and chast Designs of Christianity.

Page 28.

By

By this time I hope it will not be thought reasonable to say, He that teacheth Mercy to erring Persons, teaches indifferency in Religion, unless so many Fathers, and so many Churches, and the best of Emperors, and all the World (till they were abused by Tyranny, Popery, and Faction) did teach Indifferency: for I have shewed that Christianity does not punish Corporally, Persons erring Spiritually; but indeed *Popery* does, and hath done, ever since they were taught it by their S. *Dominick*.

And yet after all this, I have something to exempt my self from the clamour of this Objection. For let all Errors be as much and as zealously suppressed as may be, but let it be done by such means as are proper Instruments of their Suppression, by Preaching and Disputation, so that neither of them breed disturbance by Charity and Sweetness, by holiness of Life, and assiduity of Exhortation, by the Word of God and Prayer: for these ways are most natural, most prudent, most peaceable and effectual. Only let not Men be hasty in calling every disliked Opinion by the name of *Heresie*; and when they have resolved they will call it so, let them use the erring Person like a Brother, not beating him like a Dog, or convince him with a Gibbet, or vex him out of his Understanding and Perswasion.

Why are we so zealous against those we call *Hereticks*, and yet great Friends with Drunkards, and Fornicators, and Swearers, and intemperate and idle Persons: I am certain that a Drunkard is as contrary to God, and lives as contrary to the Laws of Christianity as an *Heretick*; and I am also sure that I know what Drunkenness is, but I am not sure that such an Opinion is *Heresie*, &c. Thus far Dr. *Taylor*, late Bishop of *Downe*. *Page* 38.

CHAP. IV.

Of the lawful use of an Oath, to attest the Truth before the Magistrate: Being the second Great Case of Conscience.

SECT. I.

MAny Christians are doubtful in this Case, but without sufficient grounds. For first,

The use of an Oath cannot be of the number of things which are sinful in their own Nature, as Idolatry, Murther, and Lying are; Nay, it is so far from that, that the truth is, it is very sacred in it self: Because the Holy God (with whom Sin could never have to do) hath frequently used it, *Gen.* 22. 16. with *Heb.* 6. 13. *By my Self have I sworn, saith the Lord, That in blessing I will bless thee.* And again, *The Lord swore, and will not repent, Thou art a Priest for ever*, Psalm 110. 4. And again, *Once have I sworn by my Holiness, that I will not lye unto* David, *Psal.* 89. 35. We must therefore have an holy apprehension of an Oath,

as

as a very solemn and sacred thing, and in no wise of a poluting consideration in it self.

2. The holy Angels by God's appointment, have delivered their Message with a solemn Oath, *Rev.* 10. 5, 6. *The Angel lifted up his Hand to Heaven, and Swear by Him that liveth for ever and ever,—— that there should be time no longer.*

3. Before the Law was given, holy Men as they were taught of God, used an Oath in very solemn Cases. *Gen.* 14. 22. *I have lift up my hand to the Lord, the most High God.* Again, *Now therefore swear unto me here by God, that thou wilt not deal falsly with me,—— and* Abraham *said, I will swear,* &c. Gen. 21. 23, 24. And *ver.* 31. *He called that place, The Well of an Oath; for there they sware both of them.* The same we find solemnly used by the Patriarks, *Isaac* and *Jacob*; and all this before the Law of *Moses* was. So that we may say, the use of an Oath is not of *Moses*, but of the Fathers, yea, of the Father of Heaven, even God himself. And moreover, when we find it given in expres Precept to *Israel*, it is joyned with that in one entire Sentence, which is universally Moral and Perpetual; *Deut.* 6. 13. *Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name.* So that, me-thinks, he must be more than ordinarily bold, and blind too, that cries down the use of an Oath in all cases as sinful.

4. When the Apostle saith, *Men verily Swear by the Greater; and an Oath for Confirmation, is to them an end of all Strife*, and this in the * Present-tense too, and not as the mention of some old or antiquated Custome. This Custome the Apostle doth not mention only without Censuring it, but makes it Argumentative in a great point of Faith; for this is his scope: If when any thing is Confirmed unto Men by an Oath, there is no further striving about the certainty of the matter attested, that being the most solemn way in which Mortals can testifie what they know: Then Christians, the Heirs of Salvation, have a surer ground of hope concerning their Salvation, because God himself confirmed his Promise in that Case, by an Oath. Certainly, the Apostle refers to this Practice among Men as that which was vertuous, and would by it excite Christians to a Vertue like unto it, in that Case he had in hand, namely to believe (without any striving) that Record which God had Confirmed by Oath. And therefore

* ὀμνύουσι, *jurant.* Montanus.

5. We must not pass by the common Approbation, that that way of witnessing things before Authority by an Oath, hath, and doth receive from God to this Day. For though no Man can assign any example (I suppose) of the Hand of the Lord going out against any Man, that (being lawfully called) hath given evidence by Oath against a Thief, Murtherer, or other Malefactor, or in any Cause depending, or Strife arising among Men, provided he hath only spoken the Truth without prejudice to the Person, *&c.* But on the contrary, How eminently hath the Lord pleaded the Honour of his Name, when by Perjury it hath been prophaned? No Man can be ignorant of this, who hath conversed with our English *Historiographers*, to which I will add that remarkable Example of God's Justice recounted by *Eusebius*, concerning three false Witnesses, who

Euseb. *l.* 6. *c.* 8. *but the* 9 *after the* Greek.

who by Oath and ſolemn Execration, accuſed *Narciſſus* Biſhop of *Jeruſalem.* And the Judgment of the Lord followed them as they had imprecated, the firſt being accidentally Burnt alive to Aſhes; the ſecond conſumed with a waſting Diſeaſe; the third ſeeing the Hand of God fallen upon the two former, confeſſed the Perjury.

6. When *Paul* tells us, the Law is good if a Man uſe it lawfully; and then tells us, 'tis made for Perjured Perſons, as well as other Offenders, 1 *Tim.* 1. 9, 10. What doth he leſs than plainly declare his Mind, that an Oath is lawful? 'tis only Perjury, or falſe Swearing, or bearing falſe Witneſs by Oath, which he condemns. For when he ſaith, the Law was not made for a Righteous Man, it's evident he ſpeaks of the Penal Law only; for the preceptive part of all good Laws are made for Righteous Men, as well as for any others. Now then, let us ſee the oppoſition between a Righteous and a Wicked Man, in the ſenſe of this Text: Here is the *Murtherers of Fathers*, and *Murtherer of Mothers*, the *Perjured Perſon*, &c. The Righteous Man in oppoſition to theſe, is he that nouriſheth his Father and Mother, and ſweareth nothing but that which is Truth. *Paul* is here ſpeaking of the Law, as in the Hand of the Magiſtrate, and is ſo far from condemning the uſe of an Oath in the lawful uſe of this Law, that he juſtifieth it to be a part of the lawful uſe thereof.

7. An Oath being a Sacred Thing, and no Legal Ceremony, it ſeems to be part of that Religion which is Univerſal, which we have proved the Magiſtrate is to have care of; and to the intent that Witneſs (on which Mens Lives and Eſtates depend) ſhould be made with the greateſt Tie that may be upon the Conſcience, God hath therefore ordained that the Teſtimony be given in his Name, which muſt put the greateſt Awe of any thing upon the Conſcience of Man. And hitherto may be referr'd the Third Commandment, *Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his Name in vain.* We may therefore, yea, we ought to take the Name of the Lord in Truth and Righteouſneſs, elſe we make this Command to teach nothing which is Practical, and ſo give a very lame Expoſition. And to take the Name of the Lord in Truth and Righteouſneſs, what is this leſs than to atteſt what we ſay by a ſolemn Oath, when performing the office of a Witneſs before a Judg?

8. The conſent of Nations, or the univerſal uſe of an Oath taken in the Name of the Greater, to wit, God, (or at leaſt what the Nations take to be ſo) and therein to comport with the moſt holy Men we read of, ſhews that this Cuſtome ariſes from that Dread of his Name, which He hath placed in Man's heart generally, and by the ſolemn uſe of an Oath in all caſes of Importance, in Courts of Judicature, which are alſo his Ordinance, he ſeems to bear Rule by this Tie or ſolemn Band, not only in the Conſcience of the Witneſs, but alſo over the whole Court it ſelf, who regularly can do nothing, but that which muſt accord with the Evidence which is given in the Name of the Lord; by this Power Men live, Men die, and their Eſtates are preſerved, or deſtroyed. But if any abuſe the Name of the Lord by falſe Witneſs, God firſt or laſt, will certainly

Htre the Quaker is convicted by the Light in Men.

implead that wicked Man, that durst presume to speak a Lye in the Name of the Lord.

Sect. II.

Of the Objections usually brought against the use of an Oath by Christians, when brought as Witnesses before Magistrates.

The greatest pretence against that which we have said, is a mistake of the Intent of our Saviour in his Speech, *Mat.* 5.34. *But I say unto you, Swear not at all.* To which we Answer, First,

That Christ is not now Repealing any Law which God had given to *Israel*, the time being not yet come to take away so much as the Ceremonies of the Law; for our Saviour himself did observe divers of them after this time that he gave forth these Directions in his Sermon on the Mount: Wherein, as I said before, he is not Repealing any Law, but only giving the true Exposition of the Law. Hence therefore, it follows unavoidably, that our Saviour doth not here Abrogate that Law, *Deut.* 6.13. *Thou shalt fear the Lord thy God, and serve Him, and Swear by his Name.* And thus Mens mistake about these words of our Saviour, is soon and plainly discovered and detected. And this also makes way to unvail that place, *Jam.* 5.12. which doubtless is of the very same import with the Words of our Saviour, *Mat.* 5.34. So then, if Christ's Words, *Mat.* 5. did not make void the Law of God, *Deut.* 6.13. nor disprivileg the present Magistrate, nor any Man else, of that laudable way of giving Evidence in matters of Importance before a Judg, as for the Reason before rendred, they do not; Then neither do the words of *James* make void that Law, *Deut.* 6.13. and consequently it is as lawful still *to swear in Righteousness and Truth, by the Name of the Lord*, as it is to *fear the Lord, and to serve him.* For these things are both Commanded in one Sentence, and as yet never Abrogated, because *Mat.* 5. nor *Jam.* 5. do not Abrogate them; so that we need say no more.

Nevertheless, we shall add something, to shew what Swearing our Saviour and the Apostle doth prohibit. But first, It is to be diligently minded that our Lord is Correcting, not the *Law of God*, but the false Exposition of *them* of old Time. Mark the Pronoun, *Them*, which refers not to the Law-giver, but plainly to some, either weak or corrupt Expounders of the Law: Who it seems, did not forbid Men to Swear by the Lord even in their Communication, but suffered them to Swear by Him as often as they pleased, so they did but avoid Perjury, and perform their Oaths to the Lord; which was a very unsound Exposition of God's Law in the case of Oaths, who required that his Name should not be taken in vain at all. And thus we are not to Swear at all in our Communication, but to let our yea be yea, and our nay be nay, without any ill custome of Swearing, to confirm what we deliver in common Discourses. And here the words of *James* are aptly applied, *Above* (or rather before) *all things, Swear not*; there being scarce a more vile custome among Men, than to pollute their Discourses with variety of Oaths, as *by Heaven, Earth,*

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the City of the Great King, and many other Oaths, which neither Chriſt nor the Apoſtle thought fit to mention, no nor ought they to do it with any Oath at all; an Oath being a more Sacred Thing than to be prophanely uſed by any Man whatſoever.

How rudely then do thoſe expound the Words of our Saviour and his Apoſtle, who inſtead of deſtroying the falſe Expoſition of the Law of God in the caſe of Oaths, would make Men believe that Chriſt and the Apoſtle deſtroy the Law it ſelf? Juſt as wiſely as if a Man ſhould deſtroy that Law which ſaith, *Honour thy Father*, &c. becauſe Chriſt ſaith, *Call no man Father upon Earth, for one is your Father, even God.* Or that we ſhould not mind our Honeſt Callings in the World, becauſe Chriſt ſaith, *Labour not for the meat which periſheth.* Such Negatives muſt have their Reſtrictions, according to the nature of the ſcope of the Speaker. Now the Scope of our Saviour being not to abrogate the Law, but rather to eſtabliſh it, by giving the true ſenſe thereof in his Doctrine; let us beware of ſuch Interpretations, as the *Quakers*, and ſome others, give of this place, leſt we fall with them under the following abſurdity.

For doth not our Saviour alſo ſay, *It hath been ſaid of old time, Thou ſhalt not kill*; and then in his Expoſition prohibits not Killing only, but cauſleſs Anger alſo. Now would it not be very ſtrange to ſay, that what was ſaid of old Time in reſpect of the Law by which Malefactors ought to be killed, is here forbidden: Muſt not the Magiſtrate execute Vengeance, even to Death, for all this? And what though it be never ſo true, that we ought not at all to take the Name of God in vain by Swearing without cauſe, though ſuch fooliſh Oaths be performed; doth it therefore follow that we may not Swear in Righteouſneſs and Truth before Authority, that Strife among Men may ceaſe, and Juſtice be executed? Sure, the one of theſe would follow much like the other.

And when Chriſt ſaith, that they of old Time had ſaid, *Thou ſhalt not commit Adultery*; and then ſhews the defect of their ſaying, in that it did not reach home to the root of the Sin. Sure, he doth not here make void the Law of God which forbad Adultery, but rather Confirms it, and only ſhews the folly of this Expoſition, as it might ſeem to connive at any luſtful carriage, ſo the Act were not committed. And truly, by this Rule, we may as eaſily underſtand our Saviour in the caſe of Oaths.

For what was ſaid of old Time, was thus far true, and good, *That Men ought not to forſwear themſelves*, and this, no doubt, our Saviour Confirms, as he did part of the other Expoſitions. But whereas this Expoſition might ſeem to leave them at Liberty, to Swear in all their Communication, ſo they did not forſwear themſelves, here he ſhews the vanity of it, and gives the full Expoſition of the Third Commandment. Which was never intended to Prohibit, but rather to Juſtifie the giving our Teſtimonies in the moſt ſolemn manner, even in the Name of the Lord, or by Oath: but it was certainly given to prevent the prophane uſe of Oaths, yea, in ſuch ſort, as that he that rightly obſerved it, would not uſe them at all. And it was as much the duty of Men before Chriſt, as ſince, to forbear ſuch a vain Cuſtom, though through ignorance they underſtood not the Law, till it was opened by the Lion of the Tribe

Tribe of *Judah*, who prevailed, and hath graciously opened the Mysterie both of the Law, and the Prophets, which for the Sin of the Jewish Nation, was become to them as the words of a Book which is sealed.

Finally, It is not denied but that many Christians, both Ancient and Modern, have greatly doubted the lawfulness of an Oath in any Case, and these, Men of Eminence and Conscience too, in the things of God. Yet I conceive that which was the greatest strength to these Doubts, was not only the Words of Christ, or the Apostle, which we see may rationally be freed from such a Construction; but the experience of the Snares which oft-times attends some kind of Oaths, imposed upon Men, and especially upon Christian Men, hath occasioned the mistake of the Words of Christ to be more easily received, or to be the more hard to be discerned. And pity it is, that those in whose Power it is to tender an Oath, should at all abuse that great Authority, by framing grievous Oaths, even such as may neither be lawful for them to impose, nor for others to accept. God in Mercy grant all that are in Authority, true Wisdom, and due Moderation towards their Subjects in this case of Conscience.

CHAP. V.

Of Christian Moderation, concerning their differing Apprehensions about some Matters of Faith and Practice, touching the Profession of Christianity.

Being the third Great Case of Conscience.

SECT. I.

MOderation, in our present Discourse, signifies a Measure, Modesty, or good Disposition of Affairs, for the preservation of that Good among Dissenters in the Christian Profession, which is in danger to be destroyed by precipitation. And here we shall consider,

1. The Persons towards whom Moderation is to be shewed. And,
2. Wherein this Moderation standeth.

The first will admit of a three-fold distinction, *viz.* 1. As it concerns Men in general. 2. Those that conscienciously receive the Holy Scriptures, and believe that Jesus is the Christ, the Saviour of the World, but are (at least in our judgment) unbaptized. 3. Those that are truly Baptized, but yet differ in some Points of Doctrine and Practice.

Touching the business of Moderation it self, it standeth in two things especially. 1. The Judgment we are to make of the Parties respectively who differ from us. 2. Our deportment and carriage towards them, in relation to their Persons or Opinions. Of these in order.

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SECT. II.

Of Christian Moderation towards all Men.

We are expresly required by the Holy Ghost, to *let our Moderation be known to all Men*, Col. 4. 5. for *the Lord is at hand*; not only to dispose of all Men according to his pleasure, for which they were and are created, but also to observe how we carry it towards them in the mean time: And to the intent that our deportment may be moderate towards all Men, we must first labour to have a moderate, or modest judgment concerning them. Not to pride up our selves against the *Jew* or *Gentile*, who yet believe not, as if God had only made them for destruction; *Boast not against the Jews which were broken off*, Rom. 11. 18. *What have I to do to judg them that are without?* saith *Paul*, 1 Cor. 5. 12. Our Blessed Lord came a Light into the World, that such as believe might be saved. But if any hear and believe not, he suspends his judgment of the World for the present; and we are exhorted to judg nothing before the time, because there be many hidden things in Mens Hearts which we know not, both Vertues and Vices: There are also many hidden workings of God with Men, to turn them from their purposes which are evil, which we are not acquainted with. And when God shall enter into Judgment, he will rather measure them according to the hidden things of the Heart, than things in appearance, as a cloud of Scriptures do testifie. Forasmuch then as we know not the secrets of Men, nor how they stand related to God in the purposes of their Hearts, we are to pray for, and hope the best of Men generally; remembring how it was with our selves, even when we were *Strangers to the Covenant of Promise*, yet had we many secret conflicts in our Souls in the sense of our demerits. And sometimes also refreshings from that God *whose Kingdom ruleth over all*, who oft-times makes even wicked Men *eat the Fruit of their own ways* to their sorrow, when no Eye seeth it but God only. And on the other side, what good *thing soever any Man doth sincerely*, (though weakly) *the same shall he receive of the Lord, whether he be Bond or Free.* *John* 12. 46, 57.

We know that *the Judgment of God is according to Righteousness*; He will not gather where he hath not strowed; nor expect the improvement of any means, which Men neither had nor could have, neither yet that which they have with exactness. He delights in Mercy, else who could stand before him in Judgment?

Now the Christian Man, by how much he knows God as a gracious Benefactor to Mankind generally, by so much he hath a general Charity and Compassion for all Men: And then his carriage towards them will be commensurable, according to the exhortation of the Apostle, *Tit.* 3. 2, 3. he will *speak evil of no Man*, (because *Charity thinketh no evil*) *but shew all* possible *meekness to all Men*; remembring that himself *was sometimes disobedient, deceived, serving divers lusts and pleasures, living in malice, hateful, and hating one another.* And yet such was the loving kindness of God in Jesus Christ, that by the knowledg of him these things were for-

given him; and by the same Grace may be forgiven others also.

Now the great business is, *to walk in Wisdom towards them that are without.* Sure God did not separate us from the World, that we should walk as Enemies or Strangers to their Persons; but to this end did he separate us from them in their sinful ways, that we might befriend them in Vertue. Thus was Christ a Friend to, and would be intimate with *Publicans* and *Sinners*: Let Christians learn of him, and there shall be no just occasion of stumbling in them. And whiles we are strictly to abstain from fleshly Lusts, which war against the Soul, we are exhorted to have our Conversation such, *as to please all Men in all* lawful *things*, not *seeking our own, but the profit of many, that they may be saved.* It is certainly a subtilty of Satan, when he can no longer keep Men in the paths of grosse Iniquity, but that by God's Grace they adhere to Vertue or Piety, then would he make them like *Momes*, or Persons enchanted; not to speak, nor smile, nor converse with any chearfulness about Humane Affairs. As if the putting off our sinful Life, must needs be attended with the putting off the Faculties of Nature and Humanity. Such Carriages however they may have a shew of Holiness, *&c.* yet do little befriend Christianity, which is certainly the most Amicable, Sociable, and Heroick Profession in the World; being disburthened of the servile Observations of the Law, and Spirit of Bondage, making Men free from the Spirit of Fear which hath torment, and brings them to liberty. Gal. 5. 13. *Brethren, ye have been called unto Liberty; only use not Liberty as an occasion to the Flesh, but by love serve one another. Let every Man please his Neighbour for his good to Edification.* When *Paul* tells us, *He was made all things to all Men, if by any means he might save some; and that to them that were without Law,* (meaning the *Gentiles*, who had not the Law of *Moses*) *he was as one without Law*; though he was under the Law of Christ. And this shews the true Nature of Christianity; 'tis accommodated for the good of all Nations in the World; it was never ordered by God to be mewed up in Monasteries and Nunneries, nor any Forms of Life which are like unto them, but was ordained to bring Mankind into Amity, Hospitality, Humanity, and Piety: *Ever follow that which is good among your selves, and among Men.*

Rom. 15. 2.

Nevertheless Christians ought to be the most frank reprovers of all manner of Vice and Wickedness. *Have no fellowship with the unfruitful works of Darkness, but rather reprove them. Finally, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any Vertue, if there be any Praise, think on these things,* Phil. 4. 8. *But Fornication, and all Uncleanness, or Covetousness, let it not be once named among you as becometh Saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks: For this ye know, that no Whoremonger, nor unclean Person, nor covetous Man, who is an Idolater, hath any inheritance in the Kingdom of Christ, nor of God,——be ye not therefore partakers with them.*

Ephes. 5. 3, 4, 5.

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SECT. III.

Of Christian Moderation towards all that conscientiously receive the Sacred Scriptures, and believe in Jesus Christ as the common Saviour of Mankind; and walk soberly in their Conversation, but are not incorporate with the Church, by the Baptism of Repentance for the remission of Sins.

In this case our Difficulties are greater than were met with (usually) in the Apostles days; and many pitties it is, that those who own the same Scriptures, the same Lord Jesus, the same God and Father of all, and the same holy way of living among Men, should differ in any thing. Now these Men (*excepting only such as are of a blood-thirsty* **Spirit*, under what Appellation soever) are certainly of the Christian Kindred, the Allies of the Church, or half-Brethren; such perhaps as the Apostles gave notice of to Christ, who cast out *Devils in the Name of Christ*, and yet *followed not together with the Apostles*, Luke 9. 49. These Men cannot *lightly speak evil of Christ*, though they *preach him not sincerely*, Phil. 1. 15, 16, 17. What judgment we may most safely make of these kind of Christians, and how to comport with, or keep just distances from them, is the business now to be considered.

* *For such (let their form be what it will) are no other than* Cain's *Posterity.*

1. As to the final Estate of Men, and particularly of these Men, we may not presume to say any thing: But this we may say, *They are not far from the Kingdom of Heaven*, even by the Example of Christ himself, who in a Case as doubtful as the Case of these Men gave the same judgment, *Mark* 12. 34. When we consider the occasion of the Errors of these manner of Christians, to have been imposed upon in their Consciences from their Youth, as if these Errors were the undoubted Truths of the Gospel, though they are but Innovations of Men, their case is the more to be pitied; for Custom and Education makes the frail Judgment of Man a perfect Captive; so that if they would, yet sometimes they dare not receive what Truth and Reason offers in opposition to their Mistakes. What shall I say? Surely I may use the words of a Learned Man here, *The very ignorance and simplicity of those that Err*, (not of their own choice, but by this kind of necessity) *may be* some *preservative against the venom of those Errors.* For though they have not the right way of God's Worship, yet they are zealously affected to Godward in their mistaken Services; How they shall be acquitted from, or punished for this Error of Opinion at the last, the Judg of all only knoweth. Mean while we must stand to sound Principles, and look for Salvation in the way wherein God holds it forth to Men. Mark 16. 16. *He that Believeth, and is Baptized, shall be saved.* Believing here being put for a conscionable reception of the Gospel in all its parts, and Baptism for the whole Duty in practicals of Religion; as appears, by comparing *Matth.* 28. 19, 20. with this place. For it is a solemn Obligation, To do the Will of God in all things, according to our Power or Understanding.

Salvian. *de Gub.* l. 5.

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2. Our carriage towards these manner of Christians, must neither be such as may palliate them in Error, nor yet cause them to stumble at the Truth. Shall we forbid them to preach in the Name of Jesus? or shall we joyn with them in their mistaken Methods of Christianity? The first we cannot do, because Christ bids, *Let them alone*, though he doth not immediately approve their doings: Nor did *Paul* prohibit them, but rejoyced that Christ was preached any manner of way, whether in pretence or sincerely. We know not what pressures are upon their Hearts, to communicate what they know; nor can we tell what use God may cause their Labours to turn to; only this we know, That they *go not the right way to the Gospel Verity*, Gal. 2. 14. and therein we may lawfully blame them, and bear our Testimony against them *before all Men*, Gal. 2. 11, 14. Neither may we give place to such Preachers by subjection, lest so the Truth of the Gospel be endangered, by our assent to their irregular Methods. Gal. 2. 5. *To whom we yielded not subjection, no not for an hour, that the Truth of the Gospel might continue with you.*

We conclude then, That beside the common honour and respect which we owe to all Men for Christ's sake, we are to give some signals of our more especial Love, Honour, and Respect, to these for the Truths sake which they have received, and towards which they are no less zealously affected than our selves. Nor may we weaken their hands in any good they endeavour to do, for that shall greatly prejudice them against the good we would have them do. In a word, We must do to these, as we would be done to our selves, by such as know better than our selves, for such God may appoint for our assistance, we being imperfect in many things. And in discoursing them about their differing Perswasions, let us beware of Heats, Passions and Confidence will not convince Gainsayers. *Paul* hath taught us, To instruct those in meekness who oppose themselves, or set themselves in opposition to us; if peradventure God at any time may give them repentance to the acknowledgment of the Truth.

I like that saying of the Author of *Catholick Charity* very well, p. 11. That Christians should make *Real Godliness the Object of their Affection towards each other; and all Differences——in dispensible Practices, the Objects of their mutual forbearance.* But then by his favour we are not much the nearer till we be agreed what those dispensible Practices are. Himself makes the *having the same common Saviour, the same Gospel, the belief of the same Creeds, and the same Fundamental Ordinances* necessary, before Disputes be laid aside. Had he particulariz'd them, he had done excellently well, but that he doth not.

Although I know that there ought to be a great deal of Love and Charity among Dissenters, which God knows is wanting: Yet I also know, That to unite upon their present divided Principles and Practices, must needs be a fruitless undertaking, because they are utterly inconsistent each with other, and especially their Practices: Much better therefore do I hold it to be, that the Guides of the Dissenting Parties would friendly and frequently confer the Matters of Difference among themselves; that so what is amiss in any Side, might by degrees be discovered: what

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is dispensible, might be understood to be so: And what is necessary to a Christian Church-Communion, might be agreed on by all; for doubtless those things are not many, nor very hard to be determined. We have offered to debate these things with our dissenting Christian Friends, whether of the *Episcopacy*, or any other, conscienciously professing love to Christ, and shall leave the same Offer upon the File to Posterity.

SECT. IV.

Of the Necessity of Moderation among all the Churches, who do with the Primitive Churches, and Council of Nice *confess one Baptism of Repentance for the Remission of Sins.*

I have more than once been upbraided by Learned Professors, for seeking after more Concord with Professors generally, because of the Differences remaining in the Baptized Churches. Now though I could wish they had no occasion for such a Speech, yet I must needs say, I wonder that wise Men should use it. It being in effect of no more weight, than if those with whom *Paul* reasoned about Matters of Christianity, should have bid him first compose the Divisions in the Churches, before he concern'd himself with them: And what Party now professing Christianity, may be allowed to make any Overtures for a better Accommodation among Christians in general, if such Slieghts may be thought sufficient to obstruct them?

And truly, when I consider, That do the Apostles themselves what they could, yet Divisions were found in the first Churches; I think it the less strange, that there should be Divisions found in the present Baptized Churches. Nor are our present Discords so great, as those in their Days: For,

1. To keep within the Confines of our own Nation, I know not of any thing that hath occasioned more Debate in those Churches, than Mr. *Calvin*'s Doctrine about Election and Reprobation; divers of those Churches adhering to the same, with the Consequences thereof. And on the other hand, many (although they acknowledg both Predestination and Reprobation, yet) deny it to be personally necessary. And though there be some other Differing Apprehensions, yet they are generally so accommodated, as that the Brotherhood is not dissolved between those Churches, or any of them, only a prudent forbearance of Communion in some cases, for prevention of Inconveniencies which might otherwise arise in particular Churches, who are more rigid than the Cause requires; whereunto to them more especially I now address my self. And first,

There is nothing maintain'd as a necessary point of Faith, or Practice, in any of the Baptized Churches in *England*, (for of other Nations we shall not here dispute) which may justifie any Person to deny them to be true Churches of Christ, and such as have a lawful Right to the general Communion of all those Churches, in the Assemblies of their Messengers and Pastors, to deliberate and determine those things which are of gene-

ral concernment to the Churches of Christ. This Proposition I shall make good after this manner.

If any thing in Difference between any of the said Baptized Churches, would warrant any one to deny the other to be a true Communicable Church, as aforesaid, it must be that Difference about the Extent of the Ransom paid for Mankind, and the Consequences of those Doctrines respectively. But this will not do it. Ergo, *Nothing held in any of the said Churches, as a necessary point of Faith, or Practice, will justifie the denial of any of them to be true Communicable Churches, as aforesaid.*

To say nothing of that Moderation in point of Opinion, which of late these Churches have attained (at least many of them) in relation to the said Difference; yet we may not make the Mistake on which side soever it be, of that consequence to destroy the Church-state of either, or to render them uncapable of Communion, as aforesaid.

For first, They both agree in this, That Christ is the Saviour of all Men, especially of those that believe.

2. That the Gospel ought to be Preached to all Men for the obedience of Faith, and that all Men ought to repent and turn to God by Faith, and that Unbelief is the condemning Sin.

3. They both agree that God did not give Christ to die for Men, (or for the Elect themselves) because he foresaw they would believe; but that of his meer Grace and Mercy he provided a Saviour, and in Him elected from the Foundation of the World all that are saved.

4. They both believe that Christ's Death is sufficient for the Salvation of all Men, and that the cause of Man's Damnation is of himself.

5. They all agree that when God shall judg the Secrets of all Men according to the Gospel, he will render to every Man according as his Work shall be.

Now these things being so, what remains that is worth a Controversie, and much less of a Division between these Churches? Thus much for the *Minor*. Now for the consequence of the *Major*, it follows; because there is not a more Important Difference depending between the said Churches.

For the differing Opinions between some of those Churches about the observation of the Seventh Day, I know none that breaks the Brotherhood, or denies the Church-state of either Party about it; and I am sure, they are forbidden to judg one another in that Case, *Col.* 2. 16.

Neither is the controversie about Imposition of Hands so important, as to dissolve the Brotherhood, or make void the Church-state of any of these Christians: because they are all Baptized into one Body before that solemn Service, and the Promise attending it doth ordinarily pertain to them. And besides, they all agree that the Imposition of Hands, *Heb.* 6. 2. is a Principle of the Doctrine of Christ, and a part of the Foundation there mentioned, unless perhaps some particular Persons may have some peculiar Notions to themselves, different from the rest. Wherefore I shall conclude this Case of Conscience with an Exhortation, and some Motives

Motives to all the Baptized Churches, to give all diligence to manifest their Love and Christian Unity in general towards each other, and especially in their general Consistories, by their Representatives; for the advancing Christianity in its Primitive Purity, before all Men, and more especially those that fear the Lord, though of differing Perswasions from us.

Sect. V.

Containing an Exhortation, with Five Motives to all the Baptized Churches in England, *to demonstrate that Christian Unity which their holy Profession doth naturally engage them unto.*

Beloved Brethren, it hath pleased God to Bless you the Baptized Churches, with such a Restoration of Christianity to its Primitive Purity, in respect of the Principles of Christianity, and the Government of the Churches, as few Ages since the Apostles Times have attained to the like. The first hath so full evidence in the Sacred Scriptures, and particularly in *Heb.* 6. 1, 2. that Dr. *Bale* confesses, *That if Men must take their Religion out of the Scriptures* (and particularly he quotes *Heb.* 6. 1, 2.) *that then both* Papists *and* Protestants *must all cross the Gudgels to the* Anabaptists; meaning, they must strive no further against us. And for your Government, it is not only free from a Partial and Mercenary Spirit, but is generally exercised with so much Care and Exactness, that no vicious Person (if known to be so) can stand in your Communions, without such Reformation as the Word of God calls for.

Dr. Bale, *end to Controversie.*

Wherefore I do earnestly exhort, entreat, and beseech you all, to consider one another as Brethren, and not as Adversaries; and as Brethren, put on Charity towards each other. And by how much any of you are in the Truth, more perfectly in some particular than some of your Brethren, by so much the more see that you shew forth your Works on that account, with meekness of Wisdom, and to abound in that Gift of the Spirit, which hopeth and believeth the best concerning other Christians, and hath the strictest Eye upon its own Miscarriages.

This you ought always to consider, That as your Brethren are mistaken in some things, so you either are, or seem to them to be mistaken also; and you ought to believe, that in many things you err, through humane frailty, though you see it not. And as you desire God to cleanse you from your secret faults, or errours which you understand not, so should you be as mindful to shew pity one to another, when you see, or suppose your Brethren to err from the Truth.

Now the first Motive that calls upon us all to seek for, and preserve Brotherly Unity, is this: *God is not the Author of Division in the Churches of the Saints: and shall we abet a contrivance of Satan? God forbid. Divide and destroy*, is his Maxim. It is he that accuses you one to another, and puts strange inferences upon your differing apprehensions, to make you stand a-loof from each other; but Charity thinketh no evil. And though it be true, that Errour on whose part soever, hath ill Consequences,

quences, yet we may be confident that such Consequences are hated by the erring Brother, as much as by any other Christian.

2. How solemnly did our Saviour pray, *That his People might be one, even as He and his Father are one.* Nay, do we not daily pray for the unity of all Saints, and bewail the Discords that are among them before the Lord? And shall we stand in opposition both to Christ and our selves, by upholding Division in his Churches? What a prodigious self-contradiction is this? And how shall we expect to be heard of the Lord in other things, when we are not willing to be heard in this thing, unless it be just upon our own terms? Namely, That all submit to us, whilst we our selves will hardly bow in any thing. When yet it is both Scriptural and Rational, that the strong should bear the Infirmities of the weak, and not to please themselves.

3. The Conversion of those that are out of the Church, is greatly obstructed by Church-Divisions. Could we prize the Salvation of Men at the due value, we would not hazard so great a Matter upon matters of doubtful Consideration. As I am sure, no Man can be certain that it is safe for the Baptized Churches aforesaid, to deny that Communion, or Christian Correspondence which all Churches ought to hold for the common interest of Truth, at least in their General Assemblies; which I conceive would be a leading way to more freedom each with other, in other things pertaining to the Communion of Saints.

Let me therefore advise all Christian Assemblies in this Nation, who are Baptized into Christ, according to *Mat.* 28. 19. and walk soberly in point of Life, to make one Consistory, or General Assembly, by one, or more from every Church; to obtain, 1. A true understanding of the State of the Baptized Churches in general. 2. What are the most important Matters in difference among them. And then, 3. To consult Brotherly how to Compose, or to Accommodate them.

Acts 15. & 16 *Chap.* This way went the Primitive Christians to heal their Divisions, and God blessed their endeavours with the establishment and increase of the Churches; and this is written doubtless for our direction. And verily, if this kind of Liberty and Society be not admitted, there are no means remaining to the Churches, to compose their Discords: For though Neighbouring Congregations may do much this way, in respect of themselves, yet this answers not the great Design of our Blessed Saviour, whose Prayer was, that all his People might be united who should believe in his Name, by means of the Doctrine of his holy Apostles. And could the Churches of this Island once arrive (through God's Blessing) at such a General Assembly, to be held either Yearly, or once in two or three Years, how would this fit them for communicating their Affairs with the Baptized Churches in other Nations? Whereas whilst we live as it were unknown to one another, in our own Country, it is unlike we should have acquaintance with the Churches in Nations at a distance from us.

4. The fourth Motive to unite, is the consideration of the ill President which we shall leave to the next Age, if we leave our Controverses to them undecided. Yea, the Churches who now differ but a little, and do notwithstanding these differing apprehensions, acknowledg each other

as

as Brethren and Churches of Christ; yet this small *Core* being untaken away, may in time estrange those Societies one from another wholly. Let some Pillar or Monument of our Love and Unity in general be erected in this Generation, which may give evidence to Posterity that we were one People. And what can be so likely to serve them in this respect, as some wholsome Agreements, for Truths advantage in general, made by the Leading Men of all these Churches, in one Consistory or General Assembly?

5. We cannot rationally imagine that God is pleased with the Divisions which are in the Baptized Churches, but rather dishonoured by them: Let us then labour for the removal of that which intrencheth so much upon his Honour; by whose Name we are all called, for whose Truth we have all suffered. Again, we have all one Adversary, even Satan, who labours sundry ways to destroy us, and that blessed Work of restoring the neglected Paths of Christianity to their Pristine Purity; which God hath in some measure intrusted in our hands, though we are but a low and despised People: Yet this shall not make the less, but rather much more for the Glory of God, who useth to chuse the Poor of this World Rich in Faith, and Heirs of the Kingdom. Only let it be our care to walk so before God, and before one another, as we may lift up his Name and Truth before Men; then will he in his Wisdom and Faithfulness *bless us, and cause his Face to shine upon us, that his way may* still *be known upon the Earth, and his saving Health among all Nations*; who at present lie in very great Darkness, by reason of the Clouds of Mens Devises, which the appearing of Primitive Christianity, in the Doctrine of Christ held forth by the Faithful Ministers of his true Churches, will cause to vanish away.

CHAP. VI.

Of Marriage, how lawful, and how prohibited unto Christians. As also of Divorce.

Being the fourth Great Case of Conscience.

SECT. I.

MArriage is a solemn and honourable Ordinance of God, instituted by God himself in the time of Man's Innocency, for the modest and orderly propagation of Mankind: God made them Male and Female, and gave the blessing of Encrease and Multiplication to them: Not to *Adam* alone, as some lately, and others formerly have fondly imagined; particularly among the Greeks, as we read in the Commentaries of *Ludovicus Vives*, on *Aug. de Civit. Dei.* l. 4. c. 23.

Great have been the Affronts and Abuses which Mankind have offered

to this ſolemn Ordinance of God, both by *Poligamie*, and many unlawful and unnatural Luſts; better perhaps to be buried in ſilence, than to be expreſſed here, further than neceſſity requires.

When Mankind was multiplied on the Earth, God was pleaſed to ſtate the Bounds of Marriage within certain Limits, nor permitting any that were *near of Kin* to joyn in Affinity, as we read at large in *Levit.* 18 & 20 Chapters. And becauſe theſe Prohibitions run generally in the name of one Sex, ſome would idely pretend a greater latitude on the one part than on the other; not conſidering that the Reaſon of the Law ought to be conſulted, which is the *nearneſs of Kin*; and this is the ſame on the part of the Female as the Male. *The Nephew ſhall not marry the Father's Siſter*, ſaith the Law; and the Reaſon of the Law is this, *for ſhe is thy near Kinſwoman.* And who can doubt but that the ſame Law which forbids the *Nephew* to marry with his *Aunt*, doth as well forbid the *Uncle* to marry with the *Neece?* the nearneſs of Kin being ſtill the ſame; which, as we ſaid, is by God himſelf propounded as the Reaſon of theſe Laws. It is a good Maxim, That *He wrongs the Law, that keeping cloſe to the Letter, ſtrives againſt the Intent and Purpoſe of the Law.* Wherefore upon the whole Matter, this is my Judgment and Conſcience, That if any Man deſire to act ſafely in his choice of a Yoak-fellow, it is better to keep at a greater diſtance than the Law ſeems to limit, rather than to come within the reach of the very Point of this Flaming Sword, which we ſee turns every way to prevent us, that we provoke not the Lord to anger in any of theſe Abominations, wherein the Nations are ſaid to have offended, and were therefore ſpewed out of the Land, as a burthen too heavy for it to bear. For ſuppoſe the Queſtion be only, *Whether a Man may lawfully marry his Wives Brothers Widow?* Here is a very remote Kindred, nothing of conſanguinity or proximity of Blood: and yet even this caſe may be doubtful, for my Wives Brother is a very near Kinſman by affinity; and he and his Wife being one Fleſh, muſt needs be very near a Kin alſo; and therefore though there be no expreſs prohibition in this caſe, yet ſith I am forbid to approach to any that is near a Kin, I run a venture here, (at leaſt) which is a preſumtious folly, when I may both lawfully and with commendation be excuſed.

Let us therefore beware, as well of the Conſequence of theſe Laws which prohibit Marriage, either in the *degrees of Blood*, or *Aliance*. For when God forbids *to uncover the Nakedneſs of Father or Mother*, he doubtleſs debars us as well *alſo in reſpect of our Son and Daughter, though he expreſs them not. He forbids us expreſly to uncover the nakedneſs of the Fathers Wife; but doth not ſpeak of the Mothers Husband: The ſame again of the Siſter, but mentions not thy Brother. He is expreſs in the caſe of thy Sons Daughter, but ſaith nothing of thy Daughters Son. He names thy Fathers Wifes Daughter, but ſaith nothing of the Mothers Daughters Son. He expreſſeth the Fathers Siſter, not the Mothers Brother: And mentions the Daughter-in-Law, not the Son-in-Law.* But who ſeeth not, that by the ſame reaſon that the Relation on the one ſide is reſtrained from Marriage, by the ſame is the like Relation on the other ſide reſtrained alſo. Otherwiſe, *the Mother may marry her Son; the Nephew his great Aunt; the Neece*

Bp. Hall *reſol.* p. 403.

Neece her Uncle, &c. We must needs therefore, when we read these Laws, consult them in their natural Inferences, as well as in their Expressions; otherwise they will be to us, as a Dark-Lanthorn is to him that comes against its Light, for it confounds his Sight, and he soon loseth his Path; but he that follows its Light, finds his way perfectly.

SECT. II.

How Marriage is prohibited for the Cause of Religion.

Here the Doctrine of the Baptized Churches is this; *That it is unlawful by the positive Law of God, for those that are Members of the Visible Church of Christ, to marry with those that are not.* And for this we have the consent of the Old and New Testaments, as well as the most Authors which have written upon this Subject.

The Scripture timely shews the Mind of God herein, *Gen.* 6. 2, 6, 7. by recording his revengeful stroke on those his Sons, who in the days of *Noah*, took to themselves Wives of those that were not his Children, but only termed *the Daughters of Men.* Which Transgression being remembred by our Saviour, *Luke* 17. 27, to 30. He premonisheth his Followers of the Sin of the last times, and foreshews it would be like the Sin of those in the days of *Noah*; and particularizeth their Sin, in marrying Wives contrary to the Will of God. For it cannot be supposed, that our Saviour did there speak against Marriage as Instituted of God; any more than against Eating and Drinking lawfully; but it is the Sins of Men committed in these Actions respectively which he speaks against, to the end he might fortifie his Servants against the like abuses.

How much the Lord disallowed such Marriages in the time of the Law, is evident *Exod.* 34. 12, 13, 14, 15, 16. *Deut.* 7. 3. 1 *King.* 11. 1, 2. *Nehem.* 13. And that the same Transgression in the time of the Gospel ought to be avoided, cannot be denyed, 1 *Cor.* 7. 39. & 10. 8. 2 *Cor.* 6. 14. The reason of the Law in this case being still the same, which is the danger of being drawn away from following the Lord. Deut. 7. 3, 4. *Neither shalt thou make Marriages with them*, &c. *For they will turn away thy Son from following me, that he may serve other Gods: so will the Anger of the Lord be kindled against you.* Thus for the *Israelite*. And hath the Christian no limit here? Yes; They are at *liberty to marry with whom they will; Only in the Lord*, 1 Cor. 7. 39. *They may not be unequally yoked with Unbelievers*, 2 Cor. 6. 14. Here is a most profitable restraint; and for more particular direction, we refer to *Levit.* 8 & 20 Chapters, and the Section preceding. Nor shall we need to be copious in this Point, all Christians assenting to it. Of the many Testimonies that might be brought, I will only set down a few; and first the *University* of *Basil*.

Marriage (say they) *is not only grounded on the Law of Nature and Nations, but also on the Law of God; For it was Instituted and Commanded by God, and was by Christ Vindicated from Abuses and Corruptions. In which, regard must be had to Religion, that Marriage be not made between* *University of* Basil.

Persons

Persons of different Religions. It is one thing to speak of Marriages already made, and of such as are to be made. Of the former the Apostle speaks 1 Cor. 7. *but the latter is most severely prohibited,* Exod. 34. 12. Deut. 7. 3. *where a Reason is rendred, taken from the danger of seducing. To which* Paul's *saying agrees, Be not unequally joked with the Wicked, or bear not the strange Yoke with Unbelievers. Sad Examples we have of the Events of such Marriages of the Old World,* Gen. 6. *Of* Solomon, 1 *Kings* 22. *Of* Ahab, 1 *Kings* 21. 15. *Of* Jehoshaphat, 2 *Kings* 8. *Of* Valence *the Emperor, who by his Wife was seduced and drawn to* Arrianism.

Rhem. Test. 2 Cor. 6. And the *Rhemists* give this positive determination; *It is not lawful for Catholicks to marry with Hereticks or Infidels.* Where they also refer to St. *Jerome* contra *Jovinian,* Lib. 1. *And to the Council of* Laodicea, *Can.* 10, 31.

The only difficulty here is, to know the due Bounds of the Church, which we suppose to be sufficiently shewed above.

As clear for this is *Diodat* Annot. in 1 *Cor.* 7. 39. By these words, *In the Lord,* he understands, In the Communion of Christ and his Church; not that Christians should Apostatize for Marriage with a Husband or Wife who is not a Christian. We see then, that he that goeth out of the Visible Church of Christ to seek a Spouse, is condemned in that Act by the Scriptures, and the consent of all that profess any thing of Christianity.

Sect. III.

In what Cases Marriage once made may be dissolved.

Bp. Hall *Resol.* p. 373. But now the Question is; Whether Marriages which are made beyond the Bounds which God hath ordained, may be made void? B. *Hall* Answers thus; *Doubtless it may be done by just Authority, upon divers well grounded occasions. For as it is an indispensible Charge, Those whom God hath joyned together, let no Man put asunder: So it no less truly holds on the contrary, Those whom God hath forbidden to be joyned, let no Man keep together.* And then puts six Cases wherein this may be done, but mentions not the cause of Religion.

Nor may we too easily fall in with this Sentence, nor with his Inference from our Saviour's words, though there be a great shew of reason in them, (though yet in the cases put by him it may probably hold). But now we must consider, that Marriage standeth upon the Law of Nature and Nations, as well as it is particularly regulated by positive Precepts for the Church of God. And therefore care must be had of the unconverted Party, who did not sin against the Law of Nature or Nations, in marrying with a Believer, and being under no other Law, at least not the Law of the Church, cannot be punished by the Law of Christianity. And yet if the Woman so married be put away, her punishment is as great as Christ allows to be executed upon the Fornicatrix that hath sinned against her Husband, and most of all against God.

Esra 10. 3, 4. True it is, God once suffered a Sin of this kind to be thus severely punished by *Ezra.* But there is no Law extant that it must always be so; and we know, God did permit many Marriages to continue, which yet had

had not a lawful beginning. Nothing can be ſaid why *Jacob* ſhould retain *Leah* as his Wife; which will not equally plead for the continuance of the Marriages under queſtion. The Sin being far greater, in the putting *Leah* fraudulently to *Jacob* inſtead of his Lawful Spouſe. Dr. *Willet* is of Opinion, That the Sin here committed, was Fornication, or Adultery. Hexapla *in* Geneſ.

Again, *Poligamy*, or having many Wives at once, was neither according to the Inſtitution of Marriage, nor warranted by any Law at all; and had its riſe (ſo far as Scripture bears Record) from a Wicked Man, *Gen.* 4. 19. Nevertheleſs ſuch Marriages were permitted to continue. And yet in our caſe the matter is not of that criminal Conſideration, as to have multiplicity of Wives; which is diſallowed by Chriſt, when he reſtores Marriage to its firſt * Inſtitution.

* Matth. 19. 4, 5, 6, 8. Paul *alſo excludes plurality of Wives,* 1 Cor. 7. 2. *For here he as much reſtrains one Man from two Wives, as one Woman from two Huſbands.*

When *Iſrael*'s Sin was puniſhed, *Ezra.* 10. 3, 4. by putting away their Wives, their Children were put away with them: which howſoever it might ſtand with the Jewiſh Church, being in ſome ſort neceſſary, in reſpect of their Inheritances in the Land of Promiſe, and the Civil Policy of their Nation; yet ſurely it would be great cruelty for Men profeſſing Chriſtianity, to turn their Wives and Children out of doors; who both by the Law of Nature and Nations, have as clear a right to all Temporal and Domeſtick Priviledges now, as the Husband himſelf, in any Nation what-ever. So that here doth not only want a Law for Divorce in this caſe, without which the Chriſtian cannot put away his Wife, whom he took irregularly; but here is alſo a moral impoſſibility for him to do it.

Finally; As to the ſtate of things in that part of the World called *Chriſtendom*, more eſpecially in this our Nation, great caution muſt be had in this Caſe of Marriage, how Men cenſure them that go beyond the Bounds of ſome particular Communities; the Caſe being not with us, as it was with the Church at *Corinth*, and the *Pagans*. Nevertheleſs the only ſecure way to have peace in our Conſciences, is to keep within the Bounds of the Church for the choice of our Yoke-fellows. If we find them not within her Borders, we may juſtly fear, *&c.*

And the rather, becauſe God hath grievouſly puniſhed the Sin of marrying, contrary to his directions to his own People; he thereby providing eſpecially for their ſecurity in things pertaining to his Worſhip. Let all Chriſtians therefore ſtand in awe, and ſin not: Let not the love of Beauty or Riches, turn thee from the conviction of thy Conſcience; for if thou ſinneſt preſumptuouſly, thou reproacheſt the Lord; and ſuch muſt bear their Iniquity, *Numb.* 15. 30, 31.

Now for Marriages lawfully made, by Perſons fit for that ſtate of Life, we ought to acquieſce in our Saviour's determination, That nothing but the pollution of the Marriage-Bed can juſtifie a Divorce; our Lord hath repealed that Precept which *Moſes* gave to the contrary, *Matth.* 5. 32. Let no Chriſtian therefore harden his heart againſt his Wife, becauſe of other Infirmities; let not loſs of Beauty, or other cauſe, alienate thy heart like a Jew, who upon ſleight occaſions were too much wont to hate their Wives. Let Chriſtians ſhew a more excellent Spirit, as they are

under a more excellent Miniſtration than that of the Law; always remembring that Leſſon of the Apoſtle, 1 *Cor.* 7. 29. *Brethren, the time is ſhort: It remaineth, that they that have Wives, be as though they had none.* It being not earthly Felicities, from which the Chriſtian Man draws his true rejoycing; and therefore let theſe things fall out better or worſe, he is taught of God therewith to be content.

CHAP. VII.

Of Chriſtian-behaviour, Civil and Religious; particularly of the behaviour of Women in the Aſſemblies of the Chriſtian Churches.

Being the fifth Caſe of Conſcience.

SECT. I.

DId not the mimick and unquoth Deportment affected by ſome (and eſpecially the *Quakers*) on the one hand, as well as the fantaſtick and vain Curioſities of others, give occaſion, we might in a civiliz'd Nation omit this Diſcourſe. But ſeeing there is ſcarce any thing that is Lovely and Innocent, but it is abuſed, and by ſome, on one extream or other, rendred inacceptable; we ſhall endeavour to preſerve what is Modeſt and Comely, and to give our Teſtimony againſt Mens Vanities on one ſide as well as the another.

For aſſuredly, God never deſigned the removal of a Wiſe, Courteous, and Humble Reverence in Mens behaviour towards each other, in things Civil or Religious, by eſtabliſhing the Goſpel among them, but rather hath therewithal eſtabliſhed it for the greater Ornament to Humane Society. It muſt needs be a great vanity to make that Sinful, which God hath not made ſo by ſome Teſtimony againſt it. That Mankind ſhould have no more Civility when accidentally paſſing by each other, than the Beaſts of the Field, not ſo much as to uſe Salutations one to another, but only ſtare one upon another with a ghaſtly Aſpect, as if they were enchanted into a ſullen ſilence, is no way conceivable from any Principle of Modeſty or Humanity: no more than that on the other hand, ſome muſt crouch, as if it were ſcarce lawful for the ſame Mortals to meet in one Path, whilſt the other ſtruts along, as contemning his fellow Creature, and humane Brother, as unworthy his notice or obſervation: A moſt deteſtible folly!

That there is *honour due to all Men*, is evident 1 *Pet.* 2. 17. That outward demonſtrations of it are to be given from one to another, according to Mens differing Eſtates, is no leſs evident, *Levit.* 19. 32. *Thou ſhalt riſe up before the gray Head: and honour the Face of the old Man.* And for the due payment of this Debt of Honour to all Men, there ought to be kept an inward reverence and eſtimation of all Men, as they are the Off-ſpring

of

of God, *Acts* 17.29. compared with *Luke* 3.38. where *Adam*, our common Progenitor, is expreſly called *the Son of God*. And when we conſider how he was created in the Image of God, and made Lord of the Works of his Hands, *Pſal.* 8. And alſo by the Covenant made with *Noah* and his Poſterity, is continued in a State of Sovereignty over the reſt of the Creatures, *Gen.* 9. 2. *The fear of you, and the dread of you ſhall be upon every Beaſt of the Earth, and upon every Fowl of the Air, and upon every thing that moveth upon the Earth; into your hand are they delivered.* We certainly ought in our hearts to conceive ſome reverence due to this Noble (though many ways unhappy) Creature, and to give ſome evidence thereof, according to his degree reſpectively, though of the loweſt Rank. Nor are the degrees we intend, any other than what God hath made worth our obſervation; as namely, *Number of Days*; the *differing States of Life*; *Attainments in Vertues*, and *Places of Truſt*, in any publick Employment, whether Civil or Religious: Beſide, the common relation we have to each other, as being of one Blood.

The Evidences of Good-behaviour are three-fold.

1. Words, or Friendly Salutations.
2. The Geſtures of the Body.
3. Kind acceptance of anothers Civility, when teſtified to us in a friendly way.

By Words we mean ſome Title of Reſpect or Reverence, as *Fathers*, *Brethren*, *Sirs*, &c. This Language was uſual with the Apoſtles; Nor do I find that the Title *Rabbi*, is prohibited, when uſed as a Title of Civil Honour only; for as it is ſaid, *Be ye not called Rabbi, for one is your Maſter, even Chriſt*, Matth. 23.8. So in the next verſe it is ſaid, *Call no Man Father upon Earth, for one is your Father which is in Heaven.* Yet who is ſo fooliſh as to imagine, that we may not give the Title of Father to him from whom we deſcended by natural Generation? or to him that is as a Father to his Country? &c. Gen. 22.7. Iſa. 49.23. As alſo to him that by Spiritual Office hath been inſtrumental to beget us to God, 1 *Cor.* 4.15. 1 *John* 2.1. And yet when all this is done, the Honour of God is in no wiſe impeached, whilſt we reſerve the Honour of the Power begetting, and the abſolute Rule or Government of our Conſcience to Chriſt and God only.

1. Chriſtian Salutations are expreſly commanded, *Matth.* 10.12. *And when we come into an Houſe, ſalute it*; or ſay, *Peace be to this Houſe*, Luke 10.5. Words being ordinarily the beſt Index of the Mind, and ſo moſt fit to ſhew or give evidence of a courteous diſpoſition. Nor is there any juſt exception againſt many of our words of friendſhip. As when we meet our Acquaintance, to ask him of his *welfare*; and when we part, to ſay, *Farewel*, or *God be with you*; to bid the Plow-man, or honeſt Work-man, *God ſpeed*; and to wiſh well to all, by ſaying, upon fit occaſion, *A Good Day*, or *Good Night to you*: provided always that theſe Expreſſions be ſeriouſly uſed, and without hypocriſie.

1 *Sam.* 30.21. 1 *Sam.* 10.3,4. 1 *Chron.* 18.10. *Luke* 1.28.

2. For the Geſtures by which we ſignifie the temperature of our Mind in point of Civil Reſpect, certainly a reverent bowing of the Body cannot well be ſpoken againſt, unleſs we are reſolved to condemn the Patriarks,

Patriarks, *Gen.* 18. 1. *Gen.* 23. 12. *Then* Abraham *bowed himself before the People of the Land.* Gen. 33. 3.—*and bowed himself seven times until he came to his Brother*; see also *Gen.* 43. 26. And hence we may safely conclude that this gesture of bowing the Body in token of civil reverence, is both of great Antiquity and Innocency, and recorded as a thing vertuous and lovely in these Holy Men, whether it were done to Strangers or others. Answerable whereunto, and no less innocent are other Gestures, proceeding from an humble Mind, as uncovering the Head, or laying the Hand upon the Breast, or bowing the Knee, as the usage of Nations do vary in such Matters; for none of these Gestures can be excepted against, for any thing which is in them, which will not equally be of the same force against bowing the Body, as was used by the Holy Men of old.

3. A kind acceptance of anothers civility, is certainly a branch of good behaviour, as we see in the case of *Mephibosheth*, how humbly he carried himself to *David*, when he testified his Good-Will towards him, 2 *Sam.* 9. 6, 7. And herein also we are by honour to prefer one another, *Rom.* 12. 10. rather than to seek to receive honour one of another; which our Saviour censureth as an evidence, that Men are strangers to the Faith of Christianity. It is always best to be rather the foremost in our signs of gentleness, than to stay till others oblige us by their courtesie to be courteous, *shewing all meekness to all Men.* That Christians should *all of them be subject one to another*, are things so plainly delivered, as they need no Commentary.

Finally; This good behaviour consists not only in good Words, and a gentle Carriage, but also in a chearfulness to do good Offices one for another, and to all Men, as occasion is tendered to us: And this is to be a Neighbour in Deed as well as in Word, as our Saviour teacheth, *Luke* 10. 36, 37. And it is true Honour, to confer necessary Kindnesses with our courteous behaviour, as appears *Acts* 28. 2, 7, to 11. where the Kindnesses received by *Paul* and his distressed Company, from the Barbarous People and others, is called *many Honours*, beside the *relieving them with things necessary.* Thus the very Light of Nature teacheth that vertuous demeanour, which some pretended Spiritualists are averse to: Nor do I see cause to believe, That those that will not vouchsafe men a good word, will better commiserate the necessity of any Man, than such as without hypocrisie is of courteous Language and Demeanour.

SECT. II.

Of Christians Behaviour in Church-Assemblies.

What was *David*'s Resolution, becomes every good Christian, *Psal.* 101. 2. *I will behave my self wisely in a perfect way.* And that word which is used to express *Christian Behaviour*, Tit. 2. 3. καταστημα, is not only *habitu*, but according to *Leigh. Crit. Sac.* signifieth an inward Habit and Constitution, beseeming Holiness. And indeed the Eye of the Lord beholdeth the Hearts of all that draw near to him in his Churches; where

Leigh. *Crit. Sac.*

where therefore God is greatly to be feared, and to be had in Reverence of all that are about him.

The disorders of the *Corinthians*, occasioned the Apostle to write those Directions, which if more strictly observed, would more adorn the Churches of Christ, especially concerning the Vailing of Women in the time of Prayer and Prophecying, which might not only prevent vain imaginations both in themselves and others, but also continually remind them of that state of Subjection, to which by reason of Sin they were exposed. In some Churches, Women do generally observe this Custom of being Vailed in the time of Prayer. I shall only here advise them to observe, there is the same reason, and as clear direction, 1 *Cor.* 11. for their *being Covered also in the time of Preaching*. But now what shall I think of the *Quakers* (and as I hear some others) who do not only allow Women to Teach and Preach in their Congregations, but also by their Printed Books defend the same. I grant indeed as to that People, it is but like other of their bold affronts offered to the holy Scriptures. But lest such a President should become Injurious to the Churches, we shall here testifie against that Practice as Unwarrantable, and of very ill Consequence; which we shall make appear by demonstrating this Proposition, *viz.*

That supposing Christian Women to have received Wisdom, and ability to speak to Edification, yet it is unlawful for them to exercise their Gifts by Preaching, or Disputing in Church-Assemblies, in the time of Christianity.

Arg. This I prove, first: Because every solemn Ordinance, in respect of such as are to minister in them to the Edification of the Church, must be warranted by some Precept, President, or necessary consequence from some Scripture, or parallel Case. But nothing of this kind can be shewed to warrant the practice of Women's Preaching in Church-Assemblies in the time of Christianity. *Ergo*, It is Unwarrantable, or Unlawful.

Obj. 1. The most important Objection against this Argument, is taken from *The extent of the Promise of the Spirit being to Christian Women, as well as to Men, and that these Gifts are given for the benefit of the Church.*

To which, I say, The whole Objection being true, it doth not necessarily infer the liberty of Women to preach in the Church, because they may exercise those Gifts to the Edification of many in a private way, and more especially among their own Sex; and may be more meet to instruct them in some Duties proper to them, than Men may be, and so may be Labourers in the Gospel, and assistant in the Ministry, as some were in the Apostles Days; so that their Gifts are not given in vain. Again, They may be very serviceable in the Instruction also of them that are without, in a private manner, especially to Women. For we read not that those of that Sex which were extraordinarily gifted, did preach openly as the Gifted-Brethren did in the Primitive Times; and therefore it seems to be the greater Arrogancy for Women of ordinary Gifts, to appear so

openly in mix'd Assemblies, as those among the *Quakers* frequently do.

Obj. 2. *Some do object, that the Apostle seems to allow Women to Preach, or Prophesy in the Church.* 1 *Cor.* 11. 5. Every Woman praying, or propheſying with her Head uncovered, *&c.*

Answ. It is most safe to understand this place, of the behaviour of all Women in the Church, rather than to restrain it to one of a thousand only; and then it's clear, the intent of these words is only to direct Women generally how to behave themselves in Christian Assemblies, with modesty and shamefastness. And the directions on the other side, concerns the Men generally, for they, none of them ought to be vailed in the time of Prayer, or Propheſie, but to appear with open Face in these Exercises, wherein the Women ought to be Vailed.

Nor is it unusual for the whole Church to be said to do a thing, when yet it is actually performed by one Person, or very few. See this very Epistle, *Chap.* 14. 23, 24. *Here all are supposed to propheſy*: and yet it is irrational to imagine, that every Man and Woman should be Speakers in the Church of *Corinth.* And *Acts* 2. we read of 120 Disciples met together, and that when they had *prayed, the House was shaken where they were assembled*; yet who can imagine that every one was a Mouth? This were to confound all things. But the truth lieth here, That the Church-Assembly being a Mystical Body, what is done by her Ministers in that capacity, is looked upon as the Churches Act; whether it be holding forth the Word of Conversion to these without, or praying to God, or ministring in any other Ordinance, because these things are done with the power and consent of the Body.

Obj. 3. *But did not Christ command a Woman to Preach.* *Mat.* 28. 7. Go quickly and tell my Disciples, *&c.*

Answ. If this be a Command to preach, the Apostles are degraded, and a Woman made the first Apostle to preach Christ risen from the Dead. And that which is more strange, we know the Apostles Commission to preach, did not impower them to go forth into actual performance, till they were endowed with Power from on high; and we are certain, this good Woman had not yet received the Holy Ghost, for the Spirit was not yet given, *John* 7. And further, this Womans commission was soon at an end, for when she had delivered this news to the Apostles, she had fulfilled this Charge, and so is no President to other Women. And if Christ had sent a Man with this particular Errand, he had no Commission by virtue hereof to go forth and preach to the World. For certainly all Christians in the World are now to testifie that Christ is risen from the Dead, yet it doth not follow, that all Christians that may do this, are therefore sent to Preach. But we come to a second Argument.

Arg. 2. That which is plainly forbidden to all Christian Women, must not be assumed, or done by any of them.

But to Teach, or Preach in the Churches-Christian, is forbidden to all Christian Women. *Ergo*, It may not be assumed, or done by any of them.

It

It is expresly forbidden, 1 *Tim.* 2. 11, 12. *Let your Women learn in silence with all subjection, but I suffer not a Woman to teach, nor to usurp authority over the Man, but to be in silence.* And this full and expres Prohibition is the more considerable, for that it is delivered in the same place where the Ministers of Christ are directed to make Prayers, Intercession, and giving of Thanks for all Men; which clearly refers to the Services of the Church as congregate. And lest it should be imagined (as it is by some) that this Prohibition only puts a Bar against Womens disputing, or asking Questions in the Church; the Direction is twofold: First, How they shall Learn; and that is, *in silence with all Subjection.* Secondly, What they are restrained from; and that is Teaching: *I suffer not a Woman to teach*; which is only to be understood of Teaching in the Church, for otherwise in a private way they are to be *Teachers of good things*, Tit. 2. 3.

And here that vain Cavil of some, who from 1 *Cor.* 14. 35. *That Women are only forbid to ask Questions, or to Dispute in the Church*, is as fully refuted by the Apostle, as if he had purposely opposed that wild Conceit. For, the truth is, the Apostle prohibits them that same liberty of Prophesying in the Church, which he there allows to Men, as may be perceived by those general expressions, *Ye may all prophesy one by one*, might very probably be abused, and that Women might claim some liberty to Prophesy as well as Men; he therefore purposely crosseth that evil Surmise with a Prohibition, and an Invective also, 1 Cor. 14. 34. *Let your Women keep silence in the Churches, for it is not* (or hath not been) *permitted unto them to speak, but to be under silence; as also saith the Law.* * Where note, That the Holy Ghost expounds the Law of the Womans Subjection to extend to this Prohibition, namely, to Speak in the Church; yea, there hath not been, nor is so much as a permission for it. And his Invective is vehement, ἀισχρὸν γάρ ἐστιν, *Turpe enim est.* For it is a *dirty, foul,* or *shameful* thing for a Woman to speak in the Church. What could be spoken against with greater Indignation? And doubtless, were this Custom which some unwary Heads do so greatly affect, but permitted generally in the Churches, it would appear to be what the Apostle hath here censured it, *even a dishonest thing*; for so is the same word interpreted. *In vain therefore do some think to escape these plain Censures, by saying that the Prohibition only respects Authority in the Church; Women may not usurp Authority, but if they be commanded by the Elders, they may Preach,* &c.

* *The Apostle gives not a new Precept, but expounds an old Law, and hence is gathered the Reading.*

But let such Effeminate Disputers know, that the Prohibitions in both Cases are so strong, as words cannot make them more secure. 1. A Command: *Let them keep silence in the Churches.* 2. *It is not permitted to them to Speak, or Teach.* 3. *Nor to usurp Authority over the Man.* Now we know, that such as never Teach, may usurp Authority; for it is one thing to Teach by Permission, (which Women are denied) another thing to exercise Authority in the Churches, which is also denied. Nay, they may not so much as Dispute, or ask Questions in the Church; how much less then may they stand up as Doctors? And I here demand of such shameless Women, (for so the Holy Ghost hath marked them

that

that take this Liberty) how the Elders and Brethren must behave themselves when they Teach? Must their Faces or Heads be vailed, or unvailed? Can you face the Angels of the Churches, or do you not fear the Angels of God in such your insolent undertakings? Again, How dare you obey any Elder that commands you to do this, when an Apostle forbids you, and tells you it is a foul thing for you to do it? Are your Elders greater than *Paul*? Are you still lusting after that which is forbidden? Me-thinks the former Transgression should be too much. And you may consider, that that very Sin is made a Reason, why your Sex should not have the liberty of Prophecying, or Teaching, or Disputing in the Churches. And if any of the Churches of Christ have, or shall be led into this Errour, by the example of the *Quakers*, I do here in behalf of the Truth, leave this Testimony upon Record against them.

Nevertheless, we desire that Christian Women study the Knowledg of God, and labour to be helps to weak Christians, especially those of their own Sex; and here they may have opportunity to improve their Gifts in Prayer, and Teaching many good things to their Families, *Tit.* 2. 3. or to others also in a modest manner. And if any of them excel in Knowledg, they may be useful to the Ministers, as some were to *Paul* himself, *Phil.* 4. 3. in furthering the Conversion of Souls: Only let them not at the perswasion of any, go beyond the Bounds which God hath set, to teach them Subjection and Shamefastness.

CHAP. VIII.

Of the Restriction put upon the Assemblies of the Baptized Churches, by the Laws of Men, and whether the said Churches may conform to such Limits without Sin?

Being the sixth Case of Conscience.

FIrst, we profess it our duty to obey all Ordinances of Man, Actively, or Passively. But then, Secondly, If the said Laws, or any of them, Intitled, *As Acts, or Laws, to prevent and suppress Seditious Conventicles*, do only intend the suppression of Seditious Meetings: Then we say, Our Christian Assemblies are not concern'd in the said Acts at all. * But if the said Laws do really intend the Suppression of our Church Assemblies, under the name of Seditious Meetings, then we conceive we may not warrantably in the sight of God, neither dissolve nor restrict the Assemblies of our Churches, according to the Limits of Laws, which only permits Six, or Ten, besides a Man's own Family, to come together in the Service of God. For first,

* *And here we do really consent to this Law to be good and necessary as it hath a real tendancy to suppress Seditious Meetings, by whomsoever.*

Upon a supposition that we are true Churches of Christ, (as that we must believe, till Reasons be shewed us to the contrary) to restrain our Assemblies to such small Companies, is directly contrary to God's allowance,

ance, 1 *Cor.* 14. 23, 24. where the whole Church at *Corinth* (and conſequently all true Churches of Jeſus Chriſt, as particular Communities) are allowed of God to come together in one place; and not only ſo, but ſuch alſo who are not of the Church, are allowed of God to come to ſuch Aſſemblies, as convene in the Name of the Lord, according to the Scriptures: And therefore it muſt needs be unlawful for any Power of this World, to countermand what God hath thus Ordained; and conſequently altogether unſafe for God's People to conform to ſuch Reſtrictions, as deprive the Churches of Chriſt of ſo great a Priviledg. Better it is to Suffer (if the Will of God be ſo) in the pious defence of Sacred Priviledges, than to loſe them by conſenting to ſuch Humane Reſtraints. For,

2. Thus to reſtrain our Numbers, will certainly deſtroy all our Church-Aſſemblies. Suppoſe ſome Churches conſiſting but of a Hundred, or Fifty Perſons: divide theſe into ſuch ſmall Companies, and then where is the Church? Either every ſix Perſons is a Church, or there is none congregate. And beſides, If Worldly Authority have juſt Power to divide Chriſtian Aſſemblies into ſuch diminitive Companies, they have Power alſo to ſubdivide them, and ſo in fine, utterly diſſolve them; and herein God's Ordinance ſeems to us to be in danger, to be made void by ſuch Edicts.

3. Should we thus conform to Humane Acts, we muſt depart from the laudable Example of the Firſt Churches, who probably had been in little danger, could they have kept themſelves within ſuch narrow Limits, had it been lawful ſo to do, the Apoſtles wanted not Wiſdom to give inſtruction to that Purpoſe. But on the contrary, we find they met together in as great Numbers as conveniently they could. *Acts* 1. 14. *Theſe all continued together.*—— *The number of Names together, was about an hundred and twenty*, ver. 15. Again, *Acts* 2. 41. We read of three thouſand Converted at one Sermon. Three thouſand Baptized Believers did then *continue together in Fellowſhip, in breaking of Bread, and in Prayers.* But *England* muſt never ſee ſuch a Converſion, nor ſuch a ſociety of Baptized Believers, if the Limits of the ſaid Acts be obſerved by the Baptized Chriſtians; wherefore, we may not in any wiſe conſent to theſe Reſtraints, though many have been our Sufferings on this account.

4. Suppoſe theſe Laws ſhould allow a Hundred Perſons to meet in one place to hear the Word of God, and no more, (which is a greater Number than ordinarily comes to our Aſſemblies) this would be too ſtrait an Allowance, becauſe God hath given greater Liberty. For ſhould one poor Sinner more deſire to hear the Word at the ſame time, all the Power on Earth cannot juſtly forbid him. Becauſe, thus ſaith the Lord, *Iſa.* 55. 1. *Ho, every one that thirſteth, come ye to the Waters.* And, Rev. 2. 9. *He that hath an Ear, let him hear what the Spirit ſaith unto the Churches.* And again, *Whoſoever will, let him come and taſte of the Waters of Life freely.* Now we believe that our Legiſlators did not intend to exalt their Authority againſt the Lord, whoſe Power is above all; but yet when theſe Laws come to be Executed upon Good Men, by the induſtry of Mercenary Fellows, meerly for ſerving God according to his Will, then

are they made Snares to the ruine of the Innocent, and the dishonour of that Power which gave Being to them. And all this falls out for want of better provision in the said Laws, to convict Men of Sedition, than only because they were observed to Preach, or Pray, *&c.*

5. Our zealous Countrymen of the Parochial way of Christianity, would not be limited in their Religious Meetings to five only in a Company: and I know not but that they ought to be restrained from Sedition, as well as the Baptized Churches. Now we are all bound to do to others, as we would Men should do to us, whilst we all agree in the common principle of Holiness and Justice, and profess conscionably to promote the same in our Assemblies respectively. Nor do they with more confidence, affirm their Meetings to be lawfully Convened according to God's Word, than we do on the behalf of our Assemblies, and are more ready to try the Case depending in that respect than themselves.

6. Wherefore, being fully satisfied, that we are a true Church of Christ, and that upon the strictest enquiry we are able to make into the true state of Christ's Church, according to the Pattern of the first Churches, we conceive our selves indispensibly obliged by the Word of God, the Example of the First Churches, and the Bond of our own Consciences, as regulated by a sincere love to Religion, to hold fast the profession of our Faith without wavering, or changing, by reason of the change of Times, or the Laws of Men only; and not to forsake the Assembling of our selves together, as the manner of some is. Being also rationally perswaded, that the more publick and free our Meetings are for all Men to come to, there is the less danger of Sedition.

And our Record is on High, that we design only the Glory of God, and the happiness of our Nation as much as in us lieth, and the faithful discharge of our Duty to God, to the King, and to our Fellow-Subjects, in our Religious Meetings; desiring (if the Lord will) to lead a quiet and peaceable life in all Godliness and Honesty, under the Government of this Nation: Rendring to all their dues, *Honour to whom Honour, Fear to whom Fear*, as also *Tribute, Custom*, &c. which we have constantly yielded according to the Law of our Nation, whatever hath been maliciously suggested against us to the contrary. But if otherwise we must still be exposed to a Suffering Condition, for what we hold in the Cause of Christianity, we shall commit our selves unto the Lord, as into the Hands of a Faithful Creator.

CAHP.

CAAP. IX.

Whether it be lawful for the Baptized Christians, to bear Offices in the Civil State, or to bear Arms in the Military-state of Nations where they live.

Being the seventh case of Conscience.

SECT. I.

SEeing Civil Government of Nations is God's Ordinance for the good of Mankind, it cannot be unlawful for any Christian who is capable to serve his Country, to bear Office in common with other Men. This is evident from 1 *Tim.* 1. 8. *The Law is good, if a Man use it lawfully.* And again, *Put them in mind to be subject to Principalities and Powers, to obey Magistrates, to be ready to every good Work.* If therefore the Supream Magistrate do command us to exercise any Authority for the good of our Nation in Civil Things, we ought actually and readily to Obey him therein. Nor is there any Reason, why other our Fellow-Subjects should bear those Burthens, and we only be free there-from? And certainly, by how much any Man attains more than others, to the knowledg of Righteousness, (as the best Christians should, and doubtless do excel therein) by so much are they the more fit to serve their Country in the publick administration of Justice.

We find not that the *Eunuch* was advised by * *Philip*, to cease being Lord-Treasurer to the Queen of the *Ethiopians*, or to leave off the exercise of that great Authority which he had under her, when he became a Christian, any more than when he became a Proselyte to the Jewish Religion, *Acts* 8. *Erastus* was both a Christian, and also *Chamberlain of the City*, at the same time. And no reason can be shewed why a Christian may not as well bear a Civil Office under the Authority of any Nation now, as then, seeing the Supream Magistrate then was an Infidel; whereas in that part of the World, called *Europe*, they generally acknowledged the True God, and his Son Jesus Christ to be the Saviour of the World. Nor is that Objection which some make, of any real force, *viz.* That the *Civil Power in many Nations is mingled with the Authority of Mystery Babylon*: for the Powers under which the Primitive Christians did bear Office in civil things, were also mingled with the Authority of the Idolatrous Paganism of *Babylon*: So that it should seem rather more difficult to bear Office under a gross Idolater, than under him that only errs by Superstition. For as to the manner of Life followed by Princes then, there is as great exceptions to be made against some of them, as against any since their times. And though it be most true, that he that ruleth over Men, must be just, ruling in the fear of God; yet it often falleth

* *Though for the Gospel sake he might cast off the charge, to Preach Christ, as* Dorotheus *tells us he did.* Rom. 16. 23.

falleth out, that those who are unjust do get the Power, God so permitting it for the Sin of Nations, or other Causes best known to himself. However, they must be Obeyed as they are Magistrates, and that Actually in all things lawful, and Passively in things unlawful; for he that violently resists the Power (though in the hand of *Nero*) shall receive to himself Judgment. Wherefore the Wise-Man gives us counsel, *To keep the Kings Commandment, and that in regard of the Oath of God.*— Because, *Where the word of a King is, there is Power, and who may say unto him, What dost thou?* So that humble Obedience, either Active or Passive, is the duty of all Subjects, to those whom God hath providentially set over them.

Eccles. 8. 2, 4.

We conclude then, That as Protection by Law is the Birth-right of Christians as well as other Subjects, so to be instrumental to Protect others by the execution of wholesome Laws, is both their Birth-right and Duty, being orderly called thereunto, in any place of Government whatsoever. For, seeing the Law is Good, and to be used lawfully; even that Law which punisheth the *Disobedient*, *Ungodly*, (or those who deny the common, or natural Principles of Godliness, communicated to Mankind universally) and *Sinners*, such as are *unholy*, *unclean*, or *prophane*, *murtherers of Fathers*, *murtherers of Mothers*, *or Man-slayers*; *for Whoremongers*; *for them which defile themselves with Mankind*; *for Men-stealers*; *for Lyers*, *for Perjured persons*; *or if there be any other thing* (of this kind) *contrary to sound Doctrine*, *according to the Glorious Gospel:* Which was not given to abolish the Laws of humane Society, moral Honesty, and common Civility, but rather to give a greater firmness thereunto; although it be the words of Christ's Patience, as it respects the Mystery of the Faith of Christ's Incarnation, and the form of Worship delivered to the Saints as such. So that it can be no less lawful for Christians, as Men endued with the principles of Humane Justice and Civility, to put in execution the Law as aforesaid, when lawfully called thereunto by Authority. And indeed, to assert the contrary, were in effect to say, The Gospel unmans those that receive it, and makes them insignificant Ciphers in a Common-wealth; when in truth they are rather thereby fitted for every good work even in Civil things, though not thereby impowred, till approved and called according to the Principles and good Laws of Worldly Government in the Nations where they reside.

1 Tim. 1. 9, 10.

SECT. II.

Christians may bear Arms under Earthly Princes; yea, may lawfully govern Nations, as well as other Men, being called thereunto.

What wise Christian doth not daily pray for Kings, and especially that they may be good Christians? Do we not therein plainly conclude then, that they may be both Christians and Kings, and that at the same time? Were I a Subject in *Turkey*, I should pray for the *Grand Seignior*; and chiefly, that God would instruct him in the knowledg of himself, and Jesus Christ whom he hath sent, (yea, I am bound to pray for him in that behalf

behalf, though I am no Subject to him); but far should it be from me, to pray he should be thrust out of his Signiority. No verily, for no Religion doth more sweetly comport with the conservation of Civil Powers in all Nations than the Christian.

If then Christianity hinder not, but that a Christian may be a General, a Prince, *&c.* over many Armies, in which are Subjects and Souldiers of divers Opinions, very different from his: What should let, but he may also serve in an Army under a Prince who is no Christian, or at least not of his Opinion in point of Christianity, if God hath placed his Habitation under such a Princes Jurisdiction. Certainly *John* the *Baptist* was a Gospel-Preacher, *Mark* 1.1, 2, 3. yet he taught Souldiers, and other Civil Officers, to keep to their places, doing righteously therein; *Luke* 3. 12, 13, 14. although they were baptized by him. These Officers who gathered *Cesar*'s Tribute, (called *Publicans*) he commands to *exact no more than what was appointed them.* The Souldiers he commands *to be content with their Wages, and to do violence to no Man*; but is far from such an humour, as to tell them, that *Cesar* being an Heathen and an Idolater, that they ought not to bear any Office for him, nor fight under his Banner; no, though the Question was particularly asked, *What they should do in their several Offices?* Which gave him a fair occasion to call them from those Imployments, had it been necessary: but on the contrary, He teaches them all how to obey their Superiors, and to discharge their Office with honour, as became just Men in that Capacity.

When *Cornelius* was baptized, I find not one word forbidding him to be any longer a Centurion, that is, Captain of an hundred Souldiers: For as his devotion to God, his Alms and Prayers, made him not unfit to be a Souldier in the *Italian Band*, before he believed in Christ, but rather made him more fit for that place of trust; so without doubt more Godliness would more fit him for the same, which he now had graciously received through the preaching of the Gospel, and the pouring out of the Holy Ghost.

Were it needful, we might shew many Examples of God's People bearing Offices and Arms under Heathen Princes; as *Joseph* under *Pharaoh* King of *Egypt*; *Daniel* under *Nebuchadnezzar*; The Christians under the Emperors of *Rome*, some Heathen, and some Apostates from the Faith. For Example, *Julian*, of whom *Augustine* thus; Julian *was an Apostate, a wicked Idolater, yet the Christian Souldiers served the Infidel Emperor.* Howbeit, *when they came to Christ's Cause, they acknowledge none but him that was in Heaven; when he would have them worship Idols, they refuse, and prefer God only: But when he said, Bring forth the Army, go against such a Nation, presently they obey. They did distinguish their Eternal Lord from their Temporal Lord; and yet for their Eternal Lord's sake, they were subject to their Temporal Lord.* Not as *Bellarmine*, who saith, *Quod si Christiani olim, &c. If Christians heretofore did not depose* Nero, Diocletian, *and* Julian *the Apostate, &c. it was because they lacked Temporal Force.* This is to fill the World with continual Uproars, if Men, according as they differ in Opinion about Religion, may fall to deposing the Princes and Governours of the Nations.

Euseb. Hist. *Socrates. Evagrius.*

Aug. in *Psal.* 124.

Bell. l. 5. de *Rom. pont.* c. 7. *ex Auth. Magis. Char. exam.* p. 19.

Finally, It must be granted, That Wars and Commotions are to be accounted among the greatest of Humane Calamities; and when *Nation is destroyed of Nation*, 'tis a sign that God is angry with them, and therefore doth vex them with all perplexity, 2 *Chron.* 15. 6. Christians are Men of Peace, and ought to pray for, and study to make Peace, and in no case to delight in War; Howbeit, when the Peace of a Nation cannot be had without it, a Defensive or Offensive War against an ambitious Adversary, is justifiable from the Principles of common Justice, and not censured by the Doctrine of Christianity. And reasonable it is that Christians and all Men be satisfied, that the cause for which they adventure the taking away other Mens Lives, and losing their own, be necessary, or at the least just and honourable: Mens lives are more precious, than to serve only to gratifie the passions of Men, how great soever: yet when all is said that can be said, the determination of Cases of this nature, must rest very much upon the Sentence of the Prince, with the great Council of a Kingdom or Nation: But especially upon God's Pro-
Amos 3. 6. vidence, who for Causes unknown to Men, sometimes appoints, other whiles permits these things to come to pass for Man's Correction, and the manifestation of his Power and Justice.

CHAP. X.

Whether the Baptized Churches may not warrantably make use of the Provision which the Law of the Land hath made, towards the relief of the Poor among them. And of burying their Dead in the common Burying-places.

Being the Eighth Case of Conscience.

SECT. I.

Did not the Inhumanity of some, the too much Scrupulosity, and perhaps the Superstition of others give occasion, we would not have put these things to the Question, which so fairly carry their own Evidence along with them. The Laws of this Land, and particularly those which concern the Poor, are the just Inheritance of every Free-born Subject. And who knows how soon he may, by various Accidents, be exposed to a State which requires the kindness of the Law in this case, or else his Calamity to be insupportable. Now this Law knows no Man by his being a *Pedo-Baptist*, or a *Baptized Believer* of such or such a Parish, but as he is a poor indigent Member of such a Place, and accordingly provides that he perish not; and yet leaves room enough for any to shew particular kindnesses to the Fatherless and Widows, *&c.* so that when we will we may do them good, as also our Saviour hath required us, *Matth.* 26. 11. But now that any Christian should be debar'd the be-

nefit of the Law in this case, is altogether irrational; because all acknowledg that we are bound to pay towards the maintainance of the Poor of the Parish where we live, if we be able; and good reason we should do so: But then, even from thence, it's as reasonable that we should receive, when not able to support our selves.

It is true, God hath ordained that his People should be mindful of the Poor; Deacons were ordained to take care of them, fore-seeing, no doubt, that in many Nations small care would be taken for poor Christians; yea, that they should rather be exposed to such Sufferings as should make them poor, even by those that should relieve them, *Luke* 21. 16, 17. Their Parents, Kinsfolks, and Neighbours, thinking them so unfit to be fed or nourished, as that they would rather betray them to be put to Death: And where this Spirit worketh, there can no relief be expected. Yet,

This taketh not away the Reason and Equity of the thing: and either we must say it is unlawful to provide for the relief of the Poor by humane Laws, or grant it lawful for all that are Poor to receive the courtesie of that Law. And truly our Divisions are too great in things which cannot be avoided, as things stand, till God shall graciously enlighten those that are out of the way; let us not then, in this common Office of Humanity, make more difference than needs must. Now this I speak not as being desirous to lessen the Charity of the Baptized Churches, either towards the Poor among them or others; For they are strictly obliged, as they have opportunity, to do good to all, and especially to the Houshold of Faith. But my Design is, to shew the Injury that is offered to the Poor, to the Law, and to all good Reason; In that the Widows and Fatherless of these that own some Truths of the Gospel, which our Nation hath not yet received, are cast out of their Birth-Priviledges, as if they were not Subjects of this Realm, when yet both the Law, and every Faithful Magistrate stands ready to shew them equal favours with others. *If ye fulfil the Royal Law, according to the Scripture, Thou shalt love thy Neighbour as thy self, ye do well; but if ye have respect to Persons, ye commit sin*, Jam. 2. 8, 9.

Sect. II.

Of burying the Dead, &c.

The Burial of the Dead is a Moral Duty, as it is an evidence of Humanity, and yet hath no Form prescribed in the Word of God for the Solemnity to be used on such occasions. That therefore which may most improve the Death of our Friends to our own preparation for Death, and give demonstration of our love to the Deceased, with our hope of his Resurrection, is most useful at such opportunities; be it a word of Exhortation, with solemn Prayer, for the better preparation of our selves for the day of Dissolution, *&c.* Usually of old Burials were solemnized with Lamentation. Gen. 25. 2. *Abraham* came to mourn for *Sarah*, and to weep for her; yea, with great Lamentation, as when *Stephen*

was

was buried, *Acts* 8. 2. and sometimes with Fasting, 1 *Sam.* 31. 13.

But for the place of Burial, we find it was at Mens liberty also, some preparing their own Sepulchres in their Gardens: Nor matters it much so the Dead be buried, in what part of the Earth we make restitution of that Earth which we have carried about for a small moment. Yet this I must say, That *Births* and *Burials* are material Passages concerning Humane Affairs, and therefore publick notice would be taken of such Changes. And here the Baptized Churches should not be rejected, but some care taken for the keeping in memory the *Births* and *Burials* which happen to be among them, for the avoiding of such Controversies as are wont to arise about Matters of Estate, *&c.*

Nor is it rational to debar them the benefit of the common Burying-Places, sith they do pay all Impositions for the Fencing, and orderly keeping of the said places, as they have frequently been in late Times; yea, so inhumane hath been the usage of some, that they have been taken out of their Graves, drawn upon a Sledg to their own Gates, and there left unburied. Thus did certain of the Inhabitants of *Croft* * deal with one Mr. *Robert Shalder*, a Baptized Believer, *Anno* 1666. to the eternal infamy of the doers of that cruel Act, whilst his *Epitaph* lives to keep in memory that sordid Action, *viz.*

In the County of Lincoln.

Sleep, pious Shalder, *sleep, in thy sequestred Grave;*
Christ's Faith thou well didst keep; maugre the fiercest Wave
Which Satan's Storms could raise against thy Faith: And now
In vain he findeth ways his malice still to show.
Thy Saviour had no Grave, but what a Friend did lend;
Enough if th'Servant have like favour at his end;
And now thy Faith Divine, I'le pin upon thy Herse,
Which bright (though brief) doth shine, Heb. 6. *first, second vers.*

For any to make it unwarrantable for the Baptized Churches to bury their Dead among their Neighbours, though of differing Opinion in Point of Religion, is a gross vanity; and it were as idle, as to say, we may not dwell in one House or City together; nay, much more absurd, for the Dead know nothing, cannot injure one another, but the Living may. This was *Tillam*'s conceit, that prodigious *Apostate*, who instead of promoting Truth in an amicable way, made it odious in the Eyes of all Men, by the foolish Niceties wherewith he had incumbred it, together with his Jewish Ceremonies.

T. Tillam *of* Colchester, *an Apostate.*

CHAP.

CHAP. XI.

Of lending Money upon Usury.

Being the Ninth Great Case of Conscience.

SECT. I.

SO well do we know the signification of Usury, that we need not (as some) to enquire of the Hebrew, *Neshec*; the Greek, τόκος; or the Latin *Fœnus*, for the meaning of it: Because the *biting*, *oppressive*, and painful *breeding quality*, and *travel* of the thing it self, sufficiently declares it to thousands, who can interpret that hard word without any Dictionary save their own Experience.

Did we not see the Scriptures every where neglected, we might wonder that Usury (as it oppresseth the Poor) should have any place among Christians, because it is therein so evidently marked for a thing unlawful, that those that run may read it if they please: * For thus it is written, *Exod.* 22. 25. *If thou lend Mony to my People, to the Poor with thee, thou shalt not oppress him with Usury.* Levit. 25. 35, *&c. If thy Brother be impoverished, or fallen into decay with thee, thou shalt relieve him, and as a Stranger, or a Sojourner, so shall he live with thee; thou shalt take no Usury of him, nor vantage, or more than thou gainest: Thou shalt not give him thy Money for Usury, nor lend him thy Victuals for encrease.* Deut. 23. 19. *Thou shalt not lend upon Usury to thy Brother, as Usury of Money, Usury of Meat, Usury of any thing that is lent upon Usury.*

* *I once had occasion to pay some Money which a poor Man had borrowed of a Quaker; I told the Quaker (being very exact for the Use-Money) That it was unlawful Gain. The Quaker Replied,* That of God in me tells me it is not unlawful. *I Replied, That of God in the Scripture told me it was unlawful. See how the Word of God is made of none effect, by the false Light of this Quaker.*

Thus we see the Law of God is express against Usury, only it seemeth to be with some limitation, as when the Rich Man lendeth to the Poor. And though the Prophets sometimes speak against Usury, without mentioning this Limitation, * we may not suppose that they contradict the Law of *Moses*. Nor is it reasonable, that the Rich who borroweth only to advance his Estate without any necessity, should have the benefit of other Mens Money without some valuable consideration; provided that the Party which lendeth, be of a lower Estate than the Borrower, or could make use of his Money another way to his probable advantage; otherwise it is not to be doubted that the Lord hath given this Law against Usury, to preserve Friendship among all Persons of what rank soever.

* *Jer.* 15. 10. *Psal.* 15. 5. *Isa.* 24. 2. *Neh.* 5. 7, 10.

Let us therefore hear the Voice of the Prophets in this Matter; and first *Ezekiel* complaineth against *Jerusalem*, saying.——*Thou hast taken Usury, and Increase; and thou hast greedily gained of thy Neighbours by Extortion, and hast forgotten me, saith the Lord.* Where we see, that *greedy* Ezek. 22. 12.

Gain, which may be in Mens common way of trading together, and *Extortion*, which (according to *Arias Montanus*) is *Deceit*; is not only prohibited, but Usury also is in like manner censured in this place, especially as it was used to the oppression of others, for so it is commonly used. And the same Prophet joyns it with *oppressing the Poor*, *Ezek.* 18. 17. And so doth *Solomon*, Prov. 28. 8. *He that by Usury and unjust Gain increaseth his Substance, he shall gather it for him that will pity the Poor.*

But so many are the difficulties which attend this Subject in respect of the variety of Circumstances, as well in respect of Persons Capacities, as their Necessities, Motives, and Ends, in Borrowing and Lending, that I find the wisest Casuists resolve upon no more peremptorily than this, *viz.*

Bp. Hall Resol. p. 373. *That all Usury which is an absolute Contract for the meer Loan of Money, is unlawful, both by Law Natural and Positive, both Divine and Humane.*

How the Divine Law prohibits Usury, we have seen in part; and that direction of our Saviour, *Lend, looking for nothing again*, may seem to be a Commentary upon the Law against Usury: for, to take the words in the easiest sense that may be, they plainly shew it's a Duty to lend to those freely, which cannot in likelyhood recompence us with the like kindness: But we do no kindness at all to him to whom we put our Money to Usury; but he doth us a kindness, by paying us more than the Principal. So that our Saviour seems to speak this on design, to restore true friendship and neighbourly kindness among Men; which Usury is a very great Enemy unto, take it at the best, because indeed it takes away that commendable respect which Men are to shew one to another, in lending to one another freely, which we know is of a very obliging nature among Men: Whereas on the contrary, Usury is a kind of mischievous Canker, or gnawing Worm, which eateth out Charity or good Will from among Men, and more especially from them that have most need of it.

The Jews had a liberty to lend Money upon Usury to a Stranger; which some conceive to intend only the *Canaanites*, whom they could not destroy, and so became Sojourners among them. *Thou mayest lawfully take Usury of him whom thou mayest lawfully kill*, saith *Ambrose*, meaning the *Canaanite*, whom God designed to destruction. But how large soever this Liberty was, yet it is certain our Saviour takes away this partial kindness, when he teacheth us to love our Enemies, and not to lend to, or salute our Brethren only, because this was no more than *Sinners could do one to another*; and therefore he teacheth his Disciples to do *something which is singular*, or *more than is done by others* in these Cases. But to lend to our Friend or Enemy only upon Usury, is a kindness something less than Heathenish, as I shall presently shew.

Lib. de Tobit. c. 15.

Mat. 5. 47. Luke 6. 34.

SECT.

Sect. II.

Many Heathens by the Light of Nature hated and opposed Usury.

The Learned have observed, That *Plato* and *Aristotle* both condemned Usury as unlawful and unnatural. *Cato* is more severe, making it worse than Theft; because if a Man borrow an hundred pound, a *Thief* comes and takes it only from him; but the *Usurer* comes after, and robs him over again, and takes eight or ten pound more from him; which is very inhumane, and against the Light of Nature. Mr. *Fenton* out of *Plutarch*, renders *Usurers* to be *Devils*, and by their policy, such as turn the *Hall of Judgment* into *Hell*; because the Usurer cozens the Law, by writing into his Bill or Book more than he delivered; so the Law taking Use to be a part of the principal Debt, is deceived, and causeth the whole Sum to be paid. Yea, such Bonds as commonly Usurers will have, *Plutarch* likens to the Chains and Halters which *Darius* sent to *Athens* to bind the Prisoners there. And B. *Hall*, out of *Alexand. Gen. dierum*, That *Usury* hath been interdicted in all times, as appears (saith he) sufficiently by the Records of *Egypt*, of *Athens*, of *Rome*; and not only by the restraint of the Twelve Tables, and of *Claudius* and *Vespasian*, but by the absolute forbiddance of many Popular Statutes. To be short, The Light of Nature teacheth Mankind to tender the preservation of many rather than a few, when it is in our power to do it. Now we know that Usury inricheth but here and there one, but decayeth many, and especially when the Borrower loseth by some accident, the Principal, or some part thereof. Now Reason wills, that he that hath a certain Profit, should go some hazard, and not he that hath only an uncertain hope of Profit to hazard all. Mankind was never taught to be so cruel one to another by the Principles of Nature or Humanity. And beside, this custom of Usury hath destroyed (or tends to destroy) that natural Property which sheweth a Man to be a kind and merciful Creature, *Psal.* 112. 5. kind to all, even them that have no absolute necessity, and merciful to the Poor in their necessity.

Mr. Fenton.

Bp. Hall.

Finally; It destroys the Law of God (so I think I may call it) in the case of Lending, and perverts the Law which God hath given in the case of Hiring. For thus saith God, *Thou shalt not shut up thy compassion, but shalt lend*, Deut. 23. 8. Now Hiring cannot properly be called Lending; which is an Act of Mercy, and also a Testimony of our Love and true Kindness one towards another. And that it perverteth the Law of God concerning a thing which is hired (seems probable); Which being lost, without the fault of him that hired it, is not to be restored, *because it came for his hire*, Exod. 22. 15. True it is, it is also said, That if the Owner be not by, then the Borrower shall make it good. The Reason is evident, because it's a very difficult thing to know, whether what a Man lends, be not lost through his want of care that hired it. Otherwise the reason of the Law is the same, whether the Owner be present or not.

Sect.

Sect. III.

Councils and Fathers of the Church of Christ against Usury, and that it hath been the cause of much Evil in Nations.

That such as were known to be Usurers among the Clergy, they were to be put out of the Ministry, by the Sentence of the first *Nicene* Council, which is of great Antiquity, about 1340 years ago; whence we see Usury was held by them in detestation, whilst it rendred Men unfit to serve in the Ministry. And more strictly did the *Lateran* Council deal in this case, decreeing that Usurers openly known, should be denied *Communion in their life time, and Christian Burial after their Death, till their Heirs had restored their Usury.*

1. *Conc. Nice. Can.* 18. *ex* Fenton.

Conc. Later.

And yet more severe we find the Council of *Vienna*, as alledged by Bishop *Hall*, and Mr. *Fenton*, who condemned for Hereticks such as should say that *Usury is lawful*, or that should say, *It is no Sin.* In the twelfth Canon of the first *Council* of *Carthage*, Usury is condemned for *filthy Lucre.* And the *Usurers excommunicated by the Council* of *Elebertin. Can.* 20.

Conc. Carth. *Con.* Elibert.

Thus much for the Councils. Let us hear the Fathers also.

Mr. Fenton.

First, *Basil*, that Holy and Excellent Man, ranketh Usury with great Enormities; but chiefly he inveigheth against lending to the Poor upon Usury, *as an inhumane thing.* Usurers themselves he complains of as Devils, which follow the course of the Moon, and afflict poor Men with a foul ill *Falling-Sickness.*

Basil. *Supl. in Psal.* 15.

Chrysostome is very expres (or the *Homilies* which go under his name:) for *while Usury seemeth to give*, saith he, *it taketh away; while it seemeth to succour, it oppresseth; while it delivereth from one Bond, it intrappeth in many. It lulls Men asleep like the poyson of Aspes, and as Leaven, it converteth the whole substance into its own nature, that is Debt.*

Hom. 12. *in Mat.*

Lactantius saith, *Usury corrupteth the benefit of Loan against Charity; it taketh that it never gave, against Justice. A Righteous Man will not be polluted by such Gain, but will ever have his Lending reckoned among his good Deeds.*

L. 4. *cont.* Marcion.

Ambrose tells us, *There is nothing more horrible than an Usurer, he is an odious Man, and his Money a Viper.*

1. *de* Tobit. c. 12

And *Augustine* concludeth, *That Usurers belong not to the Church of God*, ad *Macedonius.*

Bernard is greatly displeased with the Sin of Usury, counting them that lend not but upon Usury, rather *Baptized Jews than Christians.*

Thus we see, That Usury is censured by the Holy Scripture, by the consent of Nations, by the Ancient Writers in the Christian Church, which must needs put an awe upon any serious Christian how he meddles with it, yea, to keep it at the greatest distance. And not only to beware of it, but of every thing which is like it; as if a Man sell any Goods to a day, if he exact upon the Poor in his necessity, he steps into this condemned Path. Nor is there any Rule to order Men in these cases, like

that

that of our Saviour, *Whatsoever ye would that Men should do unto you, do ye even the same to them.*

Having seen the Duty of the Lender, it may be good to put the Borrower in mind of his Duty also; for there is a very great fault in many who borrow Money of their Friend, and then take no due care to pay it again, and at the time appointed, which is a great evil. Promises and Covenants are solemn things among Men, and ought to be kept with all possible exactness; otherwise Friendship is in danger to be weakned, if not lost, which is one of the preciousest Jewels among Men.

And, 1. It is no way safe for Men to borrow of another without need; better to be content with such things as we have: for *they that make haste to be rich, fall into no small temptation*: And it often falleth out, that by borrowing unnecessarily, Men bring themselves to ruin; God not blessing their bold Adventures; and then *the Borrower becomes Servant to the Lender*: wherefore let every Man that loveth freedom as a Man, keep himself from being a Debtor, if possible, for it is a great blessing to be free in that case, *Deut.* 15. 6.

2. Let all Men, but especially Christians, beware of that Character of a Wicked Man, *Psal.* 37. 21. *The Wicked borroweth, and payeth not again.* It is a bordering upon this Evil, when we detain what we borrow without the leave, and to the hurt of those of whom we borrow. *Owe nothing to any Man*, saith the Apostle. And though this may require a free discharge of all those Debts of Love which we owe to Men, and to Christians especially, yet it is no ill interpretation to understand it, of paying to every Man his own. This shall honour the Truth greatly, whilst the contrary is a very great scandal to Religion, and a shame to Professors.

CHAP. XII.

Of the Government of Christian Families; and first of the Heads of the Family towards their Yoke-fellows.

Being the tenth Case of Conscience.

SECT. I.

FAmily-Government is the Original of all Governments among Men, and is therefore to be maintained with all due care and conscience; In which, the Heads, and Subjects, and the Duties of each in their respective places are to be considered. For although the Husband and Wife be one Flesh in respect of the Marriage-Union, yet the Authority or Power of Government is committed to him, as the Head or Ruler: *Gen.* 3. 16. *Thy desire shall be to thy Husband, and he shall rule over thee*; not in severity, or by punishment, (as *Diodate* expounded it) but by wise Counsels, and a just Sovereignty, to command in all lawful Domestick Affairs,

fit for a Man to be concern'd in: For the Wife is commanded only, *to*
Col. 3. 18. *submit to her own Husband, as is fit and meet in the Lord.* And consequently the Husband's command over his Wife, is no farther to be extended; for ὡς ἀνῆκεν, is better rendred by *sicut convenit*, as it is meet, comely, or convenient, than by *oportet*, as it must be; and therefore is the Husband charged in *vers.* 19. that he *be not bitter against his Wife.* For though it be necessary, that the Husband maintain that Authority which God hath given him, because of the Trespass which the Woman
* Gen. 3. 6. committed against her Husband; * yet there is no Government in the World which necessarily requires an amicable management so much as this: and therefore the Apostle excellently sets out the nature of the Husband's Authority over the Wife, by the Authority of Christ over the Church, *Ephes.* 5. 23. *For the Husband is the Head of the Wife, even as Christ is Head of the Church.* Wherein he doth not diminish the Power of Husbands, but rather advance it, only he would have them learn of him, that is a most gentle Lord, to exercise their Dominion, in commanding, reproving, and counselling after his Example: and not to turn that wholesome Order between Man and Wife into Tyranny and Persecution; as it is too frequently found in many Husbands, to the reproach of their Persons and Authority. And on the other hand, 'tis as dishonourable, and many ways no less pernicious, for the Husband to suffer his Sovereignty to be made of no signification, that his Wife, who ought to be his Subject, becomes his Superior; this is one of the things which the *Earth cannot bear*, Prov. 30. 21, 22. Either the Power of Government must be kept in its proper Subject, or else not only Families, but Kingdoms are laid open to ruin and all perturbations, and in the end to destruction. Such Rulers are compared *to Women and Children*, Isa. 3. 12.

But the Power to Rule, *&c.* is not all that pertains to the Head of a Family: Such *Honours* usually infer great *Duties*; for the Husband is to love, defend, and provide for his Wife, and this as he would do it for himself. Ephes. 5. 28. *So ought Men to love their Wives, even as their own Bodies. He that loveth his Wife, loveth himself*: for indeed she is a part of himself, *They twain shall be one Flesh*, vers. 31. And this in the demonstratives of it, is called Honour by the Holy Ghost, 1 *Pet.* 3. 7. *Giving honour unto the Wife, as unto the weaker Vessel.* Not to contemn or despise *their Wives*, because of their weakness, but rather to indulge their infirmities, and to cut off all occasion of offence from them; for it is the property of true Love to forget, and pass by many weaknesses. Thus Christ deals with his Spouse, and thus ought Men to deal with their Yokefellows. For it is an insupportable sorrow, when a Woman hath forsaken all Relations in the World to consort with her Husband, and then finds not his Heart with her; this is called *a treacherous dealing*, and reproved by the Prophet *Malachi* 2. 14, 15. *The Lord hath been witness between thee and the Wife of thy Youth, against whom thou hast dealt treacherously; yet she is thy Companion, and the Wife of thy Covenant. Did he not make one?* [when yet (had he intended thou shouldst set thy love upon many) he had the residue of the Spirit, and could have made many Wives for *Adam*]: But *wherefore made he one*, and no more? Surely, *that he*

might

might seek a Godly Seed, (or an Off-spring to be produced in a chaste and lovely way) and that a Man's Affection should not run out to every lustful Object. *Therefore take heed to your Spirit, that none deal treacherously against the Wife of his Youth: For the Lord hateth putting away:* And yet he that putteth his Wife out of his Affection, dealeth no better than he that divorceth her. This want of love between Husband and Wife, is a grievous Iniquity, a treasonable Impiety, hateful in the sight of God; and yet it is that which Satan prevails to ensnare Men with, to the provoking the Majesty of Heaven against them, to the evil example of their Families, and to the perdition of their own Souls. God will be avenged on this Generation for this Iniquity. Jer. 5. 7, 8, 9. *How shall I pardon thee for this? —every one neigheth after his Neighbours Wife: Shall I not visit for these things, saith the Lord? Shall not my Soul be avenged on such a Nation as this?*

The Husband ought, as the Head, to defend and provide for his Wife: God hath given him a capacity many ways above hers, therefore he must bear the greater burthen. When thou seest thy Wife sinking under any pressure of Mind or Body, thou art to bear the burthen; and with thy courage and prudence to strengthen her, and divert her fears and sorrows; for under God she hath none to flee to like thee, to whom she may with safety impart her Troubles of Mind, or Infirmity of Body: Thou therefore art required *to dwell with her according to knowledg*, not as a stranger to her Condition, but as one that best knows how to sympathize with her in all her Temptations or Infirmities, which are common to the weaker Sex. The Christian Man's greatest care, should be to live with his Wife, as a Joint-Heir of the Grace of Life, and therein to help her, lest Satan beguile her of that Inheritance, as he beguiled *Eve* of an Earthly Paradise. In this behalf the Christian Husband is to take care that no Temptation prevail to shut his Mouth from praying for his Wife, and with her also; 1 Pet. 3. 7. *As being Heirs together of the Grace of Life, that your Prayers be not hindred.* 1 Pet. 3. 7.

And for external Things which concern this Life, the Apostle sheweth the care of the Husband to be, in the first *place, how he may therein please his Wife,* 1 Cor. 7. 33. And as her Judgment was, *to bring forth in sorrow*; so his Sentence was, *in the sweat of his Face to eat Bread*, the Lord assigning to Man the Labour of the Field, and to Women a *proportionable Travail.* And this Decree hath continued in general to this day. The very Infidel takes care for those of his own House, as *Paul* testifieth, and experience confirmeth; yea, some of them are wiser in their Generation than the Children of Light. Let not then the Christian Husband be worse than an Infidel, as either by indiligence, or profuse and vain expence, to expose his Wife to misery; as the manner of some is in these days, who pretend to Christianity, but know it not, for it teacheth to live Soberly, Righteously, and Godly in this present Life, and to provide things honest in the sight of all Men.

SECT.

Sect. II.

Of the Duty of Christian-Women towards their Husbands.

It is the ornament of any state of Life, for Persons to keep to that place where God hath set them. Women, even Christian-Women, are by the Law of God made Subjects, in reference to their own Husbands; Ephes. 5. 24. *Therefore as the Church is subject to Christ, so let the Wives be to their own Husbands in every thing:* And *vers.* 22. *Wives submit your selves to your own Husbands, as unto the Lord*; or as unto him whom God hath constituted a Lord over his Wife. And hence it was that *Sarah* called her Husband *Lord*, not ironically, but submissively, as knowing that state of subjection to which Women were assigned by the Authority of Heaven. Wherefore the Apostle urgeth Christian-Women with this notable Example, 1 *Pet.* 3. 6. *Even as* Sarah *obeyed* Abraham, *calling him* Lord; *whose Daughters ye are as long as ye do well.*

For the due performance of which dutiful Obedience, there must first be imprinted in the Heart of the Wife, a due remembrance of the cause of her Subjection, which was the deceiving of her Husband, and so exposing him and her self to mortality and misery.

Secondly, She must remember that it was not Man himself, that set up himself as a Ruler or Lord over her, but it was God's own act; she therefore obeyeth God, whilst she obeyeth her Husband according to God's Ordinance: And consequently when she contemneth his just Authority, she sinneth against the Authority of Heaven it self, and doth greatly aggravate the first Transgression. Let not Christian-Women (as those that are strangers to Righteousness) make a mock or sport of their Obedience to their Husbands, lest the Lord punish such *careless Women* as will not *hear the Voice of the Lord*, Isa. 32. 9, 10.

This Obedience of Women to their own Husbands, standeth, first, in faithfulness and constancy of Affection, the strongest motive to all other steps of Obedience: Such a Wife is described by *Solomon* (called by the name of *Lemuel*) Prov. 31. 10. to the end; *Who can find a vertuous Woman: for her price is far above Rubies. The Heart of her Husband doth safely trust in her,*—vers. 26. *She openeth her Mouth with Wisdom, and in her Tongue is the Law of Kindness.* Yea, *She will do her Husband good, and not hurt, all the days of her life.* And for the furtherance of this part of their Duty, The Elder Women among Christians, are under some charge and care to *teach the young Women to be sober, to love their Husbands, to love their Children, to be discreet, chaste, keepers at home, good, obedient to their own Husbands, that the Word of God be not blasphemed*, Tit. 2. 3, 4, 5.

Secondly, It becomes Christian-Women to obey with readiness the just Commands and Directions of their Husbands. For where there is no Commander, there can be no Government among Men; This Authority therefore of the Husband must be preserved, or else God's Ordinance is made void.

Thirdly,

Thirdly, The Wife may not lawfully enter into contention with her Husband in things doubtful, but to give place by silence; That is her *Ornament*, 1 Pet. 3. *even a meek and quiet Spirit.* And whenever she puts that Garment off, her nakedness appears, and her shame is manifest; for no Subject ought to enter into clamour with his Superior, but must give place till the Matter can be otherwise found out, otherwise there can be no peace, (or else Authority must be violated, even in things which are as probable on the side of the Ruler, as the Subject). So it's necessary between Man and Wife: for if the Husband's Power be not sufficient to forbid Contention about things uncertain, he is but a Cipher in Government, and the Children signifie as much as he. This contentious Spirit, *Solomon* hath often censured in his Book of *Proverbs*, comparing the *contentions of a Wife to a continual dropping*; and again, *A continual dropping in a rainy day, and a contentious Woman are alike*: and determines positively, *That it is better to dwell in the corner of the House top, than with a brawling Woman in a wide House*: And maketh it the Character of a *foolish Woman* to be loud or *clamorous*. How greatly then are all good Women bound to watch against that ill custom of brawling in their Families, contending with their Husbands, and oftentimes for they scarce know what: and let them remember, that though their Husbands be in the mistake, yet they are the Superiors, and are therefore reverently to be treated; for *thus did Holy Women who trusted in God, adorn themselves with a meek and quiet Spirit.* But how could they be exhorted to be meek and quiet, if they took not occasion to be otherwise, or at least if they did not refuse to stir up strife and contention. Now the Wife is expressly commanded *to reverence her Husband*, Ephes. 5. 33. *Nevertheless let every one of you in particular, so love his Wife even as himself; and the Wife see that she reverence her Husband.* How then shall you be able to behold the light of this Text, when you dishonour your Husbands, as it is the manner of many in this our Nation, if they know any infirmity in their Husband, that is the subject of their Discourse. Against which ill custom, It becomes Women professing Godliness to give their Testimony, by Word, and by better Examples. And as an inducement or farther motive to do their Duties in their subject-walking towards their Husbands, not only to the good, but to the froward also, (for too many such there be) I will commend to their consideration, the behaviour of vertuous *Monica* the Mother of *Augustine*, which himself hath thus recorded.

Prov. 19. 13. & 27. 15. & 25. 24. & 19. 30.

Aug. Con. l. 9. c. 9.

When she proved marriageable, she was bestowed upon a Husband, whom she was as serviceable unto as to her Lord, endeavouring thereby to win him to thee, [meaning to the Lord, and then setting down the high provocation which she had by his uncleanness, and with what patience she bore it]. He adds, That *he was of a very hot and cholerick Nature.* But (saith he) *She knew well enough that a Husband in choler is not to be contradicted: not in Deed only, but not so much as in Word. But so soon as he was grown calm, that she saw her opportunity, would she render him an account of her Actions, if so be he had been offended upon too sleight occasion.* Then *Augustine* goes on to tell how she counselled those Women that would complain of their Husbands hard dealings, and shew the signs

thereof, for they were Heathens: Her words were these; *From the time you first heard these Table-Laws which they call Matrimonial, you should account them as Evidences whereby your selves were Subjects; and that therefore being always mindful of that estate and condition, you should not pride up your selves against your Husbands, nor to be too free of your Tongues.*

Let Christian Women not despise to imitate every worthy Example, and among the rest this of *Monica*, that so those who will not be won by the Word, may be won by the good Conversations of their Wives, coupled with such a reverend fear of offending their Husbands, that they being engaged by your Vertues, may thence conclude with *Solomon*, Prov. 31. 30. *Favour is deceitful, and Beauty is vain, but a Woman that feareth the Lord she shall be praised.*

SECT. III.

Of Family-Devotion, and the Government of Children and Servants.

Family-Devotion is a Subject of some difficulty, in reference to what is necessarily the Method and Quantity thereof. But the necessity of the thing cannot be doubted, when we hear the Parents required to *bring up their Children in the nurture and admonition of the Lord*, Ephes. 5. 4. And also a severe Judgment denounced against the *Families which call not upon the Name of the Lord*, Jer. 10. 25. *as well as against the Heathen which know not God.* Yea, *All Kingdoms which call not upon the Name of the Lord, are under the like comination*, Psal. 79. 6. From whence we conclude the Universality of this Duty, and so to each particular Family.

Family-Devotion may be considered in these two things, Prayer with Thanksgiving, and Admonition with Instruction; and these things to be performed, either in a constant course, or occasionally. Our Saviour encourageth to diligence in the Duty, *Luke* 18. 1. And *Paul* seems to bring it to a Family-Exercise, *Col.* 4. 1, 2. Yet I find no positive direction that it ought to be the Exercise of a Family every day; though doubtless, where Families are so composed, as to attend Religiously upon such a constant Devotion, it is a very lovely and blessed thing, and comes the nearest to these general Rules; *Continue in Prayer, and watch in the same with Thanksgiving: Pray always, in every thing give Thanks; for this is the Will of God in Christ Jesus concerning you.*

For Examples we find them various. In the old World we find that *Cain* and *Abel* did *sacrifice to the Lord*, Gen. 4. 4. And that in *Seth's* time, *Men began to call upon the Name of the Lord*, Gen. 4. 26. But of their daily Devotion there is no account given in all that is said of the old World; only this we may gather, that Religion did flourish in the old World for a time; because the Sin charged upon those in the latter end of that Dispensation, is, that they had corrupted the way of the Lord, Gen. 6. which implies, That the way of the Lord had been known and observed in the Times precedent. What manner of Devotion *Noah* observed after the Flood, is not signified in respect of his daily Exercise; only we find that

that he offered Sacrifice when he came out of the Ark, *Gen.* 8. 20. The like we find in *Abraham*, who upon occasion did offer Sacrifices to the Lord; and it appears his Son *Isaac* when a Youth understood that way of serving the Lord, *Gen.* 22. 7. *And* Isaac *spake to* Abraham, *and said, My Father,——Behold the Fire and the Wood, but where is the Lamb for a Burnt-Offering?* But what Devotion, in respect of daily Performances was used by this Man of God, I find not; for those Solemnities of sacrificing after this manner, was in all likelihood done only upon special occasions. And the same appears from *Job* 1. 5. That *Moses* gave any precise order to *Israel* concerning Family-Devotion, is not very clear, unless perhaps we may gather it from *Deut.* 6. 7. *And these words, which I command thee this day, shall be in thy Heart, and thou shalt teach them diligently unto thy Children.* The Example of *David* and *Daniel* is more express, *Psal.* 55. 17. *Evening and Morning, and at Noon will I pray.* Dan. 6. 10. *He kneeled upon his Knees three times a day, and prayed and gave thanks before his God.*

In the New Testament no precise Order is set down for Family-Devotion; yet we have seen the general Rules there given concerning that Duty, shew that it ought to be frequent; and so doth the Prayer which our Lord hath taught us, *Mat.* 6. 9. We conclude then from these considerations, That it becomes all Christian-Families to devote themselves to God by solemn Prayer, with as much frequency as they can; and though they are left at liberty as to the Days, or Hours, yet let us not use this Liberty as an occasion to the Flesh, as I fear many do, to the total neglect of this Christian-Devotion, or Family-Religion, which is a part of that Religion which all Mankind owes to God. Let not then the Families of Christians be strangers to the Sacrifices of the Law of Nature, established by the Gospel, which is the Fruit of our Lips, even Prayer and Praises, or giving Thanks to his Name, who is worthy to be praised, and that continually; and as often as we can, let us do it with that freedom of Spirit, that it may not be a matter of constraint, but a free-will Offering.

Chrysostom upon these words, *Ephes.* 6. *Pray always*, &c. hath these words, *Do not divide the day into several times; for hear what he saith, Come unto God at all times, for the Scripture saith, Pray without intermission.* And surely it is not the setting sometimes an hour apart, that will answer the Mind of God, unless the Heart be devoted to God at all times: Yet these Opportunities are needful divers ways, and especially for the Instruction of Youth, who are to be brought up in the Nurture and Admonition of the Lord: And part of this Nurture must needs be solemn Prayer, because Admonition of the Lord, comprehends all that Instruction concerning the Knowledg of God, which we are capable to minister unto them. And beside, it is as meet they be taught to pray to God, as any Duty whatsoever, because all Mankind owe that obedience to God, as a common Father to them all, *in whom they live, move, and have their being*, though perhaps they cannot as yet call him Father upon a Christian account, yet he is their Father in the common acts of his Providence; he is the *God of the Spirits of all Flesh*, and they are *all the Off-spring of God*; *Chrysostom.* *Acts* 17.

God: And from that Relation which they have to him as his Creatures, and as having a dependance upon him, (for without him they cannot subsist) they ſtand obliged to worſhip him, by calling upon his Name. And hence I conceive it's meet for Chriſtians to teach Youth the Lord's Prayer, ſo they teach them the different Relation Men have to God as his Creatures, and as Chriſtians; that ſo being taught to fear God whilſt in a ſtate of Nature, they may be fitted to be incorporated with the Church in a ſtate of Grace. Prov. 22. 6. *Train up a Child in the way he ſhould go, and when he is old he will not depart from it.*

Now for the better Inſtruction of Children and Servants in Chriſtian Families, it is very needful that the Charge given to *Iſrael* be obſerved by all Maſters of Families; namely, To talk of the Sacred Scriptures at all convenient times, whether we *ſit in our Houſe, go out, or come in, or travel upon the way*; very good it is ſtill to have in our eye the Duties we owe to our Sovereign Lord, and to admoniſh thoſe under our charge, of *the danger of Sin*, the Juſtice of God, *and his Wrath which is revealed from Heaven againſt all Unrighteouſneſs of Men*; and his Grace and Faithfulneſs, in *rewarding thoſe that fear him*: And above all, to ſet good Patterns before our Children and Servants, and to hate to give them evil words, or to call them out of their Names, a very ill cuſtom of the Tongue; which as the Scripture ſaith, is a World of Iniquity, for the Tongue being to let looſe, the Fire of Hell is kindled, and then the end muſt needs be lamentable. Now let Chriſtians exerciſe themſelves in the Law of the Lord, and it will, through his Grace, prevent evil ſpeaking. *Wherewithal ſhall a young Man cleanſe his way? even by taking heed thereto according to the Word* of the Lord, *Pſal.* 119. 9. Let Maſters of Families then cauſe the Scriptures to be read in their Houſes, and let them thus far become Doctors, as to put their Servants and Children in mind of ſuch things as God hath enlightned them in. God made his Will known to *Abraham*, and the rather, for that he knew he would teach his Children what God taught him; and herein he is a good Example to all Godly Parents. And as we have an expreſs charge, to bring up thoſe under our charge in the Admonition of the Lord, ſo we find the Ancient Chriſtians preſſing the ſame thing.

Chryſoſtome, in Gen. 1. Hom. 8. *I deſire moſt earneſtly, and do pray, that ye may be all in the Order of Doctors, and not only to be hearers of our words.* And in *Gen.* 2. *Hom.* 10. He adviſeth his Hearers, when they came home, to *impart what they had heard declared by the Preacher*; and alſo *to take the Bible, and to deal Spiritual Meat to the Soul, after Dinner and Supper*, &c. Yea, he ſharply rebuketh alſo this groſs neglect of exerciſing themſelves in Heavenly Matters, in his 2 *Hom.* on *Matth.* 1. *Tom.* 1. And reprehends thoſe particularly that plead the *Incumbrances of this Life*, in excuſe of ſuch negligence.

And as the greateſt motive to ſtir up Chriſtian Parents and Maſters to ſeek, by all due means, the converſion of their Children and Servants; Let them conſider them, as the price of the precious Blood of the common Saviour; and that if their Children and Servants periſh for want of Inſtruction, it will be required at their hands, whilſt they had the means

and

and opportunity to instruct them, and yet would not. *To him that knoweth to do good, and doth it not, to him it is sin*, James 4. 17. Beware also of casting stumbling-blocks before Children or Servants, either by provoking them through too much severity, or by with-holding what is right or belonging to them, in Meat, Drink, Rest, Wages, and all due Incouragements; for we are also Servants and Children to our Heavenly Father and Master, from whom we have need of forbearance and compassion, and therefore should learn, by our own Infirmities, how to exercise kindness towards those that are under us. Col. 4. 1. *Masters, give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven. Fathers, provoke not your Children to indignation, lest they be discouraged*, Col. 3. 21. for we are all of one Mould, and have our successive turns in these differing states of Life, wherein we must not therefore be tyrannical, but study to leave good Presidents to those that succeed.

Sect. IV.

Of the Duty of Children toward their Parents.

1. Here Children cannot have a better Instructer than God himself, who in the first Command, *Exod.* 20. hath provided, next to his own honour and service, that Children give the obedience and honour which is due to Parents; *Honour thy Father and Mother, that thy days may be long in the Land which the Lord thy God giveth thee.* The promise of Life here, upon Obedience, supposeth, or clearly inferreth the punishment of Death, to be the Portion of those that dishonour their Father or Mother: And so by the Judicial Law it was to be accordingly inflicted, Deut. 21. 18, 19, 20.——*This our Son is stubborn and rebellious, he will not obey our Voice, he is a Glutton and a Drunkard. And all the Men shall stone him with stones that he die.* Thus is the fierce anger of God revealed from Heaven, against those who are disobedient to Parents: Yea, they are ranked with the greatest Offenders, 2 *Tim.* 3. 3. And therefore let all Children beware, lest they incur the Indignation of the Lord, *by setting light by Father or Mother*; but contrariwise, let them study their Obedience, which lieth in these Particulars.

1. In having a reverend esteem of them, and behaviour towards them: for if the Heart be rightly framed, all shews of Reverence will prove hypocrisie and vanity. Irreverence to Parents is a great Sin, *For he that curses his Father, ought to die by the Law of God*, Levit. 20. 9. Now this irreverent Speech, proceeds from an irreverent Heart: for where the Child hath his Parents in high estimation, he will not think of any execration concerning them. Contempt of Parents is compared to contempt of God himself. *Isa.* 45. 9, 10. *Wo to him that striveth with his Maker,—— Shall the Clay say to him that fashioneth it, What makest thou? Wo to him that saith unto his Father, What begettest thou? or to the Woman, What hast thou brought forth?* Speeches of contempt towards Parents are in any case to be avoided, as a thing hateful to God. Ezek. 22. 7. *In thee*

have they set light by Father and Mother: And for this, with other crying Sins, the Lord threatens them with destruction, as *vers.* 20. And for a reverent behaviour, let all Children learn of *Solomon*, who though a King, sitting upon his Throne, yet remembred he his Duty, and dutiful behaviour to his Mother; and therefore when she came into his presence, 'tis
1 *King.*2.19. said, *The King rose up to meet her, and bowed himself unto her, and sat down on his Throne, and caused a Seat to be set for the King's Mother, and she sat on his right hand.*

2. The next step to honour our Parents, is Actual Obedience, which the Apostle gives as the meaning of the fifth Command, *Ephes.*6.1,2,3. It is not lawful then for Children to dispute the just Commands of their Parents, this reflects dishonour upon the Parents, as not fit to govern; and thus the order which God hath setled among Men, is violated. Great is the Authority which God hath given Parents over their Children, in reference to the things of this Life: Christ himself was subject to his Pa-
* *Luke* 2. rents *, probably did work of his Fathers Calling, for he is called a Car-
† *Mark* 6. penter †. In the case of Marriage, Children are not their own; for, *Numb.* 30. 6. Though a Man's Daughter do make a Promise or Vow, (yea, though it be to the Lord) the Father hath power to disallow it, or make it void: So that Obedience to Parents is no other than a Divine Law, and not only a Politick or Civil Constitution; for all acts of Obedience required by Parents of their Children, are to be measured by the Will of God. *Children obey your Parents in the Lord, for this is right*, and all such Obedience is a comfort to Parents, and *an Ornament to Children*, Prov. 1.8,9.

The third step to honour our Parents sincerely, is to shew them kind-
Mat. 15. *Mark* 7. ness, to help them as their need requires: Our Saviour insisteth upon this as the fulfilling God's Command, to honour our Parents; and there is no ground to doubt but he hath a reverend Mind, and an obedient Ear towards his Parents, who will faithfully care for them and nourish them; this our Apostle terms a *requiting our Parents well*, Col. 3. 20. *Yea, this is a thing very acceptable to God.*

Sect. V.

Of the Duty of Servants to their Masters.

Servants, and particularly Servants in Christian Families, and being of the same Brotherhood with their Masters, are strictly required, by Gospel Rules, to *count their own Masters worthy of all honour*, 1 Pet. 2. 18. And to do this sincerely, several things must be considered.

1. That God himself hath constituted humane Society in such Methods, as that some must be Superiors, and others Inferiors, for the mutual help of each other: All cannot be Princes, some must be Subjects. Without Government all would be in confusion in the Republick, and the same may be said as truly of every Family. Wherefore the Servant must not say in his heart, *Lord, why hast thou made me thus?* or, Why hast thou set such a Man in an higher state of Life than I? But contrary-

wise,

wise, thou must learn to observe *Paul*'s rule, what *state soever thou art in, therewith to be content.*

2. That the way to be accepted of God, is not by being weary of the place where he hath set us, (be it higher or lower) but by being faithful in our places; for it is written, for the comfort of Servants, That *what good thing soever any Man doth, the same shall he receive of the Lord, whether he be bound or free,* Ephes. 6. 8.

And, 3. Servants ought to consider, That in God's own time he will either bring them to a more honourable state of Life, or put a period to their Service, which is (as it were) but for a moment.

Next to these Considerations, take a few Directions. And,

1. That you who are Servants, and especially Christian-Servants, do always labour to have *true affection to your Superiors*; for otherwise you will not make your Master's Business your own. And doubtless, as Love is the fulfilling of the Law to our Neighbour or Brother, so in a great measure it is the fulfilling of the Law of the Servant to his Master; because it will induce the Servant to do all things to the greatest content and advantage of his Master.

2. Let all good Servants nourish a Principle of *fear and reverence* towards their Masters: without this Men are not fit to be Servants in a Family; the want of this temper makes Servants imperious and careless. Hence the Apostle, *Servants, be obedient to your own Masters according to the Flesh, with fear and trembling.* For even in services of this kind, we do in the first place *serve Christ*, Col. 3. 24. whose Doctrine hath established this order of Life, and enjoyned his Followers to be the most exact observers of these Duties respectively. *Ephes.* 6. 5.

3. *Faithfulness* in a Servant is a necessary Qualification, without which a Man is rob'd and spoil'd in his outward Affairs, insensibly, from day to day. For whether the Servant be given to *purloin* his Masters Goods, or *to waste* them extravagantly in any case; or to *be idle*, to spend his time unprofitably, in all these courses he is a continual robber of his Master, and God will certainly be the avenger of all such wrongs: for he that doth these things, is in some sort worse than a Thief upon the High-way, for in such an one Men put no trust; but must of necessity trust to their Servants, and oft-times to leave all they have, in a great measure, in their hands. This robbery done by Servants, is called *purloining*, Tit. 2. 10. and *opposed to good fidelity*; which fidelity should be in all Servants, especially Christian-Servants: and being found there, it is said *to adorn the Doctrine of God our Saviour.*

4. Servants must *be obedient to their own Masters*, and labour therein *to please them well in all things*, *i. e.* all their lawful Commands: for a Servant to dispute his Master in any just Command, is evil, and forbidden by the Apostle, *Tit.* 2. 10. *Not contradicting or answering again.* The Directions or Exhortations of the Holy Ghost concerning the Duties of Servants, are very pathetical in the nature and manner of expression. As *Col.* 3. 22, 23, 24. where Servants Obedience to their Masters, is required to be done *with singleness of heart as to the Lord, and not to Men, knowing that of the Lord they receive the reward of Inheritance, for they serve*

serve the Lord Christ. And he that doth wrong, shall receive for the wrong which he hath done; and there is no respect of Persons. And again, *Eph.* 6. 5, 6, 7, 8. where Obedience from Servants is required to be attended *with fear and trembling, singleness of Heart, as unto Christ; not with Eye-service as Men-pleasers, but as the Servants of Christ, doing the Will of God from the Heart, with good Will, doing service as to the Lord, and not to Men.* And again, 1 *Pet.* 2. 18. *Servants, be subject to your Masters with all fear, not only to the good and gentle, but also to the froward; for this is thankworthy, if a Man for Conscience towards God endure grief, suffering wrongfully.* And here Christian-Servants, in unconverted Families, may be especially intended; and hence they must learn, That though they are Christ's Free-men, yet they are not disobliged from *their Masters according to the Flesh*, (as the Apostle speaks) but must now be content, not only to do their Service as afore-time, but must learn to suffer in such Families for Christ's sake, some wrongs which else they might avoid; but being on that account, they must take it patiently.

5. There is a great Evil under the Sun, That some Persons when they become Christians, think themselves less obliged to Humility, in giving reverence to their Masters who are Christians, than they were before; and so do often carry themselves carelessly and dishonourably in their places, contrary to that plain direction of the Apostle, 1 *Tim.* 6. 2. *And they that have believing Masters, let them not despise them, because they are Brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit: These things teach and exhort.* For Christianity is the greatest preserver of all Moral Duties that may be; yea, of every thing that is *lovely, honest*, of *good report*, or that *hath any Vertue* or *Praise* in it.

6. In all this we do not put any bar against a Christian-Servant, for discharging any Christian Duty *in things religious* towards his Believing Master. He may put his Master in mind of his indiscretion, if he find him err upon that account, or perhaps in things pertaining to his Domestick Affairs. But then he must not come short of that civility which appears even among such as know not God. 2 *Kings* 5. 13. Here the Servant perceives how his Master acted imprudently, and undertakes to minister good counsel to him; but then he doth it as being mindful of his Masters Dignity, and his own inferior Capacity: *My Father* (saith he) *if the Prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith unto thee, Wash and be clean?* Let all Christian Servants by this, learn civility and gentleness in their Expressions to their Superiors, that the Name of God and his Doctrine be not blasphemed; for it is the manner of Men, when they see failings of that nature in Christians, to reflect presently upon their Profession, with, *Is this your Religion?*

Finally, Let all Christian-Servants beware of discloſing the secrets of the Families where they dwell, (whether they have believing Masters or not): it is unlikely but some Infirmities will be found in the best of Men, and their lawful Concerns may require secresie. When the Apostle gives general Rules against *tatling*, 1 Tim. 5. 13. or against being *busie-bodies*

bodies in other Mens Matters, 2 Thess. 3. 11. Against *whispering, backbiting*; and expresly forbids all Christians *to speak evil of any Man*, Tit. 3. 2, 3, 4. How greatly doth it concern Servants to avoid these things, with respect to the Families where God hath placed them? It is an evil custom among some Servants, when they meet together, to deride and vilifie their Masters; when if they were faithful, they would suffer no Indignities to be cast upon their Superiors; which lawfully they may avoid, or make Apologies against. And let me advise all Christian-Servants, to be much with God by Prayer in secret, that they may be kept from the Temptations which attend that state of Life. We are apt to be impatient of Servitude. And let them beware of discomposing the Families where they are for Holy Duties. A cross and intractable disposition in a Servant, stops the mouth of a Master sometimes, when he would, as a Christian, communicate good counsel to his Family; and thus one evil Member injures the whole House.

CHAP. XIII.

Whether a Jew being converted to the Christian Faith, is still bound to keep the Law, namely Circumcision, the Offering of Sacrifices, and all other Rites and Ceremonies, according to the Law of Moses?

Being the eleventh Case of Conscience.

Sect. I.

IT is supposed by some, that there is scarce any thing a greater obstruction to the conversion of the Jews than this, That they are bound to forsake the Law of *Moses*, in the Rites and Ceremonies of it, when they become Christians: And not only so, but the same do also question, whether the Gospel do indeed annul the Law of Ceremonies, with respect to the Jews to whom it was given.

To this we say, Where-ever the Gospel is truly received, the * Law, as aforesaid, must needs vanish away. Yea, it is made void *de jure*, by virtue of the Life, Death, Resurrection, and Glorification of the Son of God. For he came to fulfil the Law, not to destroy it, as a thing not worthy his observation; but to fulfil it, as he fulfilled the Prophecies which went before of him; which from the time of their accomplishment, serve for no farther use, than as the same may be alledged, to shew how they were fulfilled by him. And thus he *is the end of the Law for Righteousness to* EVERY ONE *that believeth, even to the Jew, as well as to the Gentile.*

* *Note, That we have spoken of the Moral Law in the first Part of our first Book. Here therefore we only speak of the Law of Ceremonies.*

1. This will appear from *Rom.* 7. 1, *to* 7. where first the Apostle directs his Speech *to such as knew the Law.* Secondly, Shews that the Law, which had been given to the Jews, was of the nature of the Law, by

which *a Woman is bound to her Husband, ſo long only as her Husband liveth*, during which time ſhe *may not be married to another*, without being *called an Adultereſs*. *But if her Husband be dead, ſhe is free from that Law; ſo that ſhe is no Adultereſs, though ſhe be married to another Man.* All which is applyed to the liberty which Men had from the Law by Chriſt Jeſus. Verſ. 4. *Wherefore my Brethren, ye alſo are become dead to the Law by the Body of Chriſt; that ye ſhould be married to another, even to him who is raiſed from the dead, that ye ſhould bring forth Fruit unto God.* And verſ. 6. *But now being delivered from the Law, that being dead wherein we were held, that we ſhould ſerve in newneſs of Spirit, and not in the oldneſs of the Letter.* So that unleſs a Woman may lawfully have two Huſbands at the ſame time, no converted Jew can obſerve the Law of Ceremonies, and worſhip Chriſt according to the Goſpel at the ſame time. Now the firſt being no way lawful, the ſecond cannot be aſſerted to be lawful, without contradicting the Apoſtle, or making him to argue unintelligibly. For thus (or to this effect) he further reaſons; If none can (according to Law) both worſhip God according to the oldneſs of the Letter, and in newneſs of Spirit: then none of you, Brethren (which know the Law) can worſhip God by keeping the Law of Ceremonies, and in the obſervation of the Goſpel: But none can do the former, therefore you cannot do the latter. For, as the death of the Teſtator gave force or life to his laſt Will and Teſtament; even ſo it remains that all former Teſtaments, diſtinct from the laſt, were made void; among which certainly the Law of Ceremonies at leaſt was included and annulled. *Heb.* 7. 18, 19. *There is verily a diſannulling of the Commandment going before, for the weakneſs and unprofitableneſs thereof. For the Law made nothing perfect, but the bringing in of a better hope did.* And again, *In that he ſaid, a New Covenant, he hath made the firſt Old. Now that which decayeth and waxeth Old, is ready to vaniſh away*, Heb. 8. 13. And theſe things are the more remarkable to the point in hand, becauſe they were written and ſent to the Jews for their inſtruction (purpoſely) about the abrogation of the Law, and its Sacrifices.

The believing Jew is dead to the Law.

The Law is dead to a believing Jew.

The New Covenant cauſeth the Old to vaniſh.

SECT. II.

Legal Sacrifices are ceaſed, therefore the whole of the Moſaical Ceremonies are ceaſed.

To argue from ſo noble a part of thoſe Ceremonies, as the Sacrifices were, to the abrogation of the whole, is a cogent demonſtration. Now, that the Sacrifices of the Law, and among the reſt the Paſſover, is abrogated, where the Goſpel is received, is evident; becauſe Chriſt was evidently typed out by the Paſchal Lamb; 1 Cor. 5. 7. *Chriſt our Paſſover is ſacrificed for us.* When he ſaith, *Chriſt* OUR *Paſſover*, he certainly excludes the ſacrificing of any other Paſſover in the Chriſtian Churches; and it is evident, that he writes his Epiſtles to the believing Jews, as well as to the believing Gentiles. Rom. 7. 1. *I ſpeak to you that know the Law*; 1 Cor. 1. 2. *To all that in every place call upon the Name of the Lord.*

Chriſt is the Chriſtian Paſſover.

In

In the Epiſtle to the *Hebrews*, we have ſo full an account of the abrogation of Legal Sacrifices and Prieſthood, as it's hard to ſpeak more fully to any thing, than the Apoſtle ſpeaks to this very Point. For firſt he ſhews that *the Law had a ſhadow of good things to come*; not that it *hath now a ſhadow*, becauſe the good things *are now come*; and therefore he tells us plainly, that theſe Gifts and Offerings were *a Figure for the time then preſent*: not for the time *now* preſent, *but till the time of Reformation*, which is the time of the Goſpel, and Chriſt's more perfect Tabernacle and Prieſthood, as *verſ.* 11, 24. And when 'tis ſaid, that thoſe Sacrifices could *not make the comers thereunto perfect*; *for then would they not have ceaſed.* Doth he not plainly tell us, *they are now ceaſed*, becauſe of their weakneſs or deficiency? Nor could they be ſaid to have ceaſed among the believing Gentiles, for they were never given to them, but among the believing Jews muſt be their ceſſation, *becauſe they were they to whom only they were given.* And when Chriſt cometh into the World, God refuſeth to *take pleaſure in Burnt-Offerings or Sacrifices for Sin.* And declared, that he ſpeaks of thoſe very Sacrifices which were *offered by the Law.* And then came Chriſt to take them away. *Then ſaid he, Lo, I come (in the Volumn of the Book it is written of me) to do thy Will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond.* Surely nothing ever was, or can be, more expreſly repealed, than the Legal Sacrifices and Offerings are in this place.

Heb. 10. 1. Heb. 9. 1. Verſ. 9. Verſ. 10. Heb. 10. 1, 2. Heb. 10. 9.

The Holy Ghoſt having thus ſhewed the abolition of theſe Sacrifices of the Law, ſhews it further by the abſolute ſufficiency of Chriſt's Sacrifice, ſaying, *This Man after he had offered one Sacrifice for Sins, for ever*: Mark! He offered one Sacrifice for Sins for ever, meaning, that thenceforth there ought to be no more, nor any other Offering for Sin; and this done, *he ſat down on the right hand of God*: Which we have again confirmed, *For by one Offering he hath perfected for ever them that are ſanctified.* And then further ſhews, that this is the very ſame Covenant which God promiſed to make with the Jews, even then, when *he would put his Laws in their Hearts, and their Iniquities he would remember no more.* Not that he would put the Law of Sin-Offerings in their Hearts, for he expreſly ſaith, *Now where remiſſion of theſe is, (namely, where remiſſion of Sin and Iniquity is) there is no more Offering for Sin.* So that it is to impeach the ſanctifying Virtue of Chriſt's Offering, for any Believer to offer any other Sacrifice for Sin; for it is certain, there remains no more Sacrifice for Sin, Chriſt having fulfilled all the Will of God in that reſpect; and therefore it is ſaid, *By that Will we are ſanctified, by the offering up of Chriſt once for all.*

Heb. 10. 12. Verſ. 14. Heb. 10. 10.

And hereupon the Apoſtle exhorts the Jews, To draw near with a true Heart in full aſſurance of Faith; not to enter into the Holy Places made with hands, into which the Blood of Bulls and Goats gave entrance, but into the Holieſt of all, into which *Chriſt is entred, even into Heaven it ſelf*: Heb. 6. 19, 20. *For Chriſt is not entred into the Holy Places made with hands, but into Heaven it ſelf*; there, and now, *to appear in the preſence of God for us. This is the new and living way which he hath conſecrated*, for the Jews as well as for the Gentiles, *through the Vail, that is to ſay,*

Verſ. 20.

ſay, his Fleſh. The Jews therefore muſt not think to go to God by the *old* and *dead way*, for ſo the Law was ſaid to be, Rom. 7. *that being dead wherein we were held*; and in that he ſaith, *a New Covenant, he hath made the firſt Old.* But having an High-Prieſt (not High Prieſts) over the Houſe of God, (not Houſes) as if the Jews were to be a Church ſtill of a Legal Form, and the Gentiles of an Evangelical; but as having one High Prieſt, and being one Church; and as having, according to God's Promiſe, *one Heart, and one Way; let us draw near*, &c. *having our Hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure Water; Let us hold faſt the profeſſion of our Faith without wavering.* And very remarkable is that paſſage, *Heb.* 13. 10. *We have an Altar whereof they have no right to eat, which ſerve the Tabernacle.* What can be more plain than this, *i. e.* He, to wit, a Jew, that would yet addict himſelf to the Service of the Tabernacle, thereby did cut himſelf ſhort of any right to the Sacrifice offered by Chriſt our High Prieſt. They *have no right to eat of our Altar*, ſaith the Apoſtle.

SECT. III.

Sheweth briefly the Abrogation of Circumciſion; and therein the Abrogation of the whole Law of Ceremonies is further evinced.

It muſt be granted, That the Apoſtles (and eſpecially *Paul*) met with great difficulties in the caſe of Circumciſion, and keeping of the Law. And there is no doubt but that great care was taken, that the Jews might not ſuddenly be run upon in that caſe; as that Speech, *Acts* 21. 20. doth plainly ſhew, *Thou ſeeſt, Brother, how many thouſands of Jews there are, which believe, and they are all zealous of the Law:* They do not ſay, and *we are zealous of the Law*; no, they make it not their own caſe, but their care was for the many thouſands, whoſe zeal to the Law would certainly quarrel *Paul*, unleſs ſome expedient could be found to take off the prejudice which they had againſt him, by the report which they had heard, that he ſhould teach *the Jews which were among the Gentiles, that they ought to forſake* Moſes, *&c.* Now this Report was not wholly true, (nor perhaps any truth at all in it) for it is evident, that as yet he did comply with the weakneſs of the Jews, and therefore did he circumciſe *Timothy*, Acts 16. 1, 2, 3. not becauſe he thought the Law muſt be obſerved, but *becauſe of the Jews which were in thoſe places:* So careful was he to cut off occaſion from the Jews, that for their ſake he would bear with that, which was not neceſſary to be done. Howbeit, when he ſaw this temporizing about the Law was of no good conſequence, but that the *Judaizers* began to diſturb the peace of moſt of the Churches about it; yea, to awe, as it were, the very *chief Apoſtles*, Gal. 2. 11, 12, 13, 14, 15. Then *Paul* beſtirs himſelf after another manner, and aſſerts the abrogation of Circumciſion, upon the grounds whereby it was meet it ſhould come to its end; *and for this very cauſe was he perſecuted more than the reſt of the Apoſtles:* But there had been no reaſon for this, had he only taught that the believing Gentiles ought not to be circumciſed; for all the Apoſtles took courage to determine that caſe together with *Paul* himſelf, *Act.* 15. 22, 23.

Gal. 5. 11.

But

But the grounds upon which *Paul* now preacheth down Circumciſion, are ſuch as free the *Jews from the Yoke*, as well as prevent the Gentiles *from coming under the Yoke*. *I teſtifie (ſaith he) again to every Man that is Circumciſed, that he is a Debtor to the whole Law.* Now if this was a good reaſon, why the Gentiles ſhould not be circumciſed, becauſe it would make them Debtors beyond their Abilities to pay: Why may not this alſo be as good a reaſon, why the Jews ſhould not be circumciſed, ſeeing they could no more keep the Law than the Believing Gentiles? No, no, *Peter* had given a fair hint, to how little purpoſe it was for the Jews to be ſuch Zealots for the Law, when he call'd it *a Yoke, which neithey nor their Fathers were able to bear*; and alſo call'd it, *A tempting God to put the Yoke upon the Necks of the Diſciples*, who from among the Gentiles had turned to God; aſſuring the whole Aſſembly, That *by the Grace of God they ſhould be ſaved even as the Jews*; where he that will, may eaſily ſee a notable Foundation laid to draw off the Jews from Legal Obſervances. *Gal.* 5. 2, 3: *Acts* 15. 10. *Acts* 15. 11.

Again, *Gal.* 5. 1. when *Paul* ſaith, *Stand faſt therefore in the liberty wherewith Chriſt hath made us free, and be not intangled again in the Yoke of Bondage*; Doth he not propound one ſelf-ſame freedom both to Jew and Gentile? Or if he ſpeak of either more eſpecially, then he muſt be underſtood of the Jews, for they were moſt under that Yoke whereof he ſpeaks, and were more inclinable to be ſtill going back to it: and indeed they are particularly ſpoken to in ſome parts of this Epiſtle, as *Gal.* 3. 24. *Wherefore the Law was our School-maſter to bring us to Chriſt.* This could not be ſaid of the Gentiles, who were without the Law: but *Paul* ſpeaks of himſelf and the Jews more eſpecially, in theſe words, *The Law was our School-maſter*, &c. And of them it might truly be ſaid, *Gal.* 3. 23. *Before Faith came, we were kept under the Law*; and therefore of them it muſt as truly be ſaid, *When Faith is come, we are no longer under that School-maſter*, verſ. 25. Again, when he ſpeaks of the former ſtate of thoſe believing Gentiles in *Galatia*, he does not include himſelf with them. Gal. 4. 8, to 17. *Howbeit, when* ye *knew not God*, ye *did ſervice to them*, &c. *but after* ye *have known God, how turn* ye *again*, &c. But in the ſame Chapter, when he ſpeaks more particularly to the Jews, then he includes himſelf with them in reference to their former ſtate, as *verſ.* 3. *even ſo* we, *when* we *were Children, were in bondage to the Elements of the World.* And hence it appears, this Epiſtle was written for the inſtruction of believing Jews, as well as for the believing Gentiles; and indeed as they are Chriſtians, all diſtinctions of Jew and Gentile vaniſh. And therefore the Jewiſh Religion, according to the Law, cannot remain; for if it do, it muſt needs make a perpetual difference between the Jewiſh Church Chriſtian, and the Gentile; inſomuch as it would be improbable that they could communicate together: for whilſt the Jew *keeps the ſeventh Day*, the Gentile works upon it. The Jewiſh Chriſtian he is *ſlaying Beaſts*, offering *Sacrifice*, *circumciſing* Infants, burning *Incenſe*, blowing upon *Trumpets*, ſounding of *Cymbals*; with a multitude of like *Ceremonies*; about all which the Gentile Chriſtian is unconcern'd. Now God is not the Author of Confuſion in any Churches of the Saints;

and it is certain, the believing Jew and Gentile may, and ought to communicate together; for *Paul* did so, he brake Bread with them: and *Peter* that first converted them, must not be supposed to deny communion with them. We conclude then, that the Law of Ceremonies, or the Law as it was the first Covenant in *contra*-distinction to the Gospel, is taken away by Christ, and the Christian Jew not bound to keep it.

1. *Because it was necessary the first Covenant should be taken away, that the second might be established.*
2. *Because it was not lawful for the Church, to be married according to the Law of Christ, till the Bond of* Moses *was dissolved.*
3. *Because the Law was a Yoke too heavy for the* Jews *to bear, it was therefore necessary they should be eased of that Burthen.*
4. *Because, If it be not taken away, their Yoke and Burthen is made heavier by Christ, who commands all Christians to take his Yoke upon them. Which though it be easie in comparison to the Law, yet being added to the Yoke of the Law, it must needs make it more ponderous.*
5. *Because the reason why the believing* Gentile *shall not be circumcised, is as cogent why the* Jew *which believeth, should not be circumcised, viz. Because it makes the Circumcised a Debtor beyond his ability to pay;* even to keep the whole Law.
6. *Because the believing Jew hath as full remission of Sin, by Christ's Offering once made for Sin. It's therefore as unreasonable, that the Jew should offer for Sin, as it is for the Gentile. Seeing where remission of Sins is received through Christ, there is no more Offering for Sin.*

Wherefore we shall close up this Chapter with the words of the Apostle, *Gal.*3.27,28,29. *For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither Bond nor Free, there is neither Male nor Female;* FOR YE ARE ALL ONE IN CHRIST JESUS. *And if ye be* CHRIST'S, *then are ye* ABRAHAM'S SEED, *and Heirs according to the* PROMISE.

CHAP.

CHAP. XIV.

Of the Government of the Tongue.

Being the Twelfth Case of Conscience.

SECT. I.

WHen we are expresly told, That *if any Man seem to be Religious, and bridleth not his Tongue, but deceiveth his own Heart, this Mans Religion is vain*, Jam. 1.26. We are greatly admonished thereby, to set a diligent watch over that unruly Member, which is the Instrument of the Heart, to express the evil things therein conceived; *for out of the abundance of the Heart the Mouth speaketh*, Luke 6.45. It is true, the Scripture sometimes calls the *Tongue* a Mans *Glory*, Psal. 16. 9. & 57. 8. And so it is when ordered by a wise and pious Heart. But as every Man hath his Imperfections, the Tongue will be ready to vent them, if not bridled by the Rules of *Truth*, *Reason*, and *common Civility*. And for some help in this case, we shall here propose a few Directions briefly. And,

1. *That we be much with God by Prayer, for a wise and sanctified Heart*; for without this there can be no due regulation of the Tongue. It is our Saviour's Rule, *Either make the Tree good, and the Fruit good; or the Tree corrupt, and the Fruit corrupt*, Luke 6. 45. And truly if it were possible to fill our Mouths with all the good words and fair speeches that may be, and yet retain corrupt Hearts, It would not by any means be profitable unto us. The Tongue is but the Index of Deceit or Hypocrisie, *Rom.* 16. 18. He then that ordereth the Tongue aright, is he that first *speaketh the Truth in his Heart*, Psal. 15. 2. And to do this, there is no way better than to beg of God both a wise and an holy Heart. The first was *Solomon's* request, 1 *Kings* 3. 10. *Give therefore thy Servant an understanding Heart*. The second was *David's*, Psal. 119. 80. *Let my Heart be sound in thy Statutes, that I be not ashamed*. And thus earnestly seeking the Lord in this behalf, thou shalt have the Petition which thou hast desired, *Psal.* 69. 32. *Your Heart shall live that seek God*. The Heart being thus made alive and sound, is the Life of the Flesh; and this Wisdom coming from Above, will teach thee to rule thy Tongue, which no Man can tame, but as directed and assisted by the Grace of God; for *the preparation of the Heart in Man, and the Answer of the Tongue, is from the Lord*.

2. The second Direction is, *To avoid verbosity, or over-much speaking*. *Solomon* tells us, That even a *Fool by holding his peace is counted wise*, Prov. 17. 8. Hereby preferring silence, ordinarily, before much speaking: and indeed the truly wise Man is abundantly more quick with his Ear, than with his Tongue; according to that of the *Apostle*, Jam. 1. 19. *Let every Man be swift to hear, slow to speak*. Words spoken without fit occasion,

occaſion, and to ſome good purpoſe, are as meer vanity as any thing, being wholly loſt, never did, nor ever will do good, but very often they do much harm, not only for that they prevent more profitable Diſcourſe, but alſo return with diſgrace upon the Speaker. For ſuch *Fools* as *are full of words*, do not only proclaim their *fooliſhneſs* at the *beginning of their talk*, but they end the ſame with *madneſs*; and finally, do *ſwallow up themſelves with words*, Eccleſ. 10. 12, 13, 14. Yea, ſuch is the conſequence of a fooliſh Mouth, that it *calleth for ſtrokes*, by *entring into contention*; and whilſt the Fool *uttereth all his mind*, oftentimes brings *deſtruction* upon himſelf, *Prov.* 22. 11. & 18. 7. Let all Chriſtians take heed therefore of over-much ſpeaking, becauſe of the fear of the Lord, ſeeing that *in many words there wants not ſin*; and alſo becauſe, God himſelf hath put the Name and Character of *prating Fool* upon all talkative Perſons; who as they talk much, commonly do little more than talk.

3. The third Direction ſhall be againſt *Detraction, or ſpeaking evil of others*. For there is ſcarce any thing a greater Enemy to true Friendſhip, either Humane or Chriſtian, than a detracting Tongue; againſt which all Chriſtians are admoniſhed by the Apoſtle, *Tit.* 3. 2. *Speak evil of no Man.* And *Jam.* 4. 11. *Speak not evil one of another, Brethren: He that ſpeaketh evil of his Brother, and judgeth his Brother ſpeaketh evil of the Law, and judgeth the Law:* either becauſe he thinketh amiſs of the Law, or prefers the vanity of his own mind before its wholeſome Directions. This evil cuſtom is cenſured among the grievous enormities of the Heathen, *Rom.* 1. 30. and joyned with *hating of God*. And indeed he that loveth not Men, *who are made after the ſimilitude of God*, cannot love God as he ought to do; for the love of God and our Neighbour are ſo united, as that the latter is a true conſequence of the former. And hence the Queſtion is put, 1 John 4. 20. *He that loveth not his Brother whom he hath ſeen; How can he love God whom he never ſaw?* This evil ſhewed its prevalent nature, even in the Primitive Churches. 2 *Cor.* 12. 20.—For there was found *Back-bitings, Whiſperings, Swellings, Tumults*. For this Evil goeth not alone; but commonly he that ſpeaketh evil of another, traducing or laying another Man low, intendeth thereby to lift himſelf above him. And no Man hath reaſon to truſt ſuch a Man with any thing that concerns his Reputation, whom he obſerves to be prodigal of any Man's good Name, that being indeed the chiefeſt Jewel any Man hath in this World, and to be preſerved *rather than Riches*, Prov. 22. 1. Let all Chriſtians then beware of this biting quality, which ends in nothing but the *devouring one another*, Gal. 5. 15. In this reſpect may the Tongue be ſaid to be *a Fire, a world of Iniquity*, Jam. 3. 6.

Now he that would effectually avoid this great and common Evil, muſt do three things.

(1.) He muſt more obſerve, and ſearch out rather the Vertues which are in other Men, than their Infirmities.

(2.) He muſt know it is his Duty, upon all fit occaſions, to commend the Vertues which he ſees in other Men.

(3.) He muſt ſhew diſlike to ſuch as practiſe evil ſpeaking concerning other Men.

The

The first will lead him to that branch of Charity which *thinketh not evil*, and which teacheth to *esteem others better than himself*.

The second is but a consequence of that direction, *Tit.* 3. 2. For if we must *speak evil of no Man*, then 'tis our duty to speak the best we can of every Man, as we have a just occasion to speak of them.

To *the third*, Let us be encouraged by that of the Prophet, *Prov.* 25. 23. *The North Wind driveth away Rain; so doth an angry Countenance a backbiting Tongue.*

4. The fourth Direction is, *To restrain the Tongue from speaking when we are in passion.* Which doubtless is a vertue hard to be attained, seeing the wrath of Man ordinarily presseth to vent it self in words as well as otherwise. However the bridle of the Tongue is never more needful, than when the passion of Anger (for of that we speak) hath taken hold of the Heart. It is the greatest weakness charged upon *Moses*, that being *provoked, he spake unadvisedly with his Lips*, Psal. 106. 33. and for this cause he was not suffered to enter into the Land of Promise, *Deut.* 32. 51. And if that meek Man, who had not his equal upon the Earth, must not be indulged such a trespass: It may abundantly suffice to premonish all that fear God, to beware of speaking (especially in things relating to God) when Anger hath taken hold of them, let their provocation be never so just. How indiscreetly *Jonah* spake even to the Lord himself, when his Anger was kindled, is recorded, for our admonition, *Jonah* 4. 8. 10. And hence it seems this Passion *fears not God*; and how then should it *regard Man*? There is nothing but the Power of Heavenly Wisdom can subdue this corruption. In 1 *Sam.* 20. 34. we have a commendable Example of one who had a very high provocation to Anger, but we hear not of a word which he spake to him that gave the occasion. And it is certainly the discretion of a Man to defer his Anger, so as not to vent it, till he hath by wisdom qualified his Passion, that so he may shew it with advantage; *Ephes.* 4. 26. *Be angry, and sin not.* Finally, I could wish that every Reader would accept this advice also, *viz.* to avoid giving occasion of anger, even as they expect to be free, not only of their own, but other Mens sins, which arise through such provocations. However, let me intreat all Christians to take heed of provoking one another. Seest thou what injury the *Israelites* did to *Moses*, when they vexed that *Saint* of the Lord, and it went ill with him for their sake: It is as possible to sin against Christ, by causing thy Brother to perish, (for whom Christ died) through provoking him to Anger, as in the case set down by the Apostle, 1 *Cor.* 8. 10, 11, 12.

5. The fifth Direction; *Avoid all unclean or immodest Discourses*, or any talk that hath a tendency that way. *Let no corrupt communication proceed out of your Mouth*, Ephes. 4. 29. *Neither filthiness, nor foolish talking, nor jesting, which are not convenient*, Ephes. 5. 4. For these things border upon the sin of Whoredom or Uncleanness, and are doubtless the steps by which Men arrive at those Abominations, and finally, at Damnation, the Reward thereof, *vers.* 5, 6, 7. For it is not said in vain; *That every idle word that Men shall speak, they shall give an account thereof in the Day of Judgment.* And again, *By thy words thou shalt be justified, and by thy words thou shalt*

be condemned, Mat. 12.36,37. Not as ſome, who would not have this condemnation to extend any farther than *in Foro Hominum*, or Courts of this World; for it is evident our Saviour ſpeaks of the Court of Heaven, where only ſuch a ſearch, as to find out every idle word, can be made; and *the Day of Judgment* clearly points at the time when God ſhall judg the World in Righteouſneſs. This wicked cuſtom of unclean talking, is a ſhame to a Nation profeſſing Chriſtianity, diſhonouring the Aged, polluting the Youth, and after an inſenſible manner, filling the Land with Fornications, ſeeing it cannot be leſs evil to aſſault another's Chaſtity with the Tongue, than with the Eye, which our Saviour terms *Adultery*. Let all therefore that love Chriſt, ſet a Watch againſt this Evil, this great Evil, which hath cauſed many to fall, and utterly to loſe their ſplendor, both as Chriſtians, and as Men. Wherefore, as the Apoſtle ſaith, *Epheſ.* 5. 3. *Fornication, and all uncleanneſs, * or inordinate deſire, Let it not be once named among you as becometh Saints.*

* Dr. *Hammond.*

6. *Beware of falſe Speaking, or Lying*, which is ſo foul a thing, that it ſeldom comes forth without ſome Cover or Viſor. Truth (its direct oppoſite) is ſo lovely, that falſhood or lying would commonly preſent it ſelf in that dreſs; and to that end hath found out many Inventions. In common Diſcourſe Men love to ſet off their Stories with ſome grace; and will adventure to make them the more admirable by ſtretching beyond the bounds of Truth; and he muſt be a watchful Perſon that is not entrapped at ſome time in that caſe; For though the Tongue be but a little Member, yet it will be boaſting of great things, *James* 3. 5. In dealing between Man and Man, How doth Satan ſtand between the Buyer and the Seller? according to that of the *Prophet*, Prov. 20.14. *It is naught, it is naught, ſaith the Buyer; but when he is gone his way, then he boaſteth.* We have heard much of the *Turkiſh Truth* in this caſe; 'tis well if the Report exceed not the Merit. But why ſhould not Chriſtians be aſhamed that any ſhould excel them in ſuch Vertues, as wherein they may eaſily be equal to the beſt. For to ſpeak truth (if we ſpeak at all) is no art, but that which the very Principles of Reaſon inſtigate us to; but to ſpeak lies is an Art, which puzzles the moſt ſubtile at ſome times to put off his *idle Tales*, or to vent his *Romances*, with the preſervation of his Reputation. *Wherefore put away Lying, and ſpeak every Man Truth with his Neighbour, for we are Members one of another*, Epheſ. 4. 25. Mankind is one Family, one Body; as Men, they ought not to deceive one another, any more than the Members of the ſame Body natural ſhould ſubvert each other.

Sect. II.

Certain Rules by which to fit our Tongues for profitable Diſcourſes.

Having ſhewed how to *refrain our Tongue from Evil*, 1 Pet. 3. 10. we ſhall now propoſe ſome brief Rules *for its Exerciſe*. For though it is impoſſible to tell Men all that they ſhall ſay, yet ſome general Rules may be very helpful to adorn our Speech after a godly manner.

1. And the firſt ſhall be that of the Apoſtle; *Let your Speech be always*

ways with Grace, ſeaſoned with Salt, that ye may know how ye ought to anſwer every Man, Col. 4. 6. The word *Grace* here, does not only ſignifie *Pious* or *Holy*, but *Kind* or *Gentle*. With which Language it becomes Chriſtians to treat thoſe with whom they converſe, that ſo they may oblige Men by gracious Speech. For as the Prophet ſaith, *A ſoft Anſwer breaketh the Bone, or turns away Wrath.* To have *the Law of Kindneſs in our Lips*, becomes *Chriſtians*, as well as the worthy *Matron* of whom we read, *Prov.* 31. 26. For we ought to ſhew all meekneſs to all Men. Nor do we hereby perſwade to a fauning or affectate ſpeech, for *the Tongue of the Wiſe is Health*, and will neither ſooth Men up in folly, nor ſtir them up to madneſs; but by a ſober and magnetick virtue, it will both *adminiſter Grace to the Hearer*, and render the Speaker more gracious alſo, *Epheſ.* 4. 29.

2. Let the Chriſtian-Man's Tongue talk more of the Works of God than his own. Men are very apt to tell of their doings, if they apprehend any thing of excellency in them; when yet we know, *He that commendeth himſelf, is not approved.* But God juſtly expects that we ſhould talk of the Glory and Power of his Works, Exod. 10. 2. *That thou mayeſt tell in the Ears of thy Son, and of thy Son's Son, what things I have wrought in Egypt, —that ye may know that I am the Lord.* Pſal. 145. 3, 4, 5. *One Generation ſhall praiſe thy Works to another, and ſhall declare thy mighty Acts*, &c. No leſs ſhould we have his Mercies in remembrance, *verſ.* 7, 8, 9. *They ſhall abundantly utter the memory of thy great Goodneſs, and ſhall ſing of thy Righteouſneſs. The Lord is gracious,—His tender Mercy is over all his Works.* And thus by free (yet ſeaſonable) diſcourſe of this kind, the knowledg of God may be advanced in our ſelves and others; For *the Lips of the Wiſe feed many*, Prov. 10. 21.

3. Wouldſt thou have thy talk to prevent Sin? Then let *the Word of God be fitted to thy Lips*, Prov. 22. 17. and forget not to ſpeak at convenient times of the moſt remarkable Judgments which Sin hath procured, and chiefly thoſe which are within the reach of Memory, (not forgetting thoſe in Sacred Story) as truly we have had in this Age very memorable Tokens of the diſpleaſure of the Lord againſt many Nations, and particularly our own: How have we been puniſhed with Peſtilence, to the *ſweeping away in our Royal City only*, not leſs than *one hundred thouſand Souls*, in a very ſhort time! How ſhall Men forget that *dreadful Fire in the ſame City*, even in the neck of the other Judgment? wherein were conſumed above 13000 Houſes, with the greateſt part of the Riches of many of the Sufferers: This attended with a *Bloody War at Sea*, wherein many thouſands were entombed in their Ships, and buried in the deep Waters; and *it is the Lord's Mercy that we are not conſumed.*

4. *Talk but little, and that very warily of other Mens ill doings.* It is meet doubtleſs, when Sin becomes notorious, to take notice of it; but not to make it their common Diſcourſe, but rather to note it with ſignals of ſorrow, ſhame and deteſtation: Phil. 3. 18. *For many walk, of whom I have told you often, and now tell you, even weeping, that they are Enemies of the Croſs of Chriſt. For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret*, Epheſ. 5. 12.

5. If thou loveſt Vertue, ſhew it; by telling (with prudence) what thou

thou knoweſt of other Mens Excellencies. Good deeds ſhould be kept in memory, and repeated for a Spur to our dull Minds. *Paul* uſed this Holy Art to ſtir up the *Corinthians* to Chriſtian Vertue; 2 Cor. 8. 1, 2, 3. *Moreover Brethren, we do you to wit of the Grace of God beſtowed on the Churches of* Macedonia; *How that in a great tryal of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their Liberality: For to their Power, (I bear record) yea, and beyond their Power they were willing of themſelves; praying us with much intreaty, that we would receive the Gifts, and take upon us the fellowſhip of miniſtring to the Saints. And this they did, not as we hoped,* (or looked for) *but firſt gave their own ſelves to the Lord, and unto us by the Will of God.*

6. In thy wordly Concerns, be ſure *to uſe upright words with all Men.* Conſider thou art but a Steward, and that to ſuch a Maſter as will never approve thee in ſeeking to advance what he hath intruſted thee with by ill means. Take heed of boaſting of thy Riches, it provokes God againſt thee, and creates thee Enemies among Men. Art thou low in this World? repine not, conſider the excellent Spirit of a Chriſtian mounts above earthly Things; Phil. 4. 11, 12. *Not that I ſpeak in reſpect of want, for I have learned in whatſoever ſtate I am, therewith to be content. I know both how to be abaſed, and I know how to abound; every where, and in all things I am inſtructed, both to be full and to be hungry, both to abound and to ſuffer need: I can do all things through Chriſt which ſtrengtheneth me.*

Finally; *Though* (as one well obſerves) *our words be tranſient and paſſing away, yet are they treaſured up in his remembrance that will bring them to light again:* For, *by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.* Let us therefore *reflect upon our words,* and when we find any thing to have paſſed from us, *through inadvertency or Paſſion,* to the diſhonour of God, or the prejudice of our ſelves or others, let us not forget *to be humbled before the Lord for ſuch our Failings;* ſeeing we have this great encouragement, *If we would judg our ſelves, we ſhould not be judged of the Lord,* 1 Cor. 11. 31.

The end of the third Book.

CHRISTIANISMUS PRIMITIVUS:

THE FOURTH BOOK.

BEING A

DEFENCE

OF THE

Christian Religion,

Againſt Humane INNOVATIONS, And Pretended REVELATIONS.

Containing ſix Treatiſes.

I. The Authority of the *Holy Scriptures*, more fit to decide our Controverſies in Matters of Religion, than the *Tradition of the Papal Church of Rome*; proved to be no True Church by Ten Arguments.

II. The Holy Scriptures defended from the vain Cavils of the *Quaker*. His dangerous Errors concerning Chriſt Jeſus, and his Holy Ordinances, plainly diſcovered.

III. The *Pædo-Baptiſts* Apology for the Baptized Churches.

IV. Fifty Anti-queries, in which are redargued Fifty Queries, publiſhed by the *Presbyterians*: Wherein the chief ſtrength of Mr. *Baxter's* Arguments for Infant Baptiſm, is proved to be weakneſs.

V. A Defence of the Fourth Principle of Chriſt's Doctrine, and the Office of Meſſengers in the Church of Chriſt.

VI. The Separation maintain'd by the *Baptized Churches*, warrantable by the Scriptures, as well as by the Principles on which the *Proteſtants* do ground *their Separation from the Papiſts*.

By *THOMAS GRANTHAM.*

LONDON, Printed for *Francis Smith*, at the Sign of the Elephant and Caſtle in *Cornhill*, near the *Royal-Exchange*, 1678.

DEFENCE

THE AUTHOR TO THE READER.

Courteous Reader,

NOt because I envy those of the Papal Church, or desire them any evil; not that I desire they should be exposed to a suffering condition for Matters of Religion, or that they should be denied any liberty in that respect which I desire my self; nor for any other prejudice (God knoweth) do I publish this small Treatise, but because I judg my self concern'd at this time to give my Testimony for the Truth, against some Papal Tenents; for divers causes: As first,

I am at this time under restraint; and though nothing hath been laid to my charge, yet it is rumour'd by some that I am a Papist: Yea, in this place of my Confinement, have I been told to my face, by some of the Protestant Clergie, that I am a Roman Jesuite. And indeed this is an ordinary Aspersion which hath been cast upon those in general to whom I am related upon a Religious Account, viz. That we are all Papists, or will turn Papists, &c. And this, not so much to our personal prejudice, as to the dishonour of that ancient way of Truth by us professed. Secondly,

A more particular occasion of the publication of this Treatise, proceeded from the Papists themselves, in sending Seven Queries to the Baptized Congregations in this County, (commonly called Anabaptists). To which, through the importunity of some Friends, I formed a brief Answer; little thinking, I confess, that so much contention would have risen thereupon, as since I have met with. And I likewise confess, that

the

the undertaking is such, as that it requireth a more fit Instrument than my self to manage it.

Nevertheless, I hope I may say, That hitherto what has come to pass in this Contest, hath fallen out rather to the furtherance of the Truth; for which cause I have thought fit to offer it to the perusal of others, so much of it, I mean, as I conceive is at present needful; and that is the substance of what hath passed about the means whereby we must decide or resolve Controversies in Religion.

It now wants but few months of a year, since I sent my final Answer, containing a Review of all that had been said in way of Answer to the Queries *before; in which I produced the Testimony of divers Ancient Doctors, as concurring with what I had therein spoken, and, as being directly opposite to my* Antagonist.

But I have heard of late, that he is gone out of this Nation, so that I expect no more Reply from him. And though for divers Reasons hereafter shewed, I have not published the whole Discourse, (which, if need be, may in due time be brought to light); yet I have thought it meet here to set down all the Seven Queries, *that so, if any Christian, of suitable Endowments, for the Vindication of Truth, against the opposition that lieth in the said* Queries, *shall think fit to lay forth his Talent in that Service, he may take hold of this occasion wherein to do it, (for the* Queries *were not directed to any particular Person): However, I shall joyn to each* Query one Antiquery, *which may serve at this present to blunt the edge of them, as they carry an opposition to the Truth.*

The *QUERIES.*

Query 1.

WHether we are to resolve all Differences in Point of Religion, only out of the written Word of God?

Query 2.

How know you precisely what is the true Word of God?

Query

The ANTI-QUERIES.

Anti-query 1.

WHat differences in Point of Religion can you resolve without the written Word of God? and whether the written Word of God be a perfect Rule for Matters of Religion?

Antiq. 2.

Whether some Book must not of necessity speak for it self? and whether the Scripture doth not best deserve this privilege? And whether it be not a bold presumption to say, There are no Holy Books but them which we or you have received for such, sith those which we have, tell us, there are other Holy Writings, which never yet came to our hands, nor to yours.

Antiq.

Query 3.

How know you that your Copies and Tranſlations of the Bible are the true Word of God, ſince the Original Writings are not come to your hands?

Antiq. 3.

What Copies and Tranſlations of the Bible have you that are more true than ours? and where are the Original Manuſcripts of the Prophets and Apoſtles?

Query 4.

Where we differ about the ſenſe of the Word, by whom muſt we be tryed? the dead Letter cannot explain it ſelf.

Antiq. 4.

When we differ about the True Church, and about the meaning of Authors, by whom muſt we be tryed? They cannot ſpeak for themſelves more than the Scripture: And whether the Scriptures, compared together, do not explain themſelves? Alſo, Whether it be not an opprobrious and ignominious ſpeech for you to call the Scripture a dead Letter? *And whether the true lovers of the Scripture ever vouchſafed it ſuch ill, and indeed improper language?*

Query 5.

What clear Text have you out of the Scripture for the proceſſion of the Holy Ghoſt from the Father and the Son? Or, for changing the Sabbath from *Saturday* to *Sunday*? Or prohibiting Poligamy, or Infant-Baptiſm? And whether there be not as clear Texts to prove unwritten Tradition, *Purgatory*, and the *real Preſence*?

Antiq. 5.

Whether the Baptiſm of the True Church be not One? and whether that One be not expreſly found in the Scripture? And whether the Scripture doth not prohibit all beſide that One? And whether the Papiſts have not confeſſed in many of their Books, that Infant-Baptiſm is not found in, nor grounded upon the Scripture? And then, whether it be not clear, that all the Texts which ſpeak of Baptiſm, do not prohibit Infant-Baptiſm? Alſo whether Joh. 15. 26. & 14. 26. & 16. 7. *be not clear Texts, that the Holy Spirit proceedeth from the Father and the Son? Alſo, whether* 1 Cor. 7. 1, 2, 3. *do not as much prohibit one Man for having two Wives, and one Woman for having two Husbands? and whether it doth not clearly prohibit the latter? Alſo, whether there be any that hold the firſt Day under the notion of a Sabbath among the Baptized Churches? and yet whether there be not clear Texts for the religious obſervation of it?* Acts 20. 7. *Alſo, whether it be not abſurd for you to ask for clear Texts to prove unwritten things? Alſo, whether Purgatory, and the Real Preſence, as you hold them, are not plainly deſtructive to ſome Articles of the Chriſtian Faith?*

Query 6.

Whether Universality both for Time and Place, be not an evident mark of the True Church?

Anti-query 6.

What Church can you name that hath that Mark? And whether the Woman that John *saw, was not* Rome? *And whether her Cup was not universally received, so that all Nations were drunk thereby?*

Query 7.

Whether you have really this Mark, that is, Whether you can fetch out of all Ages and Nations, Professors of your Religion; in particular, you are desired to name but one or two in the first six hundred years after Christ of your Profession: For Example, Such as held the sole-sufficiency of Scripture for the deciding Controversies, and denied the lawfulness and usefulness of Infant-Baptism?

Antiq. 7.

Whether any Man can shew this Mark, as it is here call'd for, without the help of humane History? and whether humane History be a Rule or Ground for Divine Faith? And whether humane Histories (especially those of the first three hundred) after Christ, were not most, if not all, burnt, which concerned the Church? and whether those that remain are not contradictory one to another? Also, whether Infant-Baptism was so much as heard of in the first hundred years? and then, How could any be named that denied the usefulneß thereof? Also, whether a Church, whose Gathering, Constitution, and Government, is answerable to the Scripture, be not the True Church of Christ? And whether the Churches of the Baptists do not therein exceed all other whatsoever?

Thus, Reader, I have given thee some account of the Causes why I publish this Treatise; I desire thee to peruse it diligently. If in any thing the Truth be dishonoured, through any Error maintained by me, (of which yet I do solemnly profeß I am not conscious to my self) then do not forbear to blame me in a Christian sort: only, if thou perceivest me deficient in point of Language and Method, I desire thee to bear with that; for I am one that gets my Bread by the Labour of my Hands, and never saluted the Schools to gain the knowledg of their Arts.

From the Common Goal in the Castle of *Lincoln*, the 10*th* of the 11 Month, (commonly called *January*) 1662.

Farewel.

To

To the Nameleſs Author of the

VII QUERIES:

And in him, to all the SONS of

PAPAL ROME

In the County of LINCOLN.

HItherto the things pertaining to Religion, as they concern the Baptized Congregations, (commonly called Anabaptiſts) and you that are commonly called Papiſts, have been very little controverted. And whether ever it ſhall pleaſe God to try his Peoples Faith and Stedfaſtneſs, by your open oppoſition, as he hath done it by others, I may not preſume to determine; nor doubt I, but if it ſhall ſo fall out, he will advance his Truth thereby.

It is moſt certain, that of thoſe many ways whereby the Ancient Path of the Goſpel hath for a long time been oppoſed, there is not found any more potent than yours; and the rather, becauſe your ſubtilty is utterly unknown to the generality of Chriſtians in this Age and Nation, where your Religion hath, as it were, lain dormant for many years.

The moſt dangerous Stratagem wherewith you uſually aſſail your Oppoſits, is, your denyal of the Scripture, &c. the high doom of Judgment in Matters of Faith; and aſcribe that dignity to your ſelves, under pretence of your being the Church; wherein if you conquer any one, your work is, as it were, wholly accompliſhed.

Whereupon, I have here preſented to the World ſomewhat of your skill in this important Queſtion, Whether we are to reſolve all Differences in Point of Religion, only out of the written Word of God? Yea, I have faithfully tranſcribed your laſt Reply to my Anſwers, which contains the ſum of what you ſaid in all your other Papers. Whereby the Reader will diſcern (if I think right) Wiſdom uſed to the hurt of them that have received it. I have forborn at this time to publiſh all that hath paſſed between us about the Seven Queries; partly, for that one thing is oft repeated in our ſeveral Papers; and partly, and indeed eſpecially, for that it is to little purpoſe to controvert any particular Point

of

of Religion, till we be agreed about the Judg that muſt determine our Differences. Now, whereas you do aſcribe this Prerogative to your ſelves, under pretence of your being the Church of Chriſt, I have therefore laid down ſeveral Reaſons, by which it may appear that you are not the Church, and ſo not that Judg whereunto you pretend to be ſo willing to adhere.

I have likewiſe ſhewed, that we, your Oppoſits, have the true claim to the Title of Chriſt's Church; that ſo, if you will appeal to Her, you muſt then appeal to us; which yet we believe you will not be perſwaded to, nor indeed do we deſire you ſhould, whilſt this is the Queſtion, Whether we, or you, be the Church? *No, we are content to ſay with* Auguſtine, Ask not us in this Caſe, we will not ask you, but let this Matter be tryed by the Scripture: Yea, *ſaith he,* let the Prophets, Chriſt, and his Apoſtles be Judg. *Yea, we ſay further in his words, Let Matter with Matter, Cauſe with Cauſe, Reaſon with Reaſon contend by authority of the Scriptures, not proper to any, but indifferent Witneſſes to both parts.*

Aug. Contra Max. l. 3. c. 14

My final Anſwer to the firſt of the Seven Queries, *I have here publiſhed, with as little alteration or addition as poſſibly I could, to give the Reader a true underſtanding of the Matters in Difference. And if you publiſh any thing hereupon, I deſire no fairer dealing from you, than you have in this caſe from me.*

I have ſeriouſly conſidered what ſhould be the deſign of your Queries; *and hitherto it appears to be chiefly, to exalt the Authority of Mens Traditions, above the lively Oracles of God,* the Scriptures. *For though it ſhould be granted (which you can never prove) that there hath continued a True Church at* Rome *ever ſince it was there planted; yet would it not follow, that all which your Church holdeth under the title of* Eccleſiaſtical Tradition, *muſt needs be obeyed by us; for it is certain that the* Jews *did retain the ſtate of a True Church, when yet their Traditions (however by them accounted) were but the Traditions of Men, which both the Prophets and Chriſt himſelf, termed* vain Worſhip; *eſpecially ſuch of them as made void the Commands of God, as we are ſure many of yours do: and therefore, as Chriſt ſaid to them,* Why do you tranſgreſs the Commands of God by your Tradition? *The ſame we are humbly bold to ſay to you, when you ask us, why we tranſgreſs your Traditions? For ſurely, of none can it more fitly be ſaid than of you,* That laying aſide the Commandments of God, you hold the Traditions of Men.

Mark 7.

THO. GRANTHAM.

Christianismus Primitivus.

The Fourth BOOK.

The *Baptist* against the *Papist*.

The First Part sheweth, the Scripture and Rome *to be in contention about the Supream Seat of Judgment in Controversies of Religion.*

THE first of all Controversies is founded upon this *Query*: *Who is the Authoritative Judg of Controversies?* And indeed till there be some agreement in this Point, there can be no expectation of any fruitful issue of any Controversie.

Now all Controversies among the Sons of Men, are reduceable to one of these two Heads; namely, *things Humane*, or *things Divine*; things precisely pertaining to this Life, or things which only pertain to that which is to come; Concerns of a *secular consideration*, or Concerns of a *religious consideration*. And according to the nature of these Controversies, such ought the Judg for decision thereof to be.

Concerning this Judg of *Religious Controversies*, there are divers Opinions. Some say that the *Light*, or that of God in *every Man*, is this only Infallible Judg of all Religious Controversies. But if this be admitted, a multitude of inconveniences must needs follow, of which this is not the least, That there can be no end of Controversies: because, If every Man have this Judg of all Debates in himself, and he aver, that what he saith and doth is according to the Voice of this Judg, (or *that of God in him*) no Man can take in hand to judg contrary thereunto, without becoming the Judge's Judg, and so violate the Rule proposed. For this Opinion refers not doubtful Matters to that of God in some Men, or a select number of Men, but to that of God in every Man.

There is another Opinion, which saith, That amongst all Men which pretend to own Christ, and challenge to themselves the title of his Church, and yet do deny each other to have an Interest in that Title; That amongst all such Parties of the Sons of Men, the only Infallible and Authoritative Judg of their *Controversies about Religion*, is the LORD Himself, as he speaketh by his Spirit in the Holy Scriptures; together with *right Reason*: Or thus, which is all one, the Apostles and Prophets, as they

ſpeak in their Holy Writings, are the only Infallible Authoritative Judg in theſe Controverſies. Yet three things are in this Opinion allowed: Firſt, That the living Voice of the Paſtors (with the Church) in their reſpective Ages wherein they live, are of great importance in order to the terminating ſtrife in the Church, as a Church. Secondly, That Records of Antiquity are of ſome uſefulneſs for the reſolving ſome Controverſies, and for the better diſcovery of ſome Errors, yet not ſo abſolutely neceſſary, but that the Church may ſufficiently reſolve her Controverſies without them. Thirdly, That there is a Judgment of Science to be allowed every Man, as touching all things which he chuſeth or refuſeth in Matters of Religion, to be uſed with moderation and diſcreet ſubjection. And this is the Opinion to which for my part I do adhere.

There is another Opinion which ſaith, That the Papal Church of *Rome* is the Supream Judg and Catholick Moderatrix of all Diſputes in Matters of Faith, and that *All* are bound to hear and obey her Voice under pain of Damnation; and that the Scriptures, as taken in the ſecond Opinion, is not the Judg of Controverſies. Now this is the Opinion which at this time I am to examin, which in much ſeriouſneſs I humbly propoſe to do, and leave it to the ſober conſideration of all Men.

And for the better diſcharge of this Duty, it is meet we ſhould underſtand what the *Papiſts* mean by the Church of *Rome*. And this I find, that under that title they would involve the whole Church of Chriſt from the Apoſtles days until this preſent time, at leaſt all the Faithful ſince the time that *Paul* declares the *Roman* Church to have been famous, as *Rom.* 1. 8. But this is the very thing denied by us; for though we willingly grant that there was a very famous Church at *Rome*, when *Paul* wrote his Epiſtle to them; yet it followeth not, that there is ſuch a Church there now; or that all that ever from that time to this have walked in the ſteps of true Faith, muſt needs be ſuppoſed to have been Members of the *Roman Church*, or rather of the Church of *Rome* (ſo called) eſpecially ſince it was *Papal*. So that in this Controverſie they muſt be content to define the Church of *Rome* on this wiſe, *(viz.)* All that in any Age ſince Chriſt, was of the ſame Faith and Practice in things Religious, which is at this day found in the Papal Church of *Rome*, and thoſe only are the Perſons of whom the Papal Church of *Rome* doth conſiſt. And indeed this is as much as they can reaſonably deſire: for if thoſe Holy Men who lived in times paſt, were of a Faith and Practice *contra*-diſtinct to that which *Rome* hath now received, Then may not the preſent Papal Church, without wrong, challenge them to be of their Church? As for Example; *Paul*, who bore witneſs for Chriſt at *Rome*, and the Chriſtians there in his days, was of the Church of Chriſt at *Rome*; yet we deny that they were any part of the Papal Church of *Rome*.

The Church of *Rome* therefore, defined as before, I do deny to be the Infallible Authoritative Judg of all Controverſies about Matters of Faith or Religion: And I do further ſay, That the Scriptures and right Reaſon, as laid down in the ſecond Opinion, much more deſerves to be received for this Supream Judg of Controverſies, than the Papal Church of *Rome*: and that there is not an other Umpire that can ſo effectually decide the Contro-

Controverſies of Religion, which depend between ſuch Parties of Men as lay claim to the Title of Chriſt's Church, and yet deny each other to have an intereſt therein.

And how far forth the Truth in this Point hath been evidenced in that *pro* and *con* Diſcourſe, (ſo far as it relateth to the firſt of them) which hath been occaſioned by writing of the *Seven Queries* I have before ſpoken of, is here offered to the Conſideration of all ſober Men, that profeſs to own the Glorious Goſpel of the Bleſſed God and our Saviour Jeſus Chriſt. The *firſt Query* of the *Seven* was this, propounded by the nameleſs Papiſt.

PAPIST.

WHether we are to reſolve all Differences in Point of Religion, only out of the written Word of God?

BAPTIST.

To which Queſtion theſe enſuing Anſwers were given before I received the Adverſaries laſt Paper; which, with the Anſwers thereunto, I will tranſcribe *verbatim*. I ſay the Anſwers were,

That the word *Controverſies* being underſtood of ſuch Controverſies only as depend between thoſe Parties of Men who deny each other to be the Church; that then there is no other way whereby *WE* can reſolve thoſe Controverſies, but by the aſſiſtance of God's Spirit ſpeaking to us [through the undoubted Prophets, and Apoſtles, and Primitive Churches] in the lively Oracles of God, the Scriptures of Truth, together with the help of right Reaſon in a way of ſubſerviency to thoſe Divine Directions. Or, if the word Controverſies, ſhall relate only to all ſuch Controverſies as fall within the compaſs of the Church, that then to the former means, we are to joyn the living Voice and Authority of the Church (in preſent being) aſſembled with her Paſtors, as the ordinary means appointed of God to terminate ſtrife in the Churches. But if the Diviſion in the Church be ſo great, as that it be not this way deciſive; or the Doubt ſo ſecret, as not this way to be reſolved; there is not then a better way, than for both Parties to reaſon it out till Truth and Innocency do prevail; as the two Tribes and an half did with the other Tribes of *Iſrael*, and prevailed, *Joſhua* 22. or in ſome doubtful Caſes the uſe of Lots may be admitted for the reſolution of them, *Acts* 1.

PAPIST.

It is worth obſerving, how many windings and turnings you have to avoid the difficulty of this Query; Whether we are to reſolve all Differences in Point of Religion, only out of the written Word of God? 1. *You leave out the word* [only] *in which lay the very knot of the difficulty.* 2. *Then you give me a piece of an Anſwer, and keep in* the living Voice of the Church, *as a reſerve for your Second Paper.* 3. *When you are ſhewed how you forſake your old Fort,* the ſole ſufficiency of Scripture, *as if you were afraid to come too near us, you give back again, and do your worſt to diſcredit this* living

living voice of the Church, *so that in effect it stands but for a meer Cipher, as I foresaw it would when it came once to the scanning.* 4. *Upon second thoughts, finding your Error, by putting the* Query, What is become of the living voice of the Church? *You shuffle again, and would gladly make some-thing of it; but this something, in the end, falls to just nothing, as I shall make it further appear by ripping up the particulars of this your last Answer.*

BAPTIST.

I have used no windings to avoid the difficulty of the *first Query*; but you are to know, that when I first answered it, I took the word *Controversies* to relate only to such Controversies as depend between such Persons, as deny each other to have any present right to either the Name, or Privi-ledges of the Church. And indeed, I do not see how any other sense can be made of this *Query*: For, under that word *WE*, I suppose you included no more but your Self and Church, on the one Party; and us, to whom you sent the *Queries*, on the other Party; and we well know you account us no Members of the Church; and you likewise know, that we have the same opinion of you: But when your Observations (or Second Paper) took into the *Query* all Controversies which fall within the compass of the Church, as such, I could do no less than tell you, that my Answer did not exclude the *living Voice of the Church* in such Cases; [but that my Answer doth only exclude every such Voice as ex-alteth it self above the Spirit speaking in the Scriptures; And whereas in your Third Paper, you told me, That to appeal to Councils and Fathers, is a clear way to agree all our Differences; I told you that this is a very cloudy way, and that because they are contrary to themselves, and one another. 2. Till they be agreed, they cannot agree us. 3. And sith you take not the Scripture as being of any Authority, till they, as the Church, give it you; I demanded, by what you would agree them in their Divisions? 4. And to shew you how they are divided, I gave you divers Instances concerning their Divisions, as also touching the Corrup-tion which hath been found in divers Popes.]

PAPIST.

1. *I had no reason to take notice of your excluding from the living Voice of the Church,* every Voice exalting it self above the Voice of Scripture, *because it was a very needless Exception, since the Church arrogates no such Power, but only to interpret the Voice of Scripture.*

2. *Why this way of taking the sense of Scripture from the living voice of the Church, should be so cloudy, as you say it is, I do no more understand, than that the living voice of a Judg should be a cloudy way to understand the Law by.*

As for your Riddles, how we are to reconcile the Fathers and Councils when they seem to clash with their own Assertions, but by having recourse to Scrip-ture: I answer briefly, That General Councils have no such contradictions as you speak of. And as for the holy Fathers, when there is any such difficulty in any

one

one of them, we must look upon the rest what they say, and to follow their unanimous consent: For if we do take them singly, no doubt they have erred, and these Errors we know by their dissenting from the rest; for otherwise, certainly the Authority of any one of the ancient Fathers, when he expounds Scripture, or relates the Christian practice of his time, and is not censured, or contradicted by the rest, or condemned by the Church in a General Council, is of greater authority to decide Controversies in point of Religion, or to know the true meaning of Scripture, than any thing you have alleaged, as we shall see by and by, when I have first examined what you bring to discredit the Fathers and Councils.

Against the Fathers, you first bring St. Aug. retract. 21. *contradicting himself by saying, that,* Mat. 16. *Christ built not his Church upon* Peter, *but upon* Peter's *Faith: Sure you read not* St. Augustine, *for he there expounds that place of Christ himself, and not of the Faith of* St. Peter; *nor doth he recal his expounding it elsewhere of* St. Peter, *but leaves both Expositions as probable, concluding thus;* Harum autem sententiarum quæ sit probabilior eligat lector. *Is this fair dealing? Again, you bring in* St. Aug. contra. Petil. c. 2, 3, 4. *as contrary to himself and me, because he teaches, That the Church is to be found out by the Words of Christ. But though (I doubt) you cannot make this appear in any of these three Chapters, yet were it nothing to the purpose; for we deny not but the Church is to be found out by these clear Marks, whereby the holy Scripture hath deciphered her.*

Next, you alledg St. Chrysost. *in* Psal. 22. *and* St. Ambrose de Sacrament. *calling the Blessed Sacrament, a similitude, or figure of Christ's Body and Blood. I Answer,* 1. *That it is the Opinion of the Learned, that neither* St. Chrysost. *nor indeed any Grecian, could be Author of that Work.* 2. *I say, the Sacrament may be truly called the similitude of Christ's Body and Blood, because it is not given in the form of Flesh and Blood, of which Men would have an horror, as the same* St. Ambrose *observes, but under the Forms of Bread and Wine.*

The next is St. Dinis Eccl. Herarch. *but quoting no place, I have not yet met with it. I am sure that work is so clearly for us in this very point, that our Adversaries the* Calvinists, *and* Calvin, *denies it to be his.* St. Aug. *and* Tertul. *are as clear for us, and what you bring out of them clearly answered by* Bellarm. de Euchar. *And you are to know that it is a general rule amongst the Learned, that we are to explicate obscure places by those that are clear, if we mean to know the Opinion of any Author; it being impossible for any Man to write so warily, but that something may be objected out of him (especially if he have writ much, as it is our case) which may seem contrary to what he expresly teaches. And you had need observe this rule in Expounding the Scriptures themselves, or otherwise you will meet with a thousand absurdities and contradictions.*

Against the Councils, you produce that of Constantinople *under* Constant. Copron. *as crying down Transubstantiation. But this was a factious Meeting, never owned for a Council, neither by the* Greek *nor* Latine *Fathers, and expresly condemned in the* Nicene *Council: And the Jest is, this Mock-Council was so far from condemning Transubstantiation as you affirm, that they swore by the Body and Blood of Christ in the Eucharist, to abolish the worship of*

Images: [Something should here have been said concerning *Bertram*, who is said to have opposed Transubstantiation; but in the Transcription of my Third Paper, there was an *Errata*, and the Instance is not material; so that what is said about him, I will expunge in both Papers.].

You say further against the Authority of Councils, That they have contradicted each other in their Decrees, about the Laytes communicating in one or both kinds: But we grant that the Church may vary in Customs of this Nature, which being indifferent, may be altered as she shall think fit, according to several Circumstances: What we deny is, that the Church, or General Councils, ever made contrary Decrees about the belief of any point of Faith.

It is no wonder that you have a fling against the Pope, after you have been so bold with holy Fathers, and General Councils; but I must tell you, Though many of our Divines hold him infallible, when he speaks è Cathedra, *as they call it, yet is it not the Opinion of all, and consequently no Article of our Faith. Only we agree in this, That for preserving peace in the Church, all are bound so far to submit to the Popes Decrees, as not to oppose them until a General Council be called, from whose Judgment we admit no Appeal. What you say of the wicked Lives of some of them, is nothing to the purpose; for as wicked* Caiphas *play'd the Prophet, so might the Bishops of* Rome, *with the assistance of the Holy Ghost, be true Interpreters of God's Word, for all their wicked Lives; such* Gratia gratis data, *which are given for the good of others, do not argue his Sanctity that hath them.*

To make you a true Prophet, I will here cry out, What is become of the living voice of the Church, since you have done what you can to discredit her, by casting all the Dirt you can in her Face, as it is evident, unless you will throw out the Holy Fathers and General Councils (the Churches Representatives) out of the Church!

BAPTIST.

I perceive our Judgments differ concerning *the living voice of the Church*, what it is. I have told you, That I take it for the present Church and her Pastours, in those particular Ages wherein they live. You take this *living voice* to be the Decrees of Councils, and Books of the Ancient Fathers. And here I cannot but marvel, why you should be willing to Appeal to the Books of the Ancients, and their written Decrees, as a *living voice*, and *clear way* to decide our Controversies, and yet appeal *from* the Books of the Prophets and Apostles, as being *but dead Letters, and senseless Characters.* Certainly, if any Writings now extant, may be called *the Churches living voice*, the Holy Scripture doth better deserve that Title than any other. Nor will it suffice here to object (as it is the *Papists* usual way) that our difference is about the Scripture, and the Sense thereof, *&c.* for the same difference is found amongst us, touching the Books and Sense of Councils and Fathers: Yea, I think I may be bold to say, That even the Learned are so much divided concerning them in both respects, as that they can never be therein reconciled.

But is it so, That the Voice of the Fathers, *&c.* who only speak in their Writings, is a means, or way of equal clearness to decide our Differences, as the voice of a living Judg in a Case of Law amongst Men?

Then

Then what modeſt Man can render a Reaſon, that the Voices of the Prophets and Apoſtles, though only ſpeaking to us in their Books and Decrees, may not be appealed to, as a clear way to decide our Differences? Sith all Men, profeſſing Chriſtianity, muſt confeſs that the Prophets and Apoſtles ſpeak with as much Life and Power, Certainty and Authority, as any that ever writ ſince their Time: No-whither now can you turn your ſelves, but to your ſelves (as I have formerly noted) and take upon you to be the *only* living Voice, that muſt, without controul, interpret Fathers, Councils, and Scriptures too; and when you have done, ſit down as Judg, to give Sentence for your ſelves, and againſt your Oppoſers.

Well, you have aſſigned us a Judg of Controverſies; To wit, the Fathers and Councils of the Church (long ago deceaſed) and this is a clear way, you ſay, to agree all. But I have noted that it's a very cloudy way, and that becauſe they could not yet agree themſelves; for they are oppoſite each to other to this day, inſomuch as you are utterly unable to reconcile them, ſince (as I have ſhewed) you muſt not make uſe of the Scripture to that purpoſe; becauſe, before the Scripture can have any Authority to any purpoſe, (according to your Judgment) your Councils muſt deliver it to us as the Word of God; which they cannot do till they be found, Firſt, Holy Fathers and Councils of the Church; And Secondly, At unity among themſelves, and each with himſelf. And I have asked you, How you will effect this difficult work? To which you Anſwer; Firſt, *That General Councils have no ſuch Controverſies as I talk of.* Secondly, *That when there is ſuch difficulty in any one of the Fathers, we muſt look upon the reſt what they ſay, and ſo follow their unanimous conſent; for* (ſay you) *if we take them ſingly, no doubt they have erred, and theſe Errors we know by their diſſenting from the reſt.*

I anſwer firſt, That General Councils have erred, and that in matters of Faith, is undeniable, if Records may be credited rather than you. As firſt, The Council of *Arimi.* did err ſo, as to conclude for the *Arian* Hereſie, namely, That there was a time when Chriſt was not the Son of God: And ſure you account that an Error in point of Faith. Secondly, The Council of *Epheſus* did err ſo, as to conclude for the *Eutichian* Hereſie, namely, That the Body of Chriſt was not of one Subſtance with ours. And is not this an Error in point of Faith? Or will you ſay, that theſe things were never contradicted and cenſured by other Councils? Theſe things are not denied by your eminent Diſputant. See the Book intituled, *Certamen Religioſum.* So then it appears, that General Councils have erred, and contradicted each other in very high points of Faith. *Theſe were both General Councils.*

Moreover, as to the things whereof I chiefly ſpake in my laſt Paper, it is manifeſt that Councils have contradicted one another about the Sacraments; for the Council of *Conſtance*, confirmed by Pope *Martin* the *Fifth*, doth Curſe the Laity, or Excommunicate ſuch as receive the Sacrament in both kinds. And yet by the Council of *Baſil*, the Laity are allowed to receive it in both; which Council was alſo confirmed by a Pope, namely, *Felix* the *Fifth*. Sure one of theſe Councils muſt needs err. But you have

have a way to ſalve this Errour (ſuch as it is) and that is to tell me, *That the Church may vary in Cuſtoms of this nature.* Sure this is a corrupt Opinion, by which it will follow, That we have no certainty of, nor conſtancy in any Ordinance of Chriſt; for if the Church have power to take the Cup away, ſhe hath power alſo to take the Bread away; for certainly ſhe hath as much to do with the one, as with the other. But truly this your variation, as it is clear beſide the Inſtitution of Chriſt, and the Doctrine of *Paul*, ſo it hath in a manner deſtroyed both Baptiſm, and the Supper of the Lord; as is evident by the practice uſed in divers of your *Maſſes*, where the People partake neither of the Bread nor Cup. As alſo your *Pœda-rantiſm*, hath in a great meaſure defrauded the Sons of Men of the Baptiſm of Repentance.

Mat. 26. 1 *Cor.* 11,

But be pleaſed to conſider, that this your ſacrilegious diviſion of this Sacrament, is condemned by *Cyprian*, *Gelaſius*, and others. Firſt, *Cyprian* ſaith, *How can we exhort the People to ſhed their blood for Chriſt, if we deny them the Blood of him?*

Cyprian Serm. Penit.

Gelaſ. conſ. Diſt. 2.

The diviſion of this Myſtery cannot be without great Sacrilege, ſaith *Gelaſius.*

Again, You cannot be ignorant how the Council of *Carthage*, decreed the Books of *Tobit*, *Judeth*, *Eccleſiaſticus*, *Sapience*, and *Maccabees*, ſhould be received as Canonical, notwithſtanding they were rejected out of the ſacred Canon, by the Council of *Laodicea*; and here by the way I may take notice, how you would have me walk by ſuch a Rule as you your ſelf do not obſerve; for you propoſe the Judgment of thoſe who lived neareſt to the Apoſtles Times, as my ſafeſt Rule to walk by, ſuppoſing they knew the Mind of God, or Chriſt, better than thoſe that came after; but then why do you reject the Judgment of the *Laodicean* Council, which is more ancient than that of *Carthage*, which yet you follow in receiving the Books of *Maccabees* into your Canon of holy Scripture?

Secondly, It is marvellous to ſee, what work you make in reconciling the Fathers without the Scriptures. And ſeeing you are ſo hardy as to undertake this task without the Scripture, as undoubtedly you ſee you muſt, or elſe grant, that the Scripture muſt be that whereby we muſt decide all Controverſies in Religion; for certainly, if we muſt decide all the Fathers Controverſies in Religion with or by the Scripture, it is not then very likely, that either we or they, ſhould decide ours without them: But I ſay, ſith you have undertaken to decide the Fathers Differences without Scripture, pray tell me, before you meddle with their Differences, how you know them to be holy Fathers of the Church? Can you prove them Church-Members without Scripture? I believe this is as hard a task as to reconcile their Differences without Scripture; and yet this alſo muſt you do, before you can look upon the Scripture as any Rule for either them, or your ſelf.

You tell me, if I take the Fathers ſingly, no doubt they have erred: Yet you ſay I muſt follow their unanimous Conſent, (a pretty Paradox). Follow their Conſent! In what? Why ſay you, in their Interpretation of Scripture. Of Scripture! Why there is no ſuch thing as yet for them to interpret; for you know (that by your own direction) we have laid

by

by the Scripture, and must reconcile these Fathers by themselves. Miserable Guide! Hast thou not led me into a Labyrinth, and run thy self into a sufficient Maze? I'le back again, and see how these Fathers themselves direct me in this difficult Point. And first, I meet with famous *Augustine*, who tells me how he took notice of the Fathers that were before him. Saith he,

My consent without exception I owe not to any Father, were he never so well learned, but only to the Canonical Scripture: For whereas the Lord hath not spoken, who of us can say it is this, or that? And if he do say so, how can he prove it? Yes, saith he, *I require the Voice of the Shepherd, read me this matter out of the Prophets, Psalms, the Gospel, or the Apostles Epistles. Neither* (saith he) *ought we to take the dispensations* OF ALL MEN, *how* CATHOLICK SOEVER *they be, or be they never so commendable, as* we take *the Canonical Scriptures; as though we may not* (*saving the Honour that's due to such Men*) *reprove, or refuse any thing of their Writings, if we find they mean otherwise than the Verity doth allow, by the help of God found by us, or by others.* Again, he saith, *I am not moved with* Cyprian's *Epistles; for I do not take the Letters of* Cyprian *as the Canonical Scripture, but I do try his Writings* BY THE CANONICAL SCRIPTURE; *and whatsoever in them doth agree with the Authority of the Holy Scripture, I do receive it with his Commendation; and whatsoever doth not—— I do by his good leave refuse it.*

Aug. de Nat. & Grat.

Aug. in *Joh.* Tract. 94.

Aug. ad Fortunat.

And for further testimony of *Augustine*'s integrity, hear what he saith of himself: *Trust not me* (saith he) *nor credit my Writings, as if they were Canonical Scripture, but whatsoever Thou findest in the Word, although thou didst not believe it before, yet ground thy Faith on it now; and whatsoever thou readest of mine, unless thou knowest it certainly to be true, give no certain assent unto it.* Again, he thus teacheth, *We must be partakers of other Mens Writings, wholly after the manner of Bees; for they flie not alike to all Flowers, nor where they sit do they snatch all quite away, but snatching so much as may serve to their Honey-making, they take their leave of the rest. Even so we, if we be wise, having gotten so much of others as is sound and agreeable to Truth, we will leap over the rest. Which Rule, if we keep in reading and alledging the Fathers words, we shall not swerve from our Profession, the Scriptures shall have the soveraign place, and yet the Doctors of the Church shall lose no part of their due estimation.*

Aug. Prolog. l. 3. de Trin.

And saith *Origen*, *We have need to bring the Scriptures for Witness; for our Meanings and Expositions without them, have no credit,—— the discussing of our Judgments must be taken* ONLY *of the Scriptures.*

Orig. in *Jer.* Hom. 1.

Thus you see the Fathers were not of your Mind, that the Readers of their Books should not try them by the Scriptures, but the contrary; and that as we find them consenting to, or dissenting from Scripture (not one another as you teach) accordingly they advise us to believe, or not believe them.

As I have said, it is a cloudy way to appeal to Councils and Fathers, so you now prove my saying true: For I alledged *Augustine*, as being opposite to you and your Church, touching the meaning of *Mat.* 16. *Upon this Rock*, &c. And, first, you tell me I read him not; but I must tell

you, I read him after a Scholar ſufficient: And though your reading differ ſomething from his, yet they both deſtroy the receivied Opinion of your Church concerning that Text; for if Chriſt be that Rock, as you confeſs *Auguſtine* there teacheth, then it cannot be meant poſitively of *Peter*, and ſo not conſequently of your Popes.

My quotation out of *Chryſoſtom*, in *Pſal.* 22. you would invalidate, by telling me, that Book was not writ by him. And this I find to be the uſual way of Learned Men, when the paſſage alledged is clear and convincing, then a ſuſpition muſt be caſt upon the Book, *&c.* I could inſtance the beſt part of a Thouſand Books, Epiſtles, *&c.* which are intituled under the names of the Ancient Fathers; amongſt which, as you obſerve, is reckoned the Book of *Dynis* the Areopagite, which I alledged in my Rejoynder. And do not theſe things contribute ſomething towards the proof of my Aſſertion, namely, That it is a cloudy way to appeal to Fathers and Councils to decide Controverſies in Religion. If then your way be cloudy, mine muſt needs be clear, unleſs you can aſſign a Third way, oppoſite to both; for undoubtedly there is a clear way to decide Controverſies.

You again preſcribe me a way to find the meaning of the Fathers, and that is, to *explicate their obſcure places by ſuch as are plain*, &c. But by your leave, we can neither know which of their Speeches are obſcure, or plain, without ſome Rule whereby to know this. And now, what can ſupply this our neceſſity? For example, *Auguſtine* is ſometimes read, affirming the Sacrament to be the real Body and Blood of Chriſt; otherwhiles he is read directly oppoſit to this: And how can you, or any Body elſe, tell which of theſe ſayings is clear, or obſcure, ſith none muſt be permitted the uſe of his Reaſon (by you) in this Controverſie? and how he ſhould judg according to Faith, I know not, ſith you, as yet, debar us of that by which Faith NOW cometh, namely, the Doctrine of the Prophets and Apoſtles, as contained in the Scriptures.

PAPIST.

Something you would ſay for this living Voice of the Church, *you once had required as neceſſary to reſolve Differences in Religion, but this ſignifies nothing in our preſent* Query: *For, after all your ſhifting, I cannot perceive that you make uſe of her Authority in point of Faith (which is our* Query*) but only to take up other* Quarrels, *by exhorting, reproving,* &c. *and in this alſo it ſeems you will be your own Judge, whether ſhe follow Chriſt or no.*

Three things you affirm in relation to the Churches Authority. 1. *That ſhe is to rule her ſelf according to Scripture; which no Body denies.* 2. *That the Church in former Ages is not to be a Rule for after Ages, to rule themſelves by; becauſe ſhe could not foreſee the Controverſies that riſe up afterwards. What if the ſame Errors be revived now, which in their times were condemned, is not the Judgment of the Church in thoſe days, a ſafe Preſident for us to condemn the ſame Errors? Beſides, Is it not evident that the Paſtors of the Church, the nearer they were to Chriſt's Time, were the better able to judg of Chriſt's Doctrine? You ſay,* 3. *That the Church is to be no Rule for*

for thoſe that are out of her Communion. A ſtrange Aſſertion. As if a clear Light (as the Church is in holy Scripture) with ſo many Marks to know her by, as Unity, Sanctity, Univerſality, Miracles, &c. *were not a good means for him that gropes in the dark, to find out his way. Look well upon theſe Marks, and you will find them to agree Only to the* Roman Catholick *Church, and to no upſtart Congregation; and conſequently, that you ought in all reaſon, to give her the hearing in matters of Faith, and to have recourſe unto her, as to the pillar and ground of Truth,* 1 Tim. 3. *which place you let ſlip, and this under the pain of being accounted a Heathen,* &c. Mat. 18. *For though this place doth point out chiefly the obedience which Members of the Church owe her in point of Diſcipline, as you ſay well enough, yet hath it no ſmall force in our preſent Debate, ſince thoſe that will not hear her Voice when ſhe ecchoes out the Voice of God, may well be eſteemed by her as Heathens. And in your own ſence I ſuppoſe you will have your* proviſo, *That the Church is to be obeyed only when ſhe ruleth according to God's Word, of which you will be Judg too. So in concluſion all comes to this, That you and your ſpirit, muſt be Judg of all Diſputes. And then have not I reaſon to ask again (ſince I, or any body elſe, may challenge as large a ſhare in the Spirit and right Reaſon, as you) who ſhall take up the Quarrel? And is not my compariſon here very pat, That there muſt needs be as great confuſion in your Church, as in a Kingdom where every one were left to decide his own caſe? This was not the old way, as you may ſee,* Deut. 17. 8, 9. & Malach. 2. 7. *which places you had no mind to take notice of: and yet you charge me for letting paſs your Inſtance of St.* Stephen, *concerning the* Libertines, Alexandrians, &c. *which makes nothing at all for your pretended Evidence of God's Word: For though his Judgment might be well taken in expounding Scripture, as being full of the Holy Ghoſt, and confirming what he ſaid by Miracles, as the Scripture tells us he did, yet this is not your caſe, for I think you will not arrogate ſo much to your ſelf.*

What you ſay of Chriſt and his Apoſtles, vindicating their Doctrine out of Scripture, is very true, and our Church doth the ſame: But it is not true, that either Chriſt, or the Primitive Saints were always wont to ſend their Proſelytes to the Scripture, to regulate their Faith. Did not Chriſt himſelf ſend St. Paul *to* Ananias *for inſtruction? Had you been of his counſel, you would have rather wiſhed him to look into the Word of God, and ſee there what he was to do. And when there aroſe a Debate, even in the Apoſtles dayes, about the neceſſity of Circumciſion,* Acts 15. *did they not aſſemble the Church, and ſo pronounce Sentence* conciliariter, *with a* viſum eſt Spiritui ſancto & nobis?

BAPTIST.

[It is here worth noting how you diſpute beyond the due bounds of the *Query*, which, as it concerns you *Papiſts* and us *Baptiſts*, hath no relation to the Differences which ariſe in the Church, as ſuch, and indeed you go amiſs in this matter throughout the whole Diſcourſe.]

Here you ſeem to acknowledg, *that the Church ought to rule according to Scripture*; but you will allow me to judg whether ſhe doth ſo or not. But I anſwer, that there is a Judgment of *Science*, as well as a Judgment *Authoritative*; the latter I know cannot be exerciſed by me, nor any other

Member

Member of the Church, becauſe this Power lieth in the Church as imbodied together; but the former, to wit, a Judgment of Science or Knowledg, is particular to each individual; and ſo my ſelf, if a Member of the Church, am allowed the exerciſe thereof, even in matters of Religion, 1 *Cor.* 10. 15. *I ſpeak to wiſe Men: judg ye what I ſay.* The Apoſtle doth not here give any wiſe Man at *Corinth* leave to judg of that which he ſaid, ſo as to cenſure what he had delivered, yet he muſt exerciſe his underſtanding to judg of what *Paul* had ſaid, thereby to find out the verity of what was ſpoken. But yet I do confeſs, that our caſe, and the caſe of Chriſtians then, do differ: For *Paul* was a Foundation-layer, a Maſter-builder, (ſo that the Members might not ſo well judg then, as now, yet) the Church now is to build upon the Foundation which is laid already: and you know that I have in my Rejoynder acknowledged, that it very nearly concerns particular Members of the Church, to have great regard to the Judgment of the Church, when, after ſerious debate, they deliver their Sentence in any point diſputable. And further (as touching your Church) you tell me anon, that even a Heathen may judg of the *holineſs* of your Church, by the Law of Conſcience; and then, why may he not by the ſame Law, judg your Church concerniug her *unholineſs*? Nay verily, he muſt be able to ſpeak both ways, or elſe he hath no judgment. And if a Heathen hath this priviledg and ability, then why not a Man profeſſing Chriſtianity, who hath not only the Conſcience-Law, but alſo the written Law of God, by which he underſtands things more excellent, *Rom.* 2. From all this I only conclude, that each particular ought to have the free exerciſe of his Judgment in what he chuſeth, or refuſeth, ſith without this he cannot chuſe or refuſe any thing with confidence, nor to his comfort.

And concerning Controverſies in the Church, I do not ſee that (in theſe days) we are bound to follow the ſentence of a multitude, (though aſſembled in Council) So, as to hold their Sentence abſolutely infallible; for the promiſe of Infallibility is not made to a certain ſelect number * of Biſhops, but to the Church, taken collectively; and we may remember, that a great Aſſembly of Prophets in the old Church erred in Judgment with unanimous conſent, when yet the Lord had one *Micaiah* at home, which underſtood the truth of his Will. Wherefore I here conclude, although the Members of the Church ought to weigh with great reſpect the things concluded of by their Paſtors, yet ſo may it be that they may ſwerve from the Truth, whilſt God clears it up by ſome particular, rather than by ſuch an Aſſembly. And to this agrees very well a ſaying of *Gerſon*, *If it ſhould ſo happen that there ſhould be a General Council aſſembled, in which ſuch a Man were preſent as is well inſtructed, if the greateſt part ſhould decline through Malice, or* IGNORANCE, *to the oppoſition of the Goſpel, ſuch a* LAY-*Man may be objected, againſt the ſaid General Council.* And ſaith *Panormitan*, *In matters* WHICH CONCERN FAITH, *the ſaying of a* LAY-*Man ought to be preferred before that of the Pope, if his ſaying be more probable by better authority o Scripture, than that of the Pope.*

* *The Apoſtles are here excepted.*

Gerſon exam. of Doct.

Panor. chap. ſignif.

You

You often tell me, That to appeal to the Spirit speaking in the Scriptures, *&c.* is not a sufficient way to decide OUR Controversies, and that because you may challenge them to be for you, *&c.* To which I answer, by retorting your Argument thus; That which you call *the living Voice of the Church*, to wit, Volumns of Fathers, and Decrees of Councils, is therefore insufficient to decide OUR Controversies, because your Opposites do say they are for them, and against you: and now you must answer your own *Query*, viz. *Who must take up this Quarrel?* You answer, that we must *explicate them one by another: the places which are obscure, by such as are plain.* And then I still ask you, Why we may not as well agree our selves this way by the Volumns of the Prophets and Apostles?

I shewed before, how you misapply that Text, *Matth.* 18. and though the case is so plain, as that you cannot defend your self, yet you seem loth to decline your Error, and would fasten a very gross passage upon me; namely, that I should say, That the Church is *no Rule for those that are out of her Communion, as not to be a Light for such as grope in the Dark.* A manifest wrong; I only say, and prove, That those that are not of the Church, are not within the power of her Discipline; nor can she reasonably desire unconverted ones to appeal to her Judgment-Seat in Controversies between them and her. And I asked you, If you would not scorn us, if we should call upon you to appeal unto us as your Judges, *Whether we, or you, be the Church?* and not doubting but you would, I conclude, that it is equally absurd for you, to desire us to appeal to you as our Judges. But you may find it plain enough in my Papers, That I do believe the Church *So* to be a Rule to the World, as to shew them the way of Life, and so a good means for their Illumination and Conversion.—

As for your three Texts, 1 *Tim.* 3. *Deut.* 17. 8, 9. *Malachi* 2. 7. As they do your Cause no good, so they do mine no harm: I grant the Church is the Pillar and Ground of the Truth, and that she hath Power to hear and determine all Controversies among her Members, as aforesaid; and that it is the duty of the Members, to enquire of their Pastors what is the way of God concerning them. But what of all this? *Ergo*, The Papal Church of *Rome* is the only Infallible Judg, and Moderatrix of all Contention about Religion. *Ergo*, We must all appeal to the Papal Church of *Rome* as our Judg in this Question, *Whether we be of the Church or not?* though we be in doubt, whether she her self be a True Church or not? yea, though we are satisfied she is not. Are not these *monstrous* Consequences?

Be it here observed, That I do believe the Church of Christ to be the Pillar of Truth, *so*, as that she was never so over-clouded with Error, but that she hath enjoyed the fruition of that Promise, *Matth.* 16. in some good measure ever since it was made: Nor shall she ever *so* close with the Gates of Hell, as by general consent, and full Authority to desert that Faith, which having Christ for its Object, is the Rock she is built upon: and therefore you see, I hold the Church cannot err (in some sense); and indeed, he that holds the contrary, must (for ought I see) raze out that

Promiſe, *Matth.* 16. and many others. And yet nothing from all this accrues to the Papal Church of *Rome*.

I alledged *Stephen*, as defending the Truth by the Authority of Scripture *Only*, &c. Nor can it be groundedly imagined, that (had it been the mind of God, *that ſuch as are not of the Church*, ſhould be ſummoned to her Tribunal) *Stephen* (being full of the Holy Spirit, the leader into all Truth) would have omitted the uſe of that means; but he knew that ſuch Authority the Church had none, as I ſhewed from 1 *Cor.* 5. *What have I to do to judg theim that are without? do ye not alſo judg them that are within?* And therefore he could not mention any ſuch Power. And though *Stephen* did many wonders among the People, yet at this time when he ſo powerfully vanquiſhed his Adverſaries, he did none at all, but only overcame them by the aſſiſtance of the Spirit ſpeaking in the Scripture, &c. I deſire you to ſhew me *but one* Inſtance, where-ever any of the Primitive Saints did appeal to the Church, of which they were preſent Members, as Judg between them and ſuch as never received their Doctrine: but you have not done it, nor indeed can it be done. As I ſhewed, that *Stephen* appealed to Scripture *ONLY*, &c. ſo I alſo ſhewed, That it was the way of Chriſt and his Apoſtles, frequently to vindicate their Doctrine *againſt ſuch as were not of their Church*, by appealing to the Scripture, (eſpecially among ſuch as owned the Scripture) this you confeſs: And alſo you tell me, That your Church doth the ſame. But this cannot be true of *All* your Doctrine, becauſe you have told me, That *many Points of your Faith are reſolved without the written Word of God*; or elſe you never anſwered my firſt *Antiquery*, which demandeth, What Controverſie in Religion you can reſolve without the written Word of God? And in your Anſwer you aſſigned, The Proceſſion of the Holy Ghoſt from the Father and the Son, *Sabbath*, *Infant-Baptiſm*, and MANY OTHER POINTS OF FAITH; and I ſhall ſhew anon, that we have it *pro confeſſo*, from your Champions, that there be ſome Points of your Faith, which are not GROUNDED UPON, nor MENTIONED IN the SCRIPTURES; and therefore your Church cannot vindicate ſuch Points of her Faith and Doctrine by the Scripture.

Although Chriſt ſent *Paul* to *Ananias* for Inſtruction, yet it followeth not, that we muſt take *Rome*'s Inſtructions without Scripture. Is there no difference between the Time that now is, and then was? Much of the Scripture (if not all the New Teſtament) was then unwritten. Again, *Ananias* was immediately ſent of God. If you are *ſo* ſent, prove it to us as *Ananias* did, by ſhewing the Miracle of reſtoring *Paul*'s ſight. If you are not *ſo* ſent, to what purpoſe do you alledge this Text? I believe I might form you a *monſtrous Conſequence* here.

PAPIST.

You that will not truſt the Churches Judgment, lay down four ways of reſolving Doubts: The firſt, To argue it out till Truth prevail. *But if we muſt argue only out of Scripture, and be our own Interpreters of it, there can be no end of arguing, as I have often ſhewed. The ſecond,* To appeal to God,

God, as the two Tribes did, *Joſh.* 22. *A rare way to end Controverſies, to look for Miracles in our Diſputes. The third,* To appeal to Scripture, and right Reaſon: *But if I challenge them to be on my ſide, who muſt take up the Difference? The fourth,* To caſt Lots. *But though the Apoſtles did it, who certainly were inſpired to do ſo, yet muſt not we preſume to tempt God, or to look for the like Miracles, or to build our Faith upon ſuch doubtful Events.*

BAPTIST.

You here wrong us, to ſay, That we will not truſt the Judgment of the Church; for the Church, truly and univerſally taken, we do credit, as Her that is appointed of the Father to be the Pillar and Ground of the Truth; of which Church, we take the Prophets and Apoſtles to be the principal Members, and ſo in all Points of Faith, to be credited in the firſt place. But if by Church, you mean the Papal Church of *Rome*, I confeſs we dare not truſt her Judgment, at leaſt, not in all that ſhe ſaith; For Example theſe following: 1. Your Church tells us, That it is not needful for the Scriptures to be read to, or by the Laity, in a Tongue which they underſtand: and that though they pray (after another) in Latin, though they underſtand not what they ſay, yet ſuch Prayer is ſufficient, *Rhem. Teſt. Annot. in 1 Corinthians.* 2. Your Church tells us, That the Sacrifice of your Maſs, is available to take away, or obtain remiſſion of Sins by the Work wrought, *Con. Trident. Seſſ.* 22. That the whole Maſs is a propitiatory Sacrifice for the Quick and Dead; and who ſo ſaith, It is only a commemoration of Chriſt's Death, *&c.* is accurſed, *Con. Trid.* 3. Your Church holds, That ſuch as deny that the real Fleſh and Blood of Chriſt, is in the Bread and Wine of the Sacrament, ought to be burnt to death. 4. Your Church holds, and tells us, That Images, and old Clothes of Saints, ought to be worſhipped with religious Worſhip. 5. That Men are AS FULLY juſtified by Good Works, AS THEY ARE DAMNED BY Evil Works. 6. That it is unlawful for Miniſters of Chriſt to marry. 7. That the Scripture doth not contain all things neceſſary to Salvation. To omit many others, theſe are Points of your Churches Judgment, which we dare not truſt, till by you, or ſome other, proved to be Truths.

I aſſigned the uſe of Lots as lawful in ſome doubtful caſes to end Controverſies; and for proof, I quoted *Acts* 7. and this you will not allow, for two Reaſons. 1. Becauſe (you ſay) the Apoſtles were inſpired to uſe them. But were it ſo (as that you cannot prove) yet it cannot be denied, but we may do ſome things which they were inſpired to do: for the Holy Ghoſt was to lead them into all Truth, and they were to lead us into the ſame Truth, by their Example and Doctrine, *John* 16. 13. 1 *Cor.* 11. 1, 2. And be it here obſerved, That the Holy Ghoſt led thoſe, our Teachers, to ordain the Miniſtry by Prayer, and laying on of Hands, *Acts* 6. and *Acts* 13. which practice of theirs, is a good Preſident to act by; a Preſident, I ſay; for this practice is not expreſly commanded in Scripture, no more than the uſe of Lots in the Election of Miniſters. If it here be objected, That Chriſt might give *laying on of Hands* in Precept

when

when he was with his Apoſtles. I anſwer, So alſo might he give them the other to be uſed, when there might be Perſons found of ſeemingly equal fitneſs to ſerve the Church. 2. You reckon the uſe of Lots, *Acts* 1. amongſt Miracles, as your other Reaſon, why we may not uſe them to decide any Controverſie; but why you ſhould ſo do, I ſee no more reaſon, than to ſay *Joſh.* 22. mention'd any Miracles towards the compoſure of the difference between the two Tribes, and *Iſrael*; where in truth no ſuch thing can be found, though you ſeem to affirm it.

PAPIST.

In my laſt Paper, I took notice how you ſent us to Heaven for Miracles, to take up our Quarrels after the Example of Moſes, *whoſe Cauſe was cleared that way: Here you deny you brought in the Inſtance of* Moſes *to this purpoſe, which, how true it is, every one that can read muſt needs ſee. For, are not theſe your words?* But you ſay, Reaſon is on my ſide, &c. and demand by whom we muſt be tryed, who muſt take up the Quarrel? I anſwer, Even the ſame that took up Quarrels of this nature in times paſt, *Exod.* 7, &c. *Do you not here tell us plainly, That God muſt take up our Quarrels* * AS *he did thoſe of* Moſes? *And truly otherwiſe I might (as you foreſaw) very poſſibly tell you, That your Allegation was nothing to the Queſtion,* Who muſt take up the Quarrel? *It is pretty to ſee what ſtuff you make of it, and then how you digreſs, to rail at our Baptiſm and Paſtors; I ſay, rail; for you bring no proof at all.*

* Note; There is not the word *AS* in my words. only I ſay the ſame, that is, *God muſt take up our Quarrels*; and how that muſt be, is ſhewed in my Anſwer following.

BAPTIST.

I have ſaid enough to ſatisfie any reaſonable Man, that it doth not follow from my alledging *Exod.* 7. that I ſend you, or any body elſe, to Heaven for Miracles to decide our Controverſies. For at the firſt I ſhewed, that in the caſe of *Moſes* there was Miracle againſt Miracle; only God gave a note of diſtinction between thoſe ſigns, inſomuch as the Serpent that came of *Moſes*'s Rod devoured the other: From whence I only noted, That it's God's way to give ſome powerful note of diſtincton, between the Witneſs of his Servants, and Deceivers. And now, is not this my Obſervation very pertinent to our caſe? You ſay, you are the Church. We ſay, we are the Church. Here is Teſtimony againſt Teſtimony, as there was Miracle againſt Miracle; and if the Lord do not now give ſome powerful note of diſtinction between our Doctrine and yours, concerning the Church, as he did between *Stephen*'s and the *Alexandrians*, I pray, who muſt take up the Quarrel between *us S*? Is it fit that you ſhould be Judg in your own caſe here? If ſo, why may not we? If the Councils and Fathers were of the Papal Church, then it is not any more reaſonable that you ſhould ſummon us to their Arbitriment, than it is for us to ſummon you to the Judgment of our Predeceſſors; but foraſmuch as *you* and *we* are agreed, that the Prophets and Apoſtles were infallibly aſſiſted to write the Mind of God for

us

us to obſerve; therefore it's moſt reaſonable that we ſhould both appeal to them. If you object, the Prophets, *&c.* are not alive to interpret their Writings, and that our difference is about the ſenſe thereof; I anſwer, This Objection is every way as forceable againſt the Decrees of Councils, and Volumns of Fathers: for their Writings muſt be interpreted, expounded, *&c.* and we differ about the meaning of them. Secondly, The way you aſſign us to agree them, is to conſult them together, *&c.* Now I would know, why we may not be allowed this way to ſeek out the meaning of the Prophets and Apoſtles? In a word, there is not one Objection which yet I have met with, levelled againſt our appealing to Holy Scripture, *&c.* as the only infallible means to decide all Controverſies between YOU and US; but the ſame Objections are more forceable againſt all that you appeal to, for deciſion of the ſaid Controverſies.

PAPIST.

You except againſt our Miracles, becauſe we bring them to prove our Church by; but if it appear, as it doth, that God works Miracles upon thoſe that actually call upon his Bleſſed Mother, and his other Saints; or whilſt they are performing ſome of our Religious Practices, which you abhor; Is it not an Argument that God approves them? It is God then, and not we, that brings Miracles to prove our Church.

BAPTIST.

You will ſtill have your Miracles to be an infallible mark of the Truth of your Church, eſpecially thoſe of the Bleſſed Virgin, (you mean the Image ſo called at *Loretto*) or as you phraſed it in your third Paper, *The Lady of Loretto.* But let me tell you, that there is ſmall cauſe you ſhould refer me to what is done there, as an infallible mark that your Church is the Church of Chriſt. For by the Relation of two Eye-witneſſes which I have read, it is a place of moſt groſs Idolatry, blind Devotion, and Deceit. One of which Authors, was once a Teacher of your Church, who, before his ſeparation from you, travelled to *Loretto,* to ſee if the *Image of the Virgin* would inform him of the truth or falſhood of the *Roman* Church, as it is now conſtituted; for he was doubtful in this matter: and had been informed, That if any Perſon were guilty of Mortal Sin (which if the Papal Church be the Church of Chriſt, he concluded he muſt needs be guilty of, in queſtioning her; at leaſt in the judgment of the Fryers, who waited there upon that *Image*) he had been informed, (I ſay) That if ſuch as were guilty of Mortal Sin, did but pray before the Lady of *Loretto,* the ſaid *Image* would either bluſh, or fall into a ſweat, and ſo reſolve the Petitioner in the Affirmative. But if we may believe the Lady of *Loretto,* and this *Informant*, then it is no Mortal Sin to think that the Papal Church is not the Church of Chriſt: For this doubtful Man prayed earneſtly, and beheld the Lady as ſtedfaſtly, but no ſweat nor change befel her at all. Therefore, according to the Fryers rule, it is no Mortal Sin to think the Papal Church of *Rome* is not the Church of Chriſt.

But this one thing is eſpecially obſervable here, That whereas you would perſwade your ſelf, and others, that I ſend Men to Heaven for Miracles to decide Controverſies; it is manifeſt that you are the Man that is herein guilty: For the Controverſie is, *Whether the Papal Church of* Rome *be the Church of Chriſt?* You affirm; I deny. To decide this Controverſie, you refer me to Miracles, as the ſpecial means, or chief mark, whereby I may be reſolved in this Matter, as is evident in this, and your two former Papers; So that what you would caſt upon me, falls clearly upon your ſelf, ſave that, inſtead of ſending me to Heaven, you ſend me to *Loretto*.

[In my *Rejoynder* I urged, *That of neceſſity the Scripture muſt decide all Controverſies, as aforeſaid; becauſe, as things now ſtand, the Word (or Scripture) is antecedent to the Church; ſo that inaſmuch as it is impoſſible to find the Church without the Scripture, it ſuppoſes clearly that the Scripture muſt be found before the Church: and ſo, if the Scripture muſt of neceſſity reſolve this great Controverſie about the Church, it conſequently followeth that they muſt reſolve all Controverſies; becauſe all Religious Controverſies are involved in this one general Query,* Where is, and who are the Church?]

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I had reaſon to take notice of your general ſaying, That the Word was antecedent to Faith and the Church, ſince there was a Church, and conſequently Faith before the Scripture was written. Now it ſeems you meant not the Scripture by the Word, but I know not what Word, which was afterward committed to writing. It is paſt my underſtanding what Word you mean; for ſince it cannot be Verbum Scriptum *before it be written; It muſt either be* Verbum Traditum, *and I ſuppoſe you will not allow that, or* Verbum Dei Patris; *and that cannot be the Word you ſpeak of, as committed to writing.*

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Heb. 1. 1.

By that Word which was antecedent to Faith and the Church, as it relates to the Church under the Patriarchs, *&c.* I mean the Word which God ſpake to them, and by them, at ſundry times, and in divers manners. And if you take that term [*Word*] to relate to the Church of Chriſt in its Plantation, then I ſpeak partly of the written Word of God, and partly of that which was (at that time) only ſpoken by word of Mouth, by Chriſt and his faithful Stewards; and if you will call this part of the Word *Verbum Traditum*, I ſay, that is the Word I ſpeak of. And I do alſo ſay, this Word was afterward committed to writting; which Word, together with the former, I mean that of the Prophets, is that whereon the Church (as now conſidered) is * founded, by which ſhe muſt be known. And in this ſenſe, I ſay, the Holy Scripture is now antecedent to the Church. And therefore well ſpake that learned Perſon † *Chryſoſtom*, when he forewarned the Sons of Men, That if they took heed to any thing, in order to their knowing the Church (in the latter times) beſide Scripture, they would fall headlong into the Abomination which maketh deſolate, and not be able to know the True Church.

* *Not denying Chriſt to be her Foundation in the main.* Epheſ. 2. 20.

† *Chryſ. Hom. in* Mat. 24.

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I Think it meet here to give the Reader ſome account of my Judgment of theſe five Texts, which I brought to juſtifie my Anſwer to the firſt *Query*; which, with my *Anſwer*, was as followeth.

Qu. *Whether we are to reſolve all Differences in point of Religion, only out of the written Word of God?*

Anſ. The Spirit ſpeaking in the Scripture, together with right Reaſon as truly ſubſervient, is that whereby we are to reſolve all Differences, &c. For proof I cited, *Iſa.* 8. 20. 1 *Tim.* 6. 3. 1 *John* 4. 6. 2 *Joh.* 9. 10. 2 *Theſſ.* 3. 2. where note, that under the term *We*, ought not to be underſtood, any perſon but the *Papiſts* on the one part, and the *Baptiſts* on the other, who do deny each other to be the Church of Chriſt.

Now that the Church is to defend her ſelf againſt all that come to ſpoil her of her Church-ſtate, by the Scripture only (as that which includes her whole ſtrength) is that which I brought theſe Texts to prove.

And firſt for that place, *Iſa.* 8. 20. The Prophet foreſeeing a Judgment coming upon *Iſrael*, even ſuch, as God would hide himſelf from them; and the Law and Teſtimony ſhould be like a Book bound and ſealed up; as *ver.* 16, 17. compared with *chap.* 29. 11, 12. The Prophet likewiſe foreſeeing, that when God ſhould hide his face, *Iſrael* would enquire of Wizards, and ſuch as ſpoke from familiar Spirits (as *Saul* did, when under the like judgment, as 1 *Sam.* 28. 6, 7, 8.) wherefore the Prophet, that he might warn the remnant of faithful ones, whom he foreſaw would be as

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ONce more you offer to juſtifie your Conſequences drawn out of the five Texts. But I ask once more, To what purpoſe did you bring them? Was it not to prove what you had ſaid in your Anſwer *to my* Query, *That the Scripture, ſo we took right Reaſon along with us, was ſufficient to reſolve all Controverſies in matters of Faith? No rational Man can read your firſt Paper but muſt think ſo; and indeed, otherwiſe you muſt have brought them to prove ſomething that was not under debate, which had been impertinent. Muſt not that very Aſſertion of yours be the Conſequence of theſe five Texts? And then, have I not reaſon to cry out, that there never appeared ſuch Monſtrous Conſequences? But, to avoid this inconvenience you fall into the other, and will have ſome of your Texts brought to prove certain Propoſitions, which you had not mentioned in your* Anſwer. *However, let us now ſee what you make of them.* Iſa. 8. 20 *God's People are commanded to have recourſe* rather *to the Law*, &c. *than to ſuperſtitious Oracles*, Ad Legem magis, *&c. And they have a ſign given them to convince ſuch Oracles of falſhood, if they ſpeak not according to the Word or* Propheſie *of* Iſaiah. *This is the clear ſenſe of that place, out of which you draw this ſtrange Conſequence.* Ergo, *The Scripture*, &c. *is to reſolve all matters of Faith. A ſtrange Conſequence, I ſay, as will appear, if we turn your Enthymeme into a Syllogiſm, thus: Recourſe is to be had rather to the*

Law,

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as wonders amongſt the reſt, commands them, as from the Lord, that WHEN Men ſhould ſay unto them, Seek unto ſuch as have familiar Spirits, &c. to go to the LAW, as being their way to go to God himſelf: For ſaith he, *Should not a People ſeek unto their God? To the Law*, &c. and certifies them, that by that they ſhould know Deceivers; for, ſaith he, *If they ſpeak not according to This Word*, [the Law] *there is no light in them*: So that I infer thus much, that when ſuch as are Enemies to the Church, come to invade the Saints with their deceit, the only infallible way to know them to be Deceivers, is, to enquire of God's Law and Teſtimony. I know that *Iſrael* had the Teſtimony, or ſtanding Oracle, beſide the written Law. And the Church now hath the new Teſtimony open to the Church, beſide the Law and Prophets; and hereunto, I ſay, the Church is only to apply her ſelf, as aforeſaid, to find out the deceit of thoſe who would rob her of that inheritance, which ſhe holdeth by the deeds of God's Law, and Promiſes, contained in Scripture; by theſe, as the *only infallible Rule*, ſhe knows thoſe to be Lyars, *who ſay they are the Church, and are not.*

And to this agree the next three Scriptures, the very reading whereof ſheweth, that when the Controverſie is between the Church and ſuch as pretend falſly to that Title, the only infallible means to refel them, is, the *Spirit ſpeaking in Scripture*, &c.

For thus ſaith the firſt of them: *If any Man teach otherwiſe, and conſent not to wholſome words, even the words of our Lord Jeſus Chriſt, and the Doctrine that is according to Godlineſs, he is proud, knowing nothing, but doting about queſtions*, &c. Thus

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Law, than to falſe Oracles, whoſe falſhood appears, if they ſpeak not according to the Word, or Prophecy of Iſaiah. *But if this be ſo, the* Scriptures, &c. *are to reſolve all points of Faith.* Ergo, &c. *What a prodigious* minor *have we here? How doth it follow, that becauſe God's Word is to be more credited than ſuperſtitious Oracles, or, that ſuch Oracles are not to be credited, when they ſpeak againſt God's Word: Therefore the Scriptures*, &c. *are to reſolve all points of Faith. I know you have not the word rather in your Engliſh Tranſlation as we have in ours, but the clear ſenſe of the place bears as much.*

1 Tim. 6. 3. *ſaith, They are proud that teach contrary to the Doctrine of Chriſt.* Ergo, *You infer that the Scripture is to judg whoſe Doctrine is of Pride. This is a mad a Concluſion as the laſt; for when there is no clear Text of Scripture for either ſide, as it often happens, or Scripture brought on both ſides; How can the Scripture judg whether party be proud? Or, how can it be judg of its own ſenſe, when it is alledged on both ſides, who both pretend to have the Spirit and Reaſon on their ſides?*

1 John 4. 6. *Thoſe that hear not the Apoſtles, are not of God, nor have his Spirit.* Ergo, *ſay you, The Scripture reſolves who are Religious: Doth it follow out of this Text, that when Parties contend, that they hear the Apoſtles, the Scripture, can reſolve the difference, and pronounce who are*

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Thus ſaith the ſecond, *He that knoweth God, heareth us: he that is not of God, heareth not us. Hereby know we the Spirit of Truth, and the ſpirit of Error.*

The third ſaith thus, *Whoſo tranſgreſſeth, and abideth not in the Doctrine of Chriſt, hath not God. He that abideth in the Doctrine of Chriſt, hath both the Father and the Son. If there come any unto you, and bring not this Doctrine, receive him not into your Houſe, neither bid him God ſpeed.*

From theſe Texts it appears, that unleſs the *Papiſts* can produce ſomething which they can infallibly prove to be Chriſt's Doctrine, beſide what is contained in holy Scripture; or, that the Apoſtles may be heard as infallibly by ſome other means, as by the holy Scripture; or, that the Saints received ſome Doctrine for Chriſt's, that is not contained in the Scripture; I ſay, unleſs they can infallibly ſhew ſomething of this nature, my Anſwer is good. But if they can produce any other thing of ſuch Authority, then I acknowledg my Anſwer to be deficient. Howbeit, if any Man, or the Church her ſelf, do decide a Controverſie, by inſiſting upon the Scripture, this is no more than my Anſwer included; for I do not imagine that the Church muſt not pronounce what is contained in the Scripture: But if ſhe hath power to ſpeak as from the Lord (in theſe days) when yet the Scripture ſaith no ſuch thing, then I profeſs my ſelf ſhort of underſtanding the power of the Church.

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Religious? &c. Not at all.

2 John 9, 10. *Gives Judgment againſt thoſe that follow not Chriſt's Doctrine. You infer,* ergo *the Scriptures muſt try whether Men bring this Doctrine. Strange Logick! For unleſs your Text proved that the Scripture contains all Chriſt's Doctrine, which it doth not, your Conſequence muſt needs be faulty.*

2 Theſſ. 3. 2. *You ſay, proves, that Reaſon is ſome ways neceſſary to decide Controverſies in Religion. I will not examine the goodneſs of this Conſequence, but I am ſure you need not have brought Scripture to have proved ſo manifeſt a Truth, which cannot be denied by any, but ſuch as pretend to have ſo much of the Spirit, that me-thinks they ſhould have little need of the uſe of Reaſon.*

2 *Theſ.* 3. 2. I only made uſe of this Text thus far, that in Religious Controverſies the Apoſtle gives Reaſon her place, and therefore deſired to be delivered from unreaſonable Men.

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Concerning my five Texts, and what I infer thence, I need not ſpeak much here; yet it is worthy obſerving, how apparently you miſs the clear ſenſe of *Iſa.* 8. 20. whilſt you reſtrain the relatives [this word] to the Word, or Prophecy of *Iſaiah*, whereas it is as clear as the Sun at Noon, that they ought to be referr'd to the Law and Teſtimony; for thus I read, *To the Law and to the Teſtimony, if they ſpeak not according to this Word.* Having thus miſſed the ſenſe of the Text, then in all that you

you say further, you discover a taunting spirit, endeavouring to besparter me with what Dirt comes next to hand.

I did not quote any one of the *five Texts*, as taking it singly to prove the whole Assertion; and therefore you did injure my understanding, to argue from them apart, as brought to prove the whole Position, but I brought them to prove such Propositions, as being laid together, do amount to so much as my Assertion (as I explicate it) doth contain. For the first *four Texts* do *all of them* shew, how God's People ought to try and defend themselves against such as oppose the Church and Truth of God, as I shewed in my *Rejoynder*: And the *fifth*, gives Reason her place in Religious Contests. But there is not one of the Arguments which I formed from my *five Quotations*, but you deprave and abuse it, by both adding terms of your own, and omitting mine; yea, sometimes whole sentences: and when you have so done, you flout at the Conclusions. Which dealing is not fair in a sober Disputant.

It were a very easie thing to turn all your Objections here against the Scripture as insufficient to resolve differences in Religion, upon the Church as therefore insufficient to resolve them. For, whereas you say, That when both Parties pretend to have Scripture and Reason on their sides, then the Scripture cannot decide the Controversie; Might not I as well say, when both Parties pretend to have the Church on their side (as that's the case between us) the Church then cannot decide our Difference?

Again, Where you seem to say, that when both Parties contending, do say they hear the Apostles, that then the Apostles cannot (as they speak in the Scriptures) decide the Controversie: Hath not this the same force against the Church, when both parties contend they hear the Church? See how you can defend your self, and I doubt not but therein you will defend my Arguments for the Scripture.

And because you do cry up the Fathers, *&c.* for so clear a way to decide all our Controversies, I will therefore shew you, that they do clearly avouch the *Answer* which I have given to this your first *Query*, as will evidently appear to the Impartial Reader of the several Quotations which I have before alledged, and which do here follow.

The Answer to the First Query, *avouched sufficient by the Sentence of divers Doctors, both Ancient and Modern.*

Aug. Cont. Petil. c. 85. *Whether of us be Schismaticks? ask not me, I will not ask you. Let Christ be asked, that he may shew us his Church.*

Aug. Cont. Max. l. 3. c. 14 *Neither must I alledg the* Nicene *Council, nor you the* Arimi. *I am neither bound to the one, nor you to the other; let the Matter be tryed by the Scripture.*

Augustine saith, *Let the Scriptures judg; let Christ judg; let the Apostles judg.* Yea, it is confessed by the Papists, that *Augustine*, *Optatus*, and *Basil*, summoned their Adversaries to the Arbitriment S.N. *Antidot*

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of Holy Scriptures, and did allow the ſufficiency of Holy Scripture to decide the Controverſies depending between them.

In time paſt, ſaith *Chryſoſtome, there were many ways to know the Church of Chriſt,* (viz.) *by good Life, by Miracles, by Chaſtity,* &c. *but from the time that* Hereſies *did take hold of the Church, it* is only *known by the Scripture which is the True Church.* *Chryſ. Hom. in* Matth.

Again, he ſaith, *The Lord then knowing that ſo great confuſion would come in the latter days, therefore willed the Chriſtians that would take to the ſureneſs of true Faith, to have refuge to nothing but to the Scripture; otherwiſe,* ſaith he, *if they regard other things they ſhall periſh, not underſtanding what the True Church is.*

[Thus my Anſwer is avouched good, as it reſpects the means to decide the Differences which are about the Church; next, hear what they ſay touching ſuch differences as are in the Church.]

Ireneus. *If there be any diſagreement riſen up among Chriſtians concerning Controverſies in Religion, what better courſe is there to be taken, than to have our recourſe into the moſt Ancient Churches,* [which muſt needs be thoſe planted by the Apoſtles, conſidering the time when he lived] *and to receive from thence what ſhall be certain and manifeſt.* *Iren. l. 3. c. 4.*

Auguſtine. *Becauſe the Scripture cannot deceive; whoſo feareth to be miſled in the obſcurity of this Queſtion, let him ask* counſel *of that Church, which the* Scripture *without any ambiguity pointeth out.* *Aug. 7. Tome Cont. Eref.*

Conſtantin. Magnus. *There are the Goſpel, the Prophets and Apoſtles, which do teach us what to hold in Religion; wherefore expelling all hoſtile and bitter Contention, let us ſeek the Solution of theſe Queſtions out of the Scriptures.* Thus ſpake this famous Emperor in the Council of *Nice,* at what time the Biſhops had like to have jarred into pieces.

THus have I given an impartial Relation of what hath paſſed between the *Popiſh Queriſt* and my *Self,* in our *two laſt Papers,* (which contain the ſum of what paſſed in the other) as touching this Queſtion about the Judg of Controverſies. And now, for further ſatisfaction, That the Scripture, as aforeſaid, ought to be admitted the high Prerogative of Judg in our Debates; conſider, that *of neceſſity it muſt be ſo.* My Reaſon is, Becauſe either the Scripture, or ſome other Writings, muſt be our Judg, eſpecially in this important Queſtion, *WHICH IS THE TRUE CHURCH?* For when we contend about Her, it is very unreaſonable that any Party contending for that Title, ſhould be permitted to give Judgment in their own Cauſe: As for Example; The preſent Aſſembly of *Papiſts* ſay, *That they are the True Church:* And the preſent Aſſembly of *Baptiſts* ſay, *That they are the True Church.* Is it fit that either Party contending, ſhould here give judgment deciſive? What then muſt we do? why *of neceſſity* we muſt to ſome Writings, whereby to be decided or agreed in this Controverſie. Theſe Writings muſt be either the Scriptures, or ſome other; but no other can compare with thoſe, ſo that they do deſerve this Prerogative better than any other.

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The *Papiſts* ordinary way in this difficulty, is to tell us, that we muſt here be tryed by the Tradition of our Fore-Fathers; in which they ſay, *we cannot be deceived*: which Tradition, they ſay, is *the only thing that is unqueſtionable, and needs no other ground to ſtand upon, but it ſelf.* And againſt the Scripture's being received, upon its own Evidence or Authority, they uſually do thus object, *That before we can receive what it teacheth, we muſt be aſſured of its truth.* And again, they ſay, *The Scripture may not be the Judg of Controverſie, becauſe it may be corruptly tranſlated, ill interpreted, not rightly underſtood.* And by theſe, and other-like Objections, they uſually in all their Writings, invalidate the Scriptures Certainty, Authority, and Sufficiency, that ſo they may advance the Authority of their Traditions.

Author 7. Qu.

T. B. *End to Controv.*

But let it be ſeriouſly conſidered, whether theſe Objections have not the ſame force againſt what they reſt upon, which they have againſt the Holy Scripture? First then, whereas they tell us, *The Scripture cannot teach us any thing, till we be aſſured of its truth*: Doth not this conclude againſt any other thing as ſtrongly? Ought we not to be aſſured of the truth of the Church before we receive her Documents? Ought we not to be aſſured of the truth of that Tradition which we receive for the Rule of our Faith? But how muſt we be aſſured of the truth of the Papal Church, and Tradition? There is not a Man living that can remember when either began, and ſo avouch its beginning to be of *Divine Inſtitution*, and the continuance of the ſame ever ſince its beginning, to have been without any corruption: What then muſt we do? Why we muſt ſearch *Rome's* Records. And then I ask, Are they not as queſtionable, and liable to miſ-interpretations, as eaſily miſ-underſtood as the Records of God? What is now become of theſe Objections, the force whereof is evidently againſt the Papal Church and her Traditions, of the truth whereof we muſt be aſſured *before* we can be taught by either of them.

I ſay again, There is not a Man of all the *Papiſts*, that can evidence *Rome* to have been a Church two hundred years ago, and then much leſs one thouſand ſix hundred years ago. So that *of neceſſity* we muſt go to the Writings of ſome Men (whom we never ſaw write one word) to find the Church. And then I would know why we may not make enquiry at the Pen of *Paul*, What the Church was at firſt, and what it ought to be now, as well as at the Pen of *Auguſtine*? Cannot the Pen of *Peter* the Apoſtle, give us as good information in this Matter, as the Pen of any *Pope*, pretending to be his Succeſſor? If the *Papiſts* anſwer, That we know not the Pen of *Peter* or *Paul*: We anſwer, as well as they know the Pen of *Auguſtine* or *Gregory*. If they ſay *Paul's* Writings may be corrupted, and muſt be interpreted, may be miſ-underſtood. I return the ſame anſwer of all other Books whatſoever; yea, thoſe which contains *Rome's* Tradition. See therefore what is gained by deviſing Objections againſt the Authority or Certainty of the Holy Scriptures. Such doings do only tend to the deſtruction of all Faith, making every thing doubtful; and the Effect is the uſhering in all Uncleanneſs on the one hand, or if Men miſs this Snare, they are catched in another, *viz.* to walk at randon, as their own or other Mens fancies lead them. This is evident by

by what we have ſeen in the *Ranters* on the one hand, and the *Papiſts* and *Quakers* on the other.

Let us trace this Matter a little further thus. The *Papiſts* Traditions (moſt, if not all of which, have been committed to writing ſeveral hundred years ago) muſt ſpeak for themſelves, are unqueſtionable of themſelves, muſt challenge no ground but themſelves to ſtand upon: But the Sacred Scripture which hath eſpecial promiſe from God for its preſervation, *Pſalm.* 12. muſt have none of theſe high priviledges allowed it: Is not this a moſt peccant Aſſertion? Again, *Peter* and *Paul* muſt be no Judges of Controverſies in Religion, as they ſpeak to us in their Epiſtles; but the *Popes* of *Rome*, dead long ago, and now only ſpeak in their Writings, yet they muſt be our infallible Judges in theſe Controverſies. The great Council of Apoſtles, Elders, and Brethren, *Act.* 15. can be no Judges of any Controverſie, though their Decrees are yet extant among us; but the Council of *Trent*, who only ſpeak in their Decrees, muſt be our Judg, and that *ſo* as from their Judgments no Appeal can be admitted. The Apoſtolical Council ſends forth their Decrees in the Name of the Holy Ghoſt, and themſelves; and in thoſe their Decrees, they prohibit the eating of Blood, and ſtrangled things, *&c.* But the Papal Councils will ſend forth a Decree directly oppoſite to this, and yet ſign'd with theſe powerful words; *Viſum eſt Spiritui Sancto & nobis.* If we appeal in this Matter to the Apoſtolical Council, they may not be permitted to pronounce a Sentence deciſive. But *from* the Sentence of the Papal Council we muſt in no wiſe appeal. Can any thing be ſaid more unworthily?

Thus then, Firſt, the Godly Reader may perceive, That whether he be able to anſwer all the cunning Objections that Men, by reaſon of the long experience they have had in the ways of Deceit, have found out; yet he hath an Argument of *NECESSITY* wherewith to oppoſe their ſubtilty.

And, Secondly, he hath the advantage of all their own Objections, againſt themſelves; yea, againſt their Church, Tradition, and all that they ſtand upon; being ſeaſonably retorted upon them. Wherefore I ſhall conclude with the *Pſalmiſt*'s words, *Pſal.* 64. 5, 6, 7, 8, 9. *They encourage themſelves in an evil Matter; they commune of laying Snares privily; they ſay, Who ſhall ſee them? They ſearch out Iniquities, they accompliſh a diligent ſearch: both the inward thoughts of every one of them, and the heart is deep. But God ſhall ſhoot at them with an Arrow, ſuddenly ſhall they be wounded. So they ſhall make their own Tongue to fall upon themſelves: all that ſee them, ſhall flee away. And all Men ſhall fear, and ſhall declare the Work of God; for they ſhall wiſely conſider of his doing.*

I The

The Second Part sheweth,

That the present Papal Church of Rome, *is not the* Church of Christ, *for divers important Causes or Reasons.*

WE have heard of how dangerous a Consequence the Papal Opinion is, which leads them to set up their own Authority (under pretence of their being the Church) above the Holy Scripture; insomuch as they allow it no Authority, till it be delivered to us for God's Word, by their Church; so that by this Doctrine, we must find their Church, before we can find the Word of God, as it is contained in the Scripture.

Upon which Consideration, we shall endeavour to shew, That the present Papal Church, is not the true Church of Christ; and therefore what Power soever the Church hath, yet they cannot have it, Because they are not the Church of Christ.

The First Reason.

The present Papal Church of *Rome*, cannot possibly prove her self to be the Church of Christ: Therefore she is not the Church of Christ.

The First Reason maintained.

THE Consequence of the Argument no understanding Man can deny; for unless a Party pretending to be the Church of Christ, can some ways sufficiently prove that they are his Church, they cannot reasonably blame any body that refuses so to account of them. And for the Antecedent, namely, that it is impossible for the present Papal Church to prove her self the Church of Christ, it is evident from this ground, *viz.* They make both the Scripture, and all other Writings, depend on their Church for their Authority; and therefore they must prove themselves to be the Church without the help of any Authentical or Authoritative Writings; which thing is impossible for them to do.

Being thus divested of the help of all Records, as is more fully shewed above, there remains now nothing for them to lean upon, but their own Evidence, or the Tradition of their Fore-fathers; not that which is contained in any Records, but only that which hath been delivered by word from Man to Man, *&c.* But alas! What *Tradition* is this they speak of? Not the Tradition of the Church to us, till the Persons delivering the same, be found to be the Church; which, as before, they cannot be found to be, with-

without the Scripture. And for their own Evidence, that may not prove them to be the Church to thoſe that contend with them; it cannot avail them, ſith each Party contending in this caſe, will, and may, as reaſonably as the *Papiſts*, look that their own Teſtimony ſhould be as available for theſe, as the other for thoſe.

It is as vain here to tell us, they are the Church, becauſe the true marks of the Church do agree to the Papal Church, and none elſe. For, firſt, the true Marks of the Church are confeſſed by the *Papiſts* to be found in the Scripture; which Scripture they receive not, but from the Authority of their Church, (*yea, their preſent Church*) ſo that till the Scripture can tell us Authoritatively which be the Marks of the Church, no Church can be found by thoſe Marks; nor can the Scripture tell us of thoſe Marks Authoritatively, till *Rome*, as a Church, give it us for God's Word: So then *Rome* muſt be found the Church, before there be any Marks to find her by; which is impoſſible. *Author of the 7 Queries.*

As for Example; To clear this Matter further, the *Papiſts* ſay, *That Holineſs is a Mark of the True Church.* But now ſet the Holy Scripture aſide, and how ſhall I know *Holineſs* from *Unholineſs*, without the Scripture? Here the *Papiſts* being in a ſtrait, rather than they will let the Law of God, or the Scripture have the preheminence, do anſwer thus; That *we have a Law in our Conſciences, which dictates what is good, and what is otherwiſe; and by this Law, even a Heathen may judg our Church holier than any other Congregations of Chriſtians.* *Author of the 7 Queries.*

What a miſerable plunge (of *Heatheniſm* or *Quakeriſm*) are they brought to here? How do they know that a *Heathen* may, by the Law of Conſcience, judg their Church to be more Holy than *ANY* other Congregation of Chriſtians? Were they ever *Heathens* to know this? But alas! What Holineſs can a *Heathen* judg of? Surely not that which is an infallible Mark of the True Church; for this Spiritual Matter is fooliſhneſs to the Natural Man; nor can he know it, becauſe it's ſpiritually diſcerned. It is true, there is a *Holineſs* diſcernable by the Law of our Conſciences. But this only, is not an infallible Mark, that any Society is the Church of Chriſt; nor did ever any Man (I am perſwaded) hold forth ſuch a Doctrine, that was a faithful Miniſter of the New Teſtament, or Spirit.

Again, What of this kind of *Holineſs*, whereof a *Heathen* (as ſuch) can judg, is there found among the *Papiſts*, which may not be found among the *Baptiſts*? yea, among thoſe that are oppoſite to both, as the *Quakers* and others; yea, among the very *Jews* and *Turks* may be found as much of this kind of *Holineſs* as among the *Papiſts*, if any credit may be given to Hiſtories.

Sometimes the *Papiſts* do object the **Creed* as ſufficient, to demonſtrate a Man to be a Member of the Church, though he know not whether there be any Scripture. But I anſwer, How ſhall this be proved to be the *Creed*? It muſt not be its own Evidence; for then the Scripture may as well ſpeak for it ſelf, which the *Papiſts* will not allow; nor can the Church of

** It would be here noted, That neither the Marks of* Unity, Univerſality, *&c. nor the* Creed, *do prove a People that have them all, to be the Church; becauſe none of them mention Baptiſm, without which there cannot be a viſible Church.*

Rome

Rome confer any Authority upon the *Creed*, till they be found to be the Church: So then this is the Concluſion, *Rome* muſt be found to be the Church, before there be a *Creed*.

I do therefore humbly deſire theſe few Obſervations may be ſeriouſly thought upon by all ſober Men, but eſpecially the *Papiſts*, that ſo Men may give to the Holy Scriptures, that which is proper to them; that is, That they may ſpeak, without controul, both for themſelves, and every thing elſe of a Religious Conſideration; or elſe all Volumns of the Ancients, and Societies of Men, pretending to Chriſtianity, (as things ſtand in our days) muſt depart into utter ſilence.

The Second Reaſon.

The preſent Papal Church of *Rome* hath no Baptiſm: Therefore ſhe is not the Church of Chriſt.

The Second Reaſon maintained.

BY the word *Baptiſm* in the Argument, I mean only the *Baptiſm of Water, in the Name of the Father*, &c. or, which is all one, the *Baptiſm of Repentance for the Remiſſion of Sins*. Now that the preſent Papal Church of *Rome* hath not this Baptiſm; is evident by this Argument, taken from their own Confeſſion, *viz.*

The Baptiſm of the True Church is found in the Scripture. But the Baptiſm of the preſent Papal Church of *Rome* is not grounded upon, nor mentioned in the Scripture. Therefore the preſent Papal Church of *Rome* hath no Baptiſm.

The firſt Propoſition is moſt clear, from *Mat.*28.19,20. *Act.*2. *Act.*8. *Act.*9. *Act.*16. *Act.*18. *Act.*19. *Act.*22.16. *Rom.*6. *Gal.*3.27. *Col.*2.11,12. *Heb.*6.1,2. 1 *Pet.*3.21.

And, that the *Papiſts* Baptiſm is not found in the Scripture, I prove thus. Becauſe they themſelves do confeſs, that Infant Baptiſm is not mentioned in the Scripture, nor grounded upon the Scripture, nor any Scripture for it. See to this purpoſe, the Works of *Bellarmin*, and a Book entituled, *An Antidote*, written by *S. N.* a Popiſh Doctor; as alſo *T. B.* his *End to Controverſie*. In which Books you will find the very words which I have repeated. Add hereunto the Anſwer which I received from the Author of the *Seven Queries*, when I asked him what Controverſies in Religion he could reſolve without the written Word of God? He aſſigned *Infant-Baptiſm*, as one that was ſo to be reſolved.

So then, we have it *pro confeſſo* from the *Papiſts* own Mouths, That their Baptiſm (which is *Infant-Baptiſm*) is a *Scriptureleſs Baptiſm*: Therefore ſay I, it is no Baptiſm.

No Baptiſm, I ſay; becauſe the Church hath but one Baptiſm of Water, and it is mentioned in the Scripture, and grounded upon it, and much Scripture found for it: ſo it is not *Infant-Baptiſm* which is the Baptiſm of the preſent Papal Church. Therefore the Papal Baptiſm is no Baptiſm.

tiſm. How can they defend themſelves? Will they ſay, the Church hath a Scripture-Baptiſm, and an unwritten Baptiſm? This they muſt ſay and prove, or elſe deny their *Infant-Baptiſm*.

But, ſecondly, The preſent Papal Church is ſo adulterated in the manner of the Adminiſtration of Baptiſm, as that had they a true Subject for Baptiſm, yet, they could be found to have no Baptiſm. This will appear as clear as the Light, from the *Papiſts* own confeſſion; for they grant, *That the Ancient and Primitive way of Baptizing, was, by dipping the party Baptized over the head and ears in Water; and that it was their Church which changed this way, to a little ſprinkling upon the Forehead.* This is plainly to be ſeen in a Book, entituled, *Certamen Religioſum*.

This bo'd Change, which Men, without any allowance from God, have made in this Miniſtration of Baptiſm, is directly againſt the Scripture, *Mat.* 3. 16. *Mark* 15. 9. *John* 3. 23. *Acts* 8. 38, 39. *Rom.* 6. In all which places it's evident, that our *Lord Jeſus*, *John Baptiſt*, and the other *Baptiſts* of thoſe times, did ſo underſtand the Mind of God, in reſpect of the manner of the Adminiſtration of Baptiſm, as that they thought it could not be done without ſo much Water as they might go into (both the Perſon Baptizing, and the Perſon to be Baptized). And now, do not all that will preſume to ſatisfie themſelves in this thing, with a few drops of Water put on the Face only, from a Man's Fingers ends, or out of a Glaſs in the Midwifes Pocket, lay great folly and ignorance to the charge of Chriſt and his Primitive followers? Doubtleſs ſuch, as is not leſs than the folly of that Man, that hath occaſion only for one Gill of Water, and he may take it up at the ſide of a Brook, and yet will needs wade into the middle of a River to take it up; or a Man that hath occaſion to waſh his Hands only, which he may perform very commodiouſly without wetting his Foot, and yet is ſo ſimple that he will needs go into the middle of the River to that purpoſe, eſpecially ſuch a River where there is much Water. I ſay, the practice of Sprinkling which the *Papiſts* and others uſe, if that anſwer the Mind of God in the caſe of Baptiſm, doth even thus reflect upon Chriſt and the Chriſtians in thoſe Days. But let our Saviour's practice herein be juſtified, and all ſuch Practices as tend to the rendring it ridiculous, condemned.

The *Papiſts* only Reſerve for the defence of *Infant-Baptiſm*, is this: They ſay it is an *Apoſtolical Tradition*; that is, a Precept delivered by the Apoſtles Word, but not mentioned in their Writings.

This I ſhall ſhew to be utterly falſe, for divers important Reaſons. Firſt, No Apoſtolical Tradition, tends to the making Null or Void any Apoſtolical Writing. But Infant-Sprinkling makes null and void all that is written in the Scriptures, concerning the ſubject and manner of Baptiſm, in all that part of the World where the Papiſts (or ſuch as they) get the Civil Power on their ſide: Yea, we ſee that by this means the Sons of Men are great enemies to the Way of God in this matter. How long have many Nations lain deſtitute of the knowledg of the *Baptiſm of Repentance for the remiſſion of Sins*, by reaſon of the interpoſition of this cloudy Tradition of *Pædo-rantiſm*? How have Men, pretending to be Miniſters of Chriſt, never in many Generations preached *Peter*'s Doctrine,

Repent, and be Baptized, every one of you, for the remission of Sins. Note this Observation well; for although the Baptism of Repentance, &c. hath not been cried down in the Nations of Christendom, (by such as counted themselves the only Preachers of the Gospel) yet it was not for that these Nations had no need of the practice of Baptism; for they daily have practised something under that notion, which is their Infant-Sprinkling: So that it's plain, Infant-Baptism makes void the Apostolical Writings: Therefore Infant-Baptism is no Apostolical Tradition.

Secondly, Infant-Baptism is not an Apostolical Tradition, because no mention is made of it in the first Hundred Years after Christ. Although I am not much read, yet I have used the utmost of my diligence to know the Truth in this Point, and have attained to sufficient satisfaction, that the greatest favourer of Infant-Baptism that yet I have met with, durst not say that ever he saw any Record of Antiquity that mentioned such a thing; and that the Scriptures do not mention it, the *Papists* grant.

And because the *Papists* make such boast of the consent which they have in this matter from Antiquity, I will therefore here put in something by way of Evidence to the contrary. For it is certain that Infant-Baptism, as it was not heard of in the first Hundred, so neither was it generally received till above half a Thousand Years revolved from Christ, as is undeniable: for that it is plain, that the most famous (or at least, very famous) Christian Parents brought up their Children without having them Baptized; such were the Parents of *Greg. Nazianzen*, *Ambrose*, *Augustine*, and others; yea, the Emperour *Constantine*, born of Christian Parents, was not Baptized till he was about * Thirty Years of Age. See also these ensuing Testimonies.

* See a Book, entituled, *A well grounded Treatise concerning Baptism.*

Justin Mart. in orat. ad Autho. pium.

I will declare unto you, how we offer up our selves unto God in Baptism. After that we are renewed through Christ, such as are instructed in the Faith, and believe that which we teach them, being to live according to the same; we admonish to Fast and Pray, and we Fast and Pray with them; then they are brought to the Waters, and there calling on the Name of the Father, &c. they are *washed in it.* So saith *Erasmus's Paraphrase* on *Mat.* 28. *If they believe that which you teach them, and begin to be repentant of their former life, then Dip them* in Water, *in the Name*, &c.

Jerom. super Mat. 28.

The Lord commanded his Apostles, that they should first instruct all Nations, and afterward *baptize* those that were instructed: For it cannot be that the Body should receive the Sacrament of Baptism, unless the Soul have received *before* the true Faith.

Athan. in serm. 3. cont. Arian.

Our Saviour did not slightly command to Baptize, but first of all He said, *Teach*, and then *Baptize*, that true Faith might come by *Teaching*, and Baptism be perfected by *Faith.*

Haimo. in postil. sup. text.

Haimo saith, *In this place* (Mat. 28.) *is set down a Rule rightly how to Baptize*, that is, *that Teaching should go before Baptism: For*, he saith, *Teach all Nations*, (and then he saith) *and Baptize them: For, he that is to be Baptized, must be before Instructed, that he first learn to believe, that which in Baptism he shall receive: For, as Faith without Works is dead; so Works, if they have no Faith, are nothing worth.*

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Beda ſaith, *All they that came to the Apoſtles to be Baptized, were inſtructed of them, and when they were Inſtructed concerning the Sacrament of Baptiſm, they received the holy Adminiſtration thereof.* Beda *ſuper* Acts 19.

Tertullian, who lived about the time when Infant-Baptiſm began to appear, did diſpute againſt it, as an unneceſſary practice, for divers cauſes. 1. *For that it is not meet to commit Heavenly things, to thoſe who are not capable of keeping treaſure of an earthly nature.* 2. *For that the Sponſors might be endangered.* 3. *For that it became them that were to be baptized, to faſt, pray, and confeſs their Sins.* 4. *Becauſe they that receive Chriſt, muſt ask him; let them* (that is, little ones) *come therefore*, ſaith he, *while they are youths, whilſt wherein they come, they are taught*, &c. Tertul. *Qui ſunt Bapt. parvi.*

Auguſtine ſaith, *We ſpend much time in exhorting thoſe whom we baptize*— *Ludovicus Vives*, commenting upon this place, ſaith, *Leſt any Man ſhould miſtake this place of* Auguſtine, *let him know that in old time it was the cuſtom to baptize None, except they were of full Age, and did deſire Baptiſm in their own Perſons, and that ſeveral times; and did underſtand what that Myſtical Water meant, which we ſee reſembled in our baptizing of Infants.* *Aug. de Civitat. Dei.*

[Lo here! your Pœdo-baptiſm is not the old Cuſtom of the Church.]

The Third Reaſon.

The preſent Papal Church of *Rome*, is a National Church: Therefore ſhe is not the Church of Chriſt.

The third Reaſon maintained.

1. TO make the Goſpel-Church National, conſequently deſtroys the Doctrine of Converſion, as it is a principle of the Doctrine of Chriſt appertaining to the beginning of a Chriſtian Man. For, if Men can regenerate, or beget perſons to God in their Infancy, then the Word of Regeneration, or New-birth is needleſs, in order to our admiſſion into the Church of Chriſt, and ſo the preaching of Faith and Repentance muſt ceaſe (*as it is a Principle pertaining to a Chriſtian Man*) in all thoſe Nations which are called *Chriſtendom*, which is a great part of the World. And indeed, Experience hath long ago proved this Concluſion to be moſt true; for ſince the Church (as they term it) was National, the Word, or Work of Converſion, hath been little known in the life and power of it: Nay, verily, the term [*Converſion*] is become a reproach among our National-Church-Members. But thus to make the Word of Converſion unneceſſary, in order to Perſons admiſſion into the Church of Chriſt, is contrary to the Scripture, *John* 3. 5. *Luke* 24. 47. *Mat.* 20. 19. 2 *Cor.* 5. 16, 17. *Heb.* 8. 10, 11. *Gal.* 3. 26, 27, 28. *Mat.* 3. 8, 9, 10.

2. To make the Goſpel-Church National, puts an end to the Doctrine of Chriſt touching that Separation, and thoſe Diviſions, which for the Goſpel-ſake *muſt be in Nations and Families*, as appears from theſe Scriptures;

tures; *John* 15. 19. and 17. 14, 16. *Acts* 2. 40, 47. 1 *Cor.* 6. *Luke* 22. 49, to 54. And therefore in vain doth any Perſon think to do God ſervice, by compelling Families, Towns, Countries, Nations, or many Nations, to be of one mind in matters of Religion. I ſay, it is in vain, becauſe the Scripture foreſees, and alſo foreſhews, that the contrary effects muſt follow the preaching of the Goſpel; and yet they may, yea, and ought to live in one form of Civil Government: For that is the Will of God concerning *every ſoul*, Rom. 13. 1, to 8.

3. The Goſpel-Church cannot be National, becauſe that takes away from her Perſecution for the Goſpel-ſake, and makes her become a Perſecutor: For it is impoſſible for a Church to be National without Penal Laws, whereby to force Men to that kind of Worſhip which the greater part approveth, which may as poſſibly be falſe as true. But the true Church muſt not look to be free from Perſecution, if ſhe live godly in † 2 Cor. 5. 20. *Chriſt Jeſus*; nor is any thing more † *uncomely* for her than to puniſh or perſecute Men in a Conformity to her Faith, or religious practice, *John* 15. 19, 20. *Mat.* 10. 22. 2 *Tim.* 3. 12. *Luke* 9. 56. And the greateſt part of the *Revelations* do ſhew, that the Church was to be in a ſuffering condition, and are therefore bid to *be patient, until the coming of the Lord*, James 5.

4. A National-Church cannot obſerve the Diſcipline of the Church of Chriſt; for, in the caſe of withdrawing from diſorderly Perſons, they do not only ſeparate Men of diſorder from the Church, both in Civil and Religious Concerns, but they caſt them wholly out of the World, from all Markets and Fairs, yea, quite out of their Livelihoods, *&c.* which kind of Excommunication the Scripture foreſees to be proper to the Churches Adverſary, *Rev.* 13. 16, 17.

5. If the Goſpel-Church ought to be National, then ſhe was imperfect in point of Power in the Apoſtles Days: For ſhe had not then any Power to put Hereticks to death for their Hereſie. But to ſay, that the Primitive Church wanted any Power to puniſh any Sin, as it concerns the Church to puniſh it, is to diſparage the Apoſtolical Churches, and is alſo contrary to the Scriptures, which plainly ſhew they had Power then to revenge all diſobedience, 2 *Cor.* 10. 4, 5, 6.

The Fourth Reaſon.

The Papal Church encreaſeth her ſelf more by the Carnal Sword, than by the Spiritual Word: Therefore ſhe is not the Church of Chriſt.

The fourth Reaſon maintained.

THat ſuch Churches as are National, do moſt encreaſe their numbers, and keep them alſo when they have them, by the terror of Death and Penal Laws, both Experience ſhews, and Reaſon tells that it cannot be otherwiſe. How often hath our Nation changed their Religion, with the breath

breath of a Prince? sometime to *Popery*, and other-whiles to *Protestancy*, and under *O. Cromwel* to a compound of half *Presbytery*, and half *Independency*, according to the temper of those that sat at the Stern of Affairs? And now, how are they turn'd again to *Prelacy*? Of which last change, I say, if any have conformed, as judging it their Duty to God so to do, those (though this doth not justifie their way to be good, yet) are honest Men: But if any for self-interest have done it, they are the very dregs of Men, and will be any thing, and so nothing.

2. I remember a notable saying of *Hillary*, who lived about the 4th or 5th Century, and in his days the Church was a degenerating from her Regeneral Constitution into a National Form, where he saith, *Ambition doth aid it self by the Name of* CHRIST; *The Church doth fear and compel the People, through Banishments and Imprisonments, to believe her in those things, which she had received through being imprisoned.—She that could not be beloved of Christ if the World had not hated her, now glorieth to be extolled and beloved of the World*, &c. *Hil. cont. Auxen.*

And that the Papal Church hath ordinarily encreased her self more by terror of the Carnal Sword, than the Word of God, doleful Histories do declare; namely these, *Sleidan. Comment.* A Book entituled, *The Indians Tears*, or, *Inquisition for Blood*: as also, *Fox his Acts and Monuments*.

And here I think it meet to give an Instance from one of their own Historiographers, namely *Fabinus*. He tells us that after *Austin* the Monk had gotten a considerable settlement in *England*, it happened that there was a Council assembled in this Nation, where *Austin* proposed several things, to which the other Bishops could not consent; but, by your leave, when *Austin* could not prevail by the Word (or rather, his words) he told them, *If they would not submit, they should be compelled, by the wasting that should be made in their Country through War and Misery*. This was not *Paul*'s way, 2 *Cor.* 5. 20.

The Fifth Reason.

The present Papal Church of *Rome* labours to keep the World in darkness, and the Church also: Therefore she is not the Church of Christ.

The Fifth Reason maintained.

THe Consequence of this Argument no Man can deny; for there is nothing more opposite to the True Church, than to love, or cause darkness to seize upon any. And that the present Papal Church of *Rome* labours to keep all Men in darkness, is thus proved. 1. She forbids almost all Men to read the Scriptures, and thereupon hath greatly withstood the Translation of them into every Tongue, as is evident, partly from what History declares, and partly from that which themselves do say. To omit History, hear what they say themselves. In their Preface to the Reader in the *Rhemish Testament*, thus they speak:

Order was taken by the Deputies of the late famous Council of Trent *in this behalf, and confirmed by Supream Authority, That the Scripture, though truly tranſlated into the vulgar Tongues, yet may not be indifferently read of all Men, nor of any other than ſuch as have expreſs order thereunto of their lawful Ordinaries.* So that we ſee the Liberty here given, is unlike the Liberty given by Chriſt to his Enemies, whom he commanded to ſearch the Scripture, *John* 5. 39. And the rich Glutton's Friends are ſaid to have the *Prophets* and *Moſes*, Luke 16. 29. *Iſrael* was of old indefinitely required to lay up the Book of the Law in their Heart; to talk of it as they ſate in their Houſes, as they went abroad: they muſt teach them to their Children, and write them upon the Poſt of their Doors, *Deut.* 6. 4, to 9.

Notwithſtanding all this, and much more Liberty given by the Lord, both to his Enemies and Friends, to read his Word: you ſee the *Council of Trent* will have none permitted, but whom the Ordinaries permit, to read the Scripture, and they are only ſuch as they judg diſcreet, *&c. Pref. Rhem. Teſt.*

Is it not ſtrange that Men, pretending to be Chriſt's true Followers, ſhould thus contradict him? He allowed that to his Enemies, which they will not allow to his Friends. Sure they have neither heard his Voice, nor ſeen his Shape, or, at leaſt, not learned of him. Miſerable is the Goſpel-Church by the Council of *Trents* Doctrine, they have not that priviledg which *Iſrael* under the Law was allowed; and yet they are as ſtrictly bound *to bring up their Children in the admonition of the Lord*; which they cannot do, unleſs they have the Law in their Heart, that ſo they may talk of it to their Children. But ſurely thoſe that will not let the Law come within the ſight of our eyes, have no mind it ſhould ever come into our hearts: So then they labour to keep us in the dark.

What can they ſay againſt Mens reading the Scripture, which hath not the ſame force againſt the hearing of it preached? Did not ſome conceive as groſs Opinions concerning Chriſt's ſaying, Men muſt eat his Fleſh, as ſome have by reading them? The *Jews* thought they were ſo to be underſtood, as that they might eat his *real Fleſh*; and that was not a greater nor a leſs Error, than is found in the *Papiſts*, who read the ſame word. It is doubtleſs a ſhrewd ſign that thoſe who will not ſuffer us to *ſee* the Law of God, do not intend that we ſhall *hear* very much of it; peradventure ſuch Points as talk of Tythes, *&c.*

Yea, it is evident, that they intend not to let us hear much that ſhall profit us; for they have deviſed, that the very Prayers and Services of their Church, be ſaid and ſung in a Tongue which the People underſtand not. Yea, they tell us, *That it is enough for the People to underſtand that the Prayer is made to call upon God in all our deſires, and more than this is not neceſſary*, they ſay: So that the poor People in the Papacy, know not what are the things deſired; only they are told, The Prayer is made to God in all that is therein deſired. Are not theſe People kept in darkneſs? But ſaith *Paul*, *How ſhould the unlearned ſay*, Amen? 1 Cor. 14.

That which is moſt ſtrange, is, That the Papiſts ſhould deliver this dark Doctrine, from 1 *Cor.* 14. than which no Scripture more requireth an under-

underſtanding in thoſe that pray, and in thoſe that joyn with them; nor doth any Scripture more clearly ſhew us, to how little purpoſe it is to perform any Service in the Church in an unknown Tongue. Read the Chapter; ſaith *Paul*, *If I come unto you ſpeaking with Tongues, what ſhall I profit you?* —but *in the Church I will ſpeak five words with my underſtanding, that I may inſtruct others alſo, rather than ten thouſand words in an unknown Tongue.* Theſe are *Paul*'s words, as the Papiſts themſelves tranſlate them.

Another way whereby they keep Men in darkneſs, is this, They cumber Mens minds with ſuch a *multitude* of Ceremonies and Repetitions in their Prayers, that the mind is ſufficiently charged to remember how many times over they muſt ſay ſome two or three words; nay, it's evident this is no wrong, witneſs their Beads which ſerve to ſupply the defect of their memories. As I remember, there is not leſs than fifty Orations and Poſtulations, *&c.* which the Prieſt is to make, and act, before the Bread be Conſecrated when they ſay Maſs: And the like doings they have in the moſt of their Services, which I can more deſire the Lord would deliver them from, than mention. Willet. *Synopſ.*

The Sixth Reaſon.

The preſent Papal Church, is generally (if not only at this day) gathered of Perſons unregenerate, or not new born, as the Scriptures do require new birth in that caſe: Therefore ſhe is not the Church of Chriſt.

The Sixth Reaſon maintained.

1. THe Scripture ſaith, That *except a Man* (or any one) *be born again* (*ſo* as to be like the Wind *that bloweth*, and that bloweth in ſuch ſort, as the ſound thereof *is heard*) *he cannot enter into the Kingdom* (or Church) *of God*: But the many millions of Infants, whereof the Papal Church conſiſt moſtly (if not only) in reſpect of her Members Initiation, are not thus regenerate. So that the Papal Church is gathered (generally) of ſuch Perſons as are not ſo regenerate, as Perſons ought to be, and muſt of neceſſity be, before they be admitted into the Church of Chriſt. The Seed of the Woman (or Goſpel-Church) are all ſuch as have the Faith of Jeſus, and keep the Commandments of God, at leaſt in Profeſſion; for that is the thing that is abſolutely neceſſary, in order to any Perſons admiſſion into the Church of Chriſt, *John* 3. 5, 6. 2 *Cor.* 5. 16, 17. *Rev.* 12. *ult.* *Gal.* 3. 26, 27, 28.

2. All the Children of the New Covenant, or Church of Chriſt, do *differ* from the Church under *Moſes*, *ſo*, as that they, each individual, do ſo know the Lord, as that they need not, in ſome ſort, teach *one another*, ſaying, *Know the Lord*, Heb. 8. Jer. 31. But either all, or the generality of the Papal Church, differ nothing from the Church under *Moſes*, in reſpect of their *Knowledg*, when admitted into their Church; being

ſuch

ſuch as are not capable of the firſt, or leaſt degree of the knowledg of him.

3. There appears no more ſign of Regeneration, or New-Birth, in the Infants, or Members of the Papal Church, at their admiſſion, than there appears in ſuch as the Papiſts ſay are not regenerate. Now where the Spirit of Regeneration is, it is not without ſome demonſtrable operation; for ſaith Chriſt, *The Wind bloweth*, &c. *and thou heareſt the ſound thereof*, &c. *So is every* one that is born of the Spirit. So that I conclude, That the Infants whom the Papiſts ſay they baptize, are not born of the Spirit, unleſs they can give ſome demonſtrative ſign of it.

4. There can be no Regeneration in an ordinary way, without preaching the Doctrine of Chriſt, *Rom.* 10. But the Papal Church is generally (if not only) gathered without the Word preached, in order to the regeneration of the Members, before their admiſſion. Therefore they are not regenerate in an ordinary way. And if they have an extraordinary Regeneration, let them ſhew it.

The Seventh Reaſon.

The preſent Papal Church of *Rome* maintaineth the Doctrine of Devils, and that ſo violently, as that they puniſh the Non-obſervation thereof with Excommunication and Death: Therefore ſhe is not the Church of Chriſt.

This Argument maintained.

THis Reaſon, or Argument, may ſeem to be harſhly laid down; yet if it be true, there is neceſſity to propound it. And for the truth of it, I deſire you weigh what followeth.

1. To forbid Marriage, and to command to abſtain from Meats, which God hath created to be received of ſuch as believe and obey the Truth; this is the Doctrine of Devils. But it is well known that the Papiſts do forbid the whole Calling of their Clergy to marry, and thouſands beſide of thoſe that live in their Monaſteries and Nunneries, *&c.* and this under pain of *Curſing* and *Death*. You ſhall hear them ſpeak their own words, wherein they do not only prohibit Marriage for ever to ſuch as enter into the Miniſtry; but if any be married, and afterwards come into the Miniſtry, they wholly deprive ſuch of the enjoyment of their Yoke-fellows. Thus they ſpeak: *The cauſe why the Church requireth chaſtity in the Clergie, and forbiddeth not only Fornication, but all Carnal Copulation, even in lawful Wedlock, is to the end, that God's Prieſts be not divided from him by the cares of Marriage, but be clean and pure from all the fleſhly acts of Copulation.* And this Doctrine they teach from 1 *Cor.* 7. where if you read the 4, 5, 6, 7 *verſes*, you may eaſily learn the quite contrary Doctrine. Again, They teach from 1 *Tim.* 3. 2. *That none ſhall marry that come into Holy Orders.* And, *that if any of the Clergie in other Countries had been permitted in times paſt to enjoy their Wives; yet they now*

Rhem. Teſt. Annot.

now declare it to be againſt the Apoſtles Rule; And this they ſay is the Sentence of the Council of Nice. But ſurely *Paul*'s words are clear contrary; for he ſaith, *A Biſhop muſt be the Husband of one Wife, having his Children in ſubjection*, &c.

In further proof of this matter, it is upon Record, That *Greg.* 7. *An.* 1070. did enforce Miniſters by Excommunication, to leave their Wives. And *Urban* 2. *Anno.* 1066. Decreed, That it might be lawful to make the Miniſters Wives Bond-women. And *Fox* recordeth, That it was made Felony, by the Act of the *Six Articles*, for Miniſters to marry Wives, *Fox*, *p.* 1135. And this cruelty *Bellarmin* defends by a ſaying of *Jerome*, That a Biſhop begetting Children, ſhall be condemned as an Adulterer. *Diſt.* 32. *c.* 10.

Now whereas, I ſay, they forbid Meats, *&c.* I do not mean that it is not meet for the Church to Faſt and Pray, and in ſuch a ſenſe to forbid Meat. But for their Church to forbid one kind of Meat above another; as that we may not eat Eggs in *Lent*, and divers other Creatures which God hath created, to be received of ſuch as believe. For the true way of Faſting, is a total Faſting for the time (unleſs neceſſity deny). And truly, the Papal Faſt of *Lent* is in a manner no Faſt, which allows the drinking of Wines, and the eating to the full of ſuch Delicacies as do inflame the Fleſh as much as Eggs, *&c.* which yet the *Papiſts* by no means will permit Men to eat. For my Author tells me, That they make the eating of Eggs in *Lent* a damnable Sin, *Fox*, *p.* 1043. I might fill much Paper about their forbidding Meats. But to proceed:

The Eighth Reaſon.

The preſent Papal Church of *Rome*, is *Myſtery Babylon*: Therefore ſhe is not the Church of Chriſt.

The Eighth Reaſon maintained.

1. I Know, that generally all that diſſent from *Rome*, do account her as in her preſent ſtate to be *Myſtery Babylon*: And truly for my part, I have conſidered of this matter, and I find it is ſo clearly meant of *Rome*, that even the *Papiſts* do not wholly exempt her from this Name. Yet they deny that *Rome*, as now conſidered, is *Myſtery Babylon*; only, ſay they, it is to be referred to *Rome* in her *Heatheniſh* eſtate. But thus I reaſon:

2. If the preſent Papal Church of *Rome* be not *Myſtery Babylon*, then either the *Papiſts*, or ſome Body elſe, can ſhew us a People which better deſerve that Title. But this no Man can do (ſo far as I have learned) and therefore (as yet) I muſt ſay, The preſent Papal Church of *Rome* (together with her Daughter Churches) is *Myſtery Babylon*. And for further proof in this Point, I thus reaſon:

3. The preſent Papal Church hath the Marks of *Myſtery Babylon*; therefore ſhe is *Myſtery Babylon*.

I prove it thus,

One Mark of *Mystery Babylon*, is a Regiment over the Kings of the Earth, *Rev.* 17. *The Woman which thou sawest, is that great City which reigneth over the Kings of the Earth.* This Mark the present Papal Church of *Rome* hath above all other; witness the *Papists* own Books, T. B. *End to Controv. chap.* 26, 27. where he sets up the Pope above all Kings and Emperours; and plainly calls the Popes, Kings and Monarchs; and the Papal Church, he terms an Invincible Empress, *&c.*

Another Mark of *Mystery Babylon*, is great Riches and Worldly Pomp. That *Rome*, in her present Church-state, hath this Mark, her Doctor, *T. B.* is my Witness. So is *Heylin Geog. p.* 192, 193. and *Napier, Rev.* 9. which Authors shew her Riches (even of the Clergy only) to be quite out of the reach of the best Arithmeticians to pass an *Entrado* upon it. Add to all other Witnesses, that of *Experience*, and it will shew us, That when their Church had her Domination in this Land, they knew where the best Ground lay; as the Ruins of their Abbeys do evince. Compare all these with *Rev.* 18. and see if they do not agree.

Another Mark of *Mystery Babylon* is, She sits upon Nations, Tongues, and Peoples. *Rome* hath this Mark; *T. B.* in his *End to Controversies, chap.* 26, 27.

Another Mark of *Mystery Babylon* is, She enslaves the Souls of Men, and is drunk with Blood. Now that the Papal Church of *Rome* hath this Mark, I need only refer my Readers to those large Histories of *Sleidan*, *Fox*, and *Benzo* the *Italian*.

Lastly, As I noted, it is confessed by the *Papists*, that *Mystery Babylon*, *Rev.* 17. & 18. *chapters*, is meant of *Rome*; only they think to free themselves from the force of that blow, by telling us, That it's meant of *Rome* in her *Heathenism*, and under the persecuting Emperours. But this is a poor shift, as may appear, by shewing, That the Ancients do write against *Rome*, as *Mystery Babylon*, after the persecuting Emperours were down; for the *Papists* say, *That* Constantine *put an end to the Persecution when he was converted*, which was about the Year 300, and a few odd Years; at which time the *Papists* say, *That* Rome *was given up to the Pope.*

Fab. Chron.

Rhem. Test. Annot. in Rev. 17.

1. *Jerome*, who lived about the fourth Century, writing to *Eustoch.* & *Marcelus*, doth apply these words to *Rome*, viz. *Fly out of* Babylon, *let every Man save his own Soul: for* Babylon *is fallen, and is become the Habitation of Devils.* Yea, he saith further, as he is quoted by the Protestants, *That* Rome *is the* Babylonical *Harlot, according to the Revelation of St.* John, *appointed for the birth of Antichrist, which there should arise, and exercise all Tyranny; and from thence should deceive the whole World with his wicked Wiles.*

Aug. de Civitat. Dei, lib. 18.

And *Augustine* is most clear in this matter, in his Book of the *City of God*, where he calls *Rome* another *Babylon* in the West. And *Babylon* in the East, first *Rome*: and *Rome* of *Italy*, second *Babylon*. Willing Men to consider, That in the beginning of the *City of God*, which was in *Abraham*'s time, the first *Rome*, that was Eastern *Babylon*, was built in *Chaldea*: And about what time the first *Babylon* was destroyed, lest the *City of God* should want her Enemy, the second *Babylon*, which is *Rome* in *Italy*, was erected:

Chry-

Chrysostom saith, *Antichrist shall invade the vacant Empire of* Rome, *and assay to draw unto himself the Empires both of God and Man.* Thus it seems that *Rome* was accounted *Mystery Babylon*, four or five hundred Years after Christ; and if she be not now, what she was then in that respect, I desire to be informed where that Blood-drunken Fornicatrix, mentioned *Rev.* 17. is now to be found? *Chrys. in Rev.* 13.

The Ninth Reason.

The present Papal Church hath not those Marks, which they themselves assign as the Marks by which the true Church can only be known Infallibly: Therefore the present Papal Church of *Rome* is not the true Church of Christ.

Those Marks are;

1. *ANTIQUITY.*
2. *SUCCESSION.*
3. *UNIVERSALITY* { *of Time and Place.*
4. *VISIBILITY.*
5. *SANCTITY.*
6. *UNITY.*
7. *MIRACLES*, &c.

These are the Principal.

The Ninth Reason maintained.

THat the present Papal Church cannot have the true Mark of *Antiquity*, is thus evidenced; *viz.* The Papal Church is a National Church; But no Gospel-Church was National in the first Age: Therefore no National Church hath the true Mark of *Antiquity*.

The strength of this Argument lieth in the clear difference of the state of the Church under *Abraham* and *Moses*, to what it was under Christ and his Apostles. For,

The *Jewish* Church, which was to be National, took its form in a National way, even in the very first Family where it began; as appears, *Gen.* 17. where Parents, Children, and Servants too, must all be brought into that Church-state forthwith, or not be suffered to co habit together. Which order must be kept in all the Families of the *Jews*, as well in respect of their Servants, such as they bought with Money, as their Children, or any other. And so the *Jewish* Church, both in its beginning and its continuance, acted forth it self in a way suitable to it self.

But when the Gospel-Church began, it is very evident, that it took its beginning in the division of Families, and that by vertue of Christ's Doctrine; who affirms, That he came to send Fire on the Earth; not Peace, but rather Division: For saith he, *From henceforth there shall be five, in one House divided three against two, and two against three, the Father against the Son, and the Son against the Father; the Daughter against the Mother, and the Mother against the Daughter*, &c. *and all this for the Gospel-sake.* *Luke* 12. 51, 52, 53. *Mat.* 10. 34, 35. *Luke* 21. 16. 1 *Cor.* 7. 11, 13, 15, 21, 22, 23.

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Here a Man must leave Father, Mother, Wife and Children; For this cause ye shall be betrayed, both by Parents and Kinsfolks. For this cause the unbelieving Husband will put away his believing Wife. And for this cause the Servant may refuse to follow his unbelieving Master, being Christ's Freeman, and yet dwell in his Service as a Servant notwithstanding.

Thus it's evident, That the Gospel Church took its beginning in a way quite contrary to the Form of a National Church, even by turning the World (or Church of the *Jews*) up-side down, which caused the *Jews* to cry out, *Men of Israel, Help.*

Mat. 3. 9. This is yet more evident, by that thundring Doctrine of the *Baptist*, when he said, *Think not, or begin not to say within your selves, We have* Abraham *to our Father.* No, saith *Paul, We* (meaning the Gospel-Church) *which are of Faith, are the Seed of* Abraham, *and Heirs according to Promise.* For the Promise, which chiefly is enjoined in the Gospel, was not made to such as were born after the Flesh, but to such as are born after the Spirit; Whereupon he saith, *We henceforth know no Man after the Flesh,* [or because he descends from the Loins of *Abraham*, or any other.] *For if any Man be in Christ* (so as to be a demonstrable, or visible Member of his Gospel-Church) *he is a new Creature. Old things are passed away,* [yea, the old priviledg of standing in the Church by the Father's interest, though the Seed of *Abraham* himself] *is* [now] *passed; Behold, all things* [in this respect] *are become new.* Whereupon *Peter* contributeth his Sentence, and saith, *Of a truth, I perceive God is no respecter of Persons;* [*but*] the Persons accepted upon a Gospel account, so as to be his Church, are such as *in every Nation fear him, and work Righteousness,* [which no *Infant* can do.] But what? Hath God rejected *Infants* wholly, that now he will not shew them so much favour as afore-time? God forbid. He hath not shut up his tender Mercies from them wholly, or in part: For as they are such, and dying in their Infancy through *Adam*'s transgression, so in Christ shall they be made alive. Wherefore look how far soever they fall in the first Man of the Earth, so far they shall be restored by the Lord from Heaven; yea, the Gift to them by Christ, shall exceed the loss they had by *Adam.* But if they live to years of understanding, and become actual sinners against God, then the way appointed for the Remission of their Sins, is, *To repent, and be Baptized, every one of them, that they may receive the Holy Ghost,* and so be by it led *into all Truth; and attain at the end the salvation of their souls, through Jesus Christ our Lord.*

2 *Cor.* 5. 16, 17, 18.

Gal. 3. 2, 6, 29.

Acts 10. 35.

Rom. 9. 6, 7, 8.

Rom. 5. 16, 18.

Acts 2. 38. *to* 41.

Another Argument whereby it appears the Church of Christ cannot be National, is this; No Man is bound to become a Christian under pain of Corporal Punishment, as Death, *&c.* but living peaceably as Men, no Man hath power to compel them to be Baptized, or to walk in the Christian Profession, as is clear from the Texts before recited. Now take away Force in matters of Religion, and a National Church cannot stand in an absolute National Form; this is all Experience can testifie.

Again, That the Church of Christ at the first, or in the first Ages, was not National (in the first method or way wherein a Church beginneth to be so, namely, by the admission of Infants into the Church) is very evident;

dent; because it is utterly incredible, that the many thousands of Infants, of such as in those days believed, should be admitted into the Church, and not so much as the whisper of such a thing to be found in all the Holy Writings of the Apostles. And besides, I have shewed from the Testimony of *Vives*, (*Augustin*'s Commentator) That the Church had not the custom to baptize Infants in old time.

It is likewise certain, (if History be true) That the Gospel-Church used no compulsion in matters of Faith for more than three hundred years after Christ. About which time *Constantine* ordained grievous punishments for such as spake against Christ; and allowed the *Christians* to use the Unbelievers hardly. But God did not bless these doings; for *Constantine* became an *Arrian* Heretick, and persecuted the Bishop that Baptized him, as also others that continued faithful.

Fab. Chron. 4th Part. Yet this Eusebius *doth seem to contradict.*

Hence then I conclude, That seeing the present Papal Church of *Rome* hath not the true Mark of *Antiquity*; Therefore they lose at once, the next three, *Succession*, *Universality*, and *Visibility*: For, Antiquity being wanting, no true Succession can be found; because the Root of Succession, if good, must be the Antiquity of it. So take Antiquity from them, and then wanting that first Age, they cannot be found in every Age; and not being found in every Age, especially the first Age, then they lose *Visibility*, as themselves propose it for a Mark of the Church. And for their *Holiness*, I have spoken to that before, and surely it is but like their Neighbours. And for their *Miracles*, I have given you a taste of them from *Loretto*: And besides, others do claim that Mark as well as they; Yea, the *Turks* produce Miracles; and the *Protestants* do the like; and others, as the *Quakers*, the like: And the *Baptists* can say of a truth, that God hath done for and amongst them, some things which have exceeded the course of Nature. And so their Miracles will not more prove them a Church, than the Miracles of others will prove the contrary, unless they can prove the others to be Illusions.

Willit *Synop. Papist.*

And that they have not the Mark of *Unity*, is evident, if History may be heeded; for, saith my Author, there is an hundred Sects of Monks and Fryars amongst them, and some of them so divided, as they burnt one another for Matters of Religion. And for different Opinions, there are no less than three hundred. See *Fox Act. and Mon.* p. 260. and *Willit*, in his Book called *Tetrastilon Papist.*

I know the *Papists* do make a great deal of noise about their *Pastoral Succession*, as if they could derive it from Man to Man, up to the Apostle *Peter*. But I find the learned *Protestants* making it a great Question, whether ever *Peter* was Bishop of *Rome*, or not. And *Jerom* is said to have seen some old Books, which shew, that *Narcissus* ruled the *Roman Church*, when *Paul* saluted him and his Family, in his Epistle to the *Romans*.

Jerom *in Ep. ad Rom.*

No small contention is there likewise among the Learned, Whether *Linus* or *Clement* were the second Bishop of *Rome*; So that this Pastoral Succession the Papists pretend to, meets with shrewd Objections in the very first and second Person of that Line.

Against the uninterrupted continuance of their pretended *Succession*, many

many things are objected: as, That there were ſometimes *three*, and ſometimes *two* Popes, and that for more than twenty years time together; ſo that no Man could tell where the true Paſtoral Authority lay. And then comes in that ſtrange diſaſter of *Joan* the Female Pope, who for almoſt three years cut the Chain of this pretended Succeſſion. This thing is famous in Hiſtory.

Laſtly, Although the *Papiſts* could prove a continued Succeſſion of Perſons claiming the Title of *Univerſal Biſhop*, yet this would not juſtifie them all to be the Paſtors of Chriſt's Church. For theſe two Rules are given us even by the Ancients; 1. That *Peter* left his Innocency hereditary as well as his Seat; and that he which hath not the one as well as the other, is not *Peter's Succeſſor*. 2. That it is not the *Chair*, but the *Doctrine* that maketh a Biſhop. Now, 3. add but *Paul's* Rule in this Matter, 1 *Tim.* 3. and *Titus* 1. and then I am bold to affirm, That many Popes of *Rome* were not the true Succeſſors of *Peter* in Paſtoral Authority. For I find it laid to the charge of divers Popes, that they were Drunkards, Whoremongers, Theeves, given more to War than Chriſt; rooted in unſpeakable Sin; furious Men, prophane Scoffers of Chriſt; inceſtuous Perſons, Murderers, poyſoners of their own Parents and Kindred; open Sodomites or Buggerers; Blaſphemers, incorrigible Hereticks, Enchanters; Callers upon the Devil to help them to play at Dice; Drinkers of the Devil's Health, and Traitors to Princes. Theſe things are ſo notorious and evidently true of the Popes of *Rome*, as that the Papiſts do not deny them. T. B. *End to Controverſie*, and the Author of the *Seven Queries*, as you may ſee in part before. Yea, *Bernard* was not a little moved with the wickedneſs of the Popes of *Rome*, when he called them, *Tyrants*, *Defrauders*, *Raveners*, *Traytors*, *Darkneſs of the World*, *Wolves* and *Devils*. And, can we think that Succeſſion to be good which is derived from ſuch? I need ſay no more. See, for the proof of all that I have ſaid, theſe Books, Fox, *Act. & Mon.* Willit's *Synopſ.* Prideaux's *Introduct.*

The Tenth Reaſon.

The preſent Aſſemblies of Baptized Believers, are a true viſible Church of Chriſt: Therefore the preſent Papal Church of *Rome* is not a true Church of Chriſt.

The Explanation of this Reaſon, or Argument.

THis Reaſon or Argument is not ſo to be underſtood, as if we do ſhut all Men out of Heaven who are not Members of our Church. No verily: This is the expreſs Doctrine of the Papiſts: for they ſay, *That out of the Church is no Salvation*; and by Church they mean, only thoſe that adhere to the *Papal Church* of *Rome*: And hereupon they teach expreſſly, *That without Baptiſm, or the deſire of Baptiſm, &c. none can be ſaved*: And therefore it is, that they give Power to Midwives to baptize

tize Children, ſometimes between the Womb and the World.

That which we teach is this, That the ordinary way appointed for Men to receive Salvation in, is, *The preaching of Repentance and Remiſſion of Sins to all Nations, in the Name of Jeſus Chriſt; and the adminiſtration of Baptiſm, as a Pledg thereof, to all that give acceptance to theſe Glad-tydings*; and upon this account this Miniſtration is called, *The Baptiſm of Repentance for the Remiſſion of Sins.* And we do teach, as a moſt Infallible Doctrine, *That without profeſſion of Faith, manifeſtation of Repentance, and being baptized with Water in the Name of Jeſus Chriſt*, &c. *no Perſon can be orderly admitted into the Church or Kingdom of God on Earth.* And that therefore it concerns every Man, living to years of underſtanding, and having the Goſpel tendred to him, only to look for Salvation this way, as he will anſwer it before the Lord, for contemning God's ordinary way, and preſuming to challenge the Grace of Eternal Life in a way of his own deviſing. Luke 24.

Nevertheleſs, we do not hence conclude, That all Perſons ſhall be damned that ſeek not Life in this way. For, firſt, No Infant can ſeek for it in the way which the Goſpel propoſeth Life to Men of Years: Yet ſurely it is a moſt cruel Doctrine to ſay, That any Infants dying in their Infancy ſhall be damned in Hell; *Becauſe* (as one very well ſaid) *God will not damn any Perſons for that which they cannot help.*

Again, in *Rom.* 1. 2. *Chapters, Paul* teacheth, That if the Sons of Men act forth themſelves in a way of Love, Fear, Obedience, and Reverence to their Creator, according to the means of Light vouchſafed to them, that this ſhall be as much as ſhall be required of them, in the day when God ſhall judg the ſecrets of all Men by Jeſus Chriſt, (for God will not gather where he hath not ſtrewed) at which time God will not judg them by the Law that never had it. Howbeit, let all that have it (I mean his written Law) expect to be judged by it. And therefore, though we will not preſume to judg the final ſtate of this or that Society of Men profeſſing conſcionably this or that Form of Worſhip, but leave that wholly to the Lord; yet we will not ceaſe humbly to beg of all ſuch Perſons, in the Name of Jeſus Chriſt, that they having his Law, would carefully obſerve the terms whereupon Life is held forth unto them, and become ſuch glad receivers of the Word, as is mentioned, *Acts* 2. 41. *Then they which gladly received the Word, were baptized: and the ſame day were added to the Church about three thouſand Souls.* The Argument thus explained, I ſhall now endeavour to make it good.

The Tenth Argument maintained.

That the preſent Aſſemblies of Baptized Believers, are a true Church of Chriſt, I prove thus: Either the preſent Aſſemblies of Baptized Believers, or elſe ſome other Aſſemblies now in the practice of Infant-Baptiſm, muſt be the true Church of Chriſt; becauſe without Baptiſm, the Papiſts ſay, (and ſay truly too) there can be no true Church of Chriſt at this day: Now theſe two ways of baptizing only, (I mean of Water-Baptiſm) is pretended as neceſſary in order to a viſible Church-ſtate, *viz.* the

the dipping or baptizing Perſons upon their perſonal profeſſion of Faith, as the preſent Aſſemblies of the Baptiſts do practiſe; or baptizing (or rather ſprinkling) of Infants without perſonal profeſſing of Faith, as the preſent National Churches do practiſe.

For moſt undoubtedly, the true and legitimate claim to this Title of *Chriſt's Church*, muſt be found in one of theſe two Parties: And that no National Aſſembly, gathered together by Pœdo-Baptiſm, can fairly claim this Title, I have ſhewed before, whither now I refer my Reader. And for the evincing yet further, that the preſent Aſſemblies of Baptized Believers are a true viſible Church of Chriſt, I thus argue:

They have the true Eccleſiaſtical Marks of truly Ancient Primitive or Apoſtolical Gathering, Conſtitution, and Government: Therefore they are a true Church of Jeſus Chriſt.

Theſe three Points, namely, *Gathering*, *Conſtitution*, and *Government*, I take (if right) to be the infallible Marks of a true Church. And that the preſent Aſſemblies of Baptized Believers have them, will be evident to him that conſidereth what they were at firſt, and how they agree with what in theſe reſpects is found in the Aſſemblies of the Baptized Congregations.

The truly Ancient, Primitive and Apoſtolical Gathering, in reſpect of the firſt means uſed in order thereunto, was the preaching Repentance and Remiſſion of Sins, or the Goſpel *unto every Creature*; and upon their conviction, to command them, as from the Lord, to be baptized, *every one of them*, in the Name, *&c.* as appears, *Mat.*28.19,20. *Mark* 16.15, 16. *Acts* 2.38. *Acts* 8.37. *Acts* 10.47,48. And herein the preſent Aſſemblies of Baptized Believers do cloſely follow Chriſt's Primitive Miniſters.

The Primitive and Apoſtolical Gathering of the Church of Chriſt, in reſpect of the ſubjects gathered, were only ſuch, as through the virtue and prevalency of the Word preached, are made known, did give a demonſtration of their Regeneration by the profeſſion of Faith, and manifeſtation of Repentance, and being dipped in Water in the Name of the Father, *&c.* For the proof whereof, I appeal to thoſe ſeveral Scriptures alledged againſt the gathering of Chriſt's Church of ſuch Perſons, as of whoſe Regeneration no demonſtration is or can be given, anſwerable to what the Scripture doth require, in order to Perſons admiſſion into the Kingdom of God, or Church on Earth. And, ſecondly, I appeal to the practice of the Apoſtles, acting in purſuance of that Commiſſion given them in that behalf. And, thirdly, I do appeal to the Churches themſelves, which were gathered by the Apoſtles.

Chriſti-

Christianismus Primitivus.

The Second TREATISE.

The *Baptist* against the *Quaker*.

BEING

A Defence of the Spirit, speaking in the Scripture as aforesaid, to be the supreme Judg of Controversies in Religion, in opposition to the Spirit speaking in the *Quakers*, and more especially in *Robert Ruckhill*, and *John Whitehead*.

CHAP. I.

Of the pernicious Queries of R. R. *touching the Scriptures, especially the Books of* Moses.

HAving by the Grace of God passed over the Mountains of Opposition, raised by the *Papists* against the Authority of the sacred Scriptures, or the Holy Ghost speaking there, &c. under the specious pretence of the Holy Ghost as speaking in the Church, that is (as they arrogate, but can never prove) the present Romish Synagogue, whose claim to that venerable Title, we trust is sufficiently disproved also.

We come now to reckon with their near Neighbours in this Point, the *Quakers*; who seem to have the same design against the just Authority of the Scriptures, under the pretence of advancing the Holy Spirit; But then it is likewise arrogated without due Proof, that it is the holy Spirit of God which dwelleth in the *Quakers* hearts; so that the Spirit speaking

in the Scriptures, must only be allowed a second place, and yet this not allowed neither, but under very strange distinctions, as is manifest in sundry Pamphlets of theirs, and particularly one written by *Rob. Ruckhill*, and *John Whitehead*, intituled, *The Quakers Refuge fixed upon the Rock of Ages*. Where *R. R.* in *pag.* 17. first labours to deface the Books of *Moses*, and other parts of the sacred Scriptures, after this manner.

QUAKER.

Whether the first Penman of the Scripture was Moses, *or* Hermes? *or whether both these are not one?*

BAPTIST.

To which bold attempt, I thus answer: If *Moses* and *Hermes* be both one, then is this Query frivolous; unless perhaps he would have *Moses* to be *Hermes*, and not *Hermes* to be *Moses*; that so *Moses* being lost, and *Hermes* only a Philosopher in *Egypt* being found, the Books going under the name of *Moses*, shall be lost also; otherwise the calling the same Man *Moses* in one Tongue, and *Hermes* in another, * makes not the Author differ from himself, but he is still the same Man.

* משה. Is *Educo vel Extraho*, to bring forth, draw, or pluck out. And Ἑρμῆς, is *Nuncius*, a *Messenger*: both fit appellations for the first Penman of the Scripture.

But to let pass this mischievous Cavil, yet are we well assured, that *Moses* only was the first Penman of the Scriptures, which by God's Providence are come to our Hands, our Saviour himself being an uncontroulable Witness for us in this behalf, by his alledging the Book of *Exodus*, as the sayings of *Moses* against the *Saducees*, who denied the Resurrection, (like as also *R. Ruckhill* doth, as I shall shew in due place) see *Mark* 12. 26. And when Christ saith (in the person of *Abraham*) Luke 16. 29. *They have* Moses *and the Prophets*; How plainly doth he here avouch the *Pentiteuch* to be the writings of *Moses*, as well as the other Books of Scripture to be written by the Prophets? Also disputing about the case of Divorce; he most plainly grants, That *Moses* for the causes he assignes, gave them that Precept, but refers them to *Genesis* for the institution of Marriage. Again, *Luke* 24. 27. when He would make the things known to his Disciples which concerned himself, He begins at *Moses*, and passeth through all the Prophets, to rectifie their understandings. So that still the Books which the *Jews* at that time had received as the Books of *Moses*, are by Christ himself (who could not be deceived) made use of, as the Books of *Moses* also. Yea, how frequently did our Lord urge the *Jews* with *Moses*'s Authority, saying *If they had believed* Moses, *they would have believed him also*; *for* (saith he) *he wrote of me*. *Peter* also quotes the Book *Deuteronomy*, as the Book of *Moses*, Acts 3. Yea, it appears that places have been alledged out of all the Five Books of *Moses* by Christ and his Apostles, more than Fifty times in the New Testament, as may be seen in the *Parallels*, usually affixed to the *Greek Testament*. Having therefore the Authority of Christ, and his holy Writers of the New Testament, avouching *Moses* as the Penman of the first Books of the sacred Scripture, we explode *R. R.* his Query, as rude and unlearned, and formed on purpose to engender

gender Strife; abhorring to think that our Saviour was either Unskilful, or Unfaithful, in recommending to us any ſuppoſititious Writings, in ſtead of the ſacred Oracles.

Judg now, O Chriſtian Reader, what Book of Scripture the *Quaker* can receive for Authentick, when *Moſes*'s Writings thus clearly approved by Chriſt and his Apoſtles, are thus heſitated by him; it being impoſſible for him to find any Book more clearly avouched, than theſe of *Moſes*.

Say not here, That he that Querieth concludes nothing; but know rather that all Queries do conclude, or at leaſt ſuppoſe a Negation, or an Affirmation: And when the form of Interrogation is Negative, it uſually concludes in the Affirmative, and ſo the meaning of this Query is plainly thus: That *Hermes* was rather the firſt Penman of the Scripture than *Moſes*, or elſe they were both one. The latter makes the Query needleſs, the former makes it pernitious. Let him take to which he will, he is injurious to the Chriſtian Faith. But he leaves not thus:

QUAKER.

Or whether there are not many words contained in the Scriptures, which were not ſpoken by Inſpiration of the holy Spirit? Whether ſome words were not ſpoken by the grand Impoſtor; ſome by wicked Men; ſome by wiſe Men, ill applied; ſome by good Men, ill expreſſed; ſome by falſe Prophets, and yet true; ſome by true Prophets, and yet falſe?

BAPTIST.

No leſs miſchievous are theſe Queries than the former, having this natural tendency to prejudice the weak Reader, againſt the Authority of the ſacred Scripture. For when he ſhall hear theſe Bug-bears, or ſee ſuch ugly Shapes put upon the Scripture in ſundry parts of it, he will be the leſs affected to the reſidue, as not knowing, perhaps, how to diſtinguiſh between the Precious, and what is repreſented by *R. R.* to be ſo vile. But he is more ſubtile than to tell plainly, that his deſign in theſe Queſtions, is to impeach the Certainty, and therewith the Authority of the Scriptures, which yet is undoubtedly his meaning; or elſe he ſpeaks in the Air, and does Miſchief at a venture. Now I gather the ſenſe I here give from his Preface to theſe Queries, which he calls, *The Controverſie between the* Anabaptiſts, &c. *and the* Quakers, *concerning the Authority of the* * *holy Spirit, in judging, or diſcerning the Mind of God in the holy Scriptures, truly ſtated*, &c. And preſently adds, *That the Scriptures*, as above diſtinguiſhed, *are a true Record and Declaration of the Love of God, in the Redemption and Salvation of Mankind by Jeſus Chriſt*. Now I can make no Engliſh of theſe things taken collectively, ſave this, 1. He would throw aſide a great part of the holy Scripture as *Doubtful*, particularly the Books of *Moſes*. 2. Some part he would have to be *Diabolical*. 3. Some part *Falſe*. 4. Some part *Fooliſh*, both in expreſſion and application. 5. And ſome part little to be regarded though true, becauſe ſpoken by *Lyers*. 6. Some part ſpoken by *Inſpiration*, and ſo of ſmall Autho-

* I obſerve that he hath left off much the phraſe uſed formerly; to wit, the Light within.

Authority, and ſo no part of the true Record, or Declaration of God's love for the Salvation of Mankind; for that, or nothing, is the implication of his Diſtinction.

But now it would be known, ſince ſo much of the Scripture is pack'd away by his wretched Diſtinction, how much of the Scripture the *Quaker* will own, for a true Declaration, *&c.* What Books by name, what Chapters, and what Verſes in theſe Books will abide his Cenſure; but I expect to ſee an account of theſe things at leaſure.

But now to the Queries: And ſuppoſing things to be in general as implied in theſe laſt Enquiries, (though not granting it in all Points) yet will I ſtand to it, That theſe paſſages are a true Record and Declaration of God's love, conducing much to the Salvation of Mankind, and written for our premonition and enſample. And this I ſhall make appear by a due conſideration of one of the worſt attempts, and miſchievous diſcourſes of the Devil himſelf, recounted in the holy Scripture, as *Gen.* 3. *&c.* where he falſly gives God the Lye, and deprives *Adam* of his Happineſs, and expoſes him and his Poſterity to miſery and death. And yet behold how gracious God was in cauſing this to be written, that the riches of his Grace might appear in providing a Salve for this dreadful Wound; and to cauſe us to hate that Enemy for ever, and to ſhun his Temptations. Yea, this very paſſage I do affirm to be written by the Inſpiration of God's Spirit, or the Motion thereof; and conſequently all ſuch-like paſſages alſo. Otherwiſe this paſſage would be doubtful, and all the Hiſtorical part of the Scripture alſo, which declares matter of Fact: For either theſe things were written in the Book of God, by the Motion and Direction of his Spirit, or elſe they only reſt on Humane Authority, and Conjecture: For it is not likely, that *Moſes* wrote the Account he gives of the Creation, the fall of Man and Angels, the means of his Recovery, *&c.* upon the bare report of Men; which we know by the Fragments which *Ovid* and others have left, are contradictory, and incredible; and why *Moſes* his Relation ſhould be received, unleſs revealed to him by God, rather than the reſt, it will be hard to render a ſatisfactory Reaſon; but when God ſpeaketh, we muſt ſubmit our Reaſon; by Faith receive, what by Science we cannot underſtand: and ſo it is written, *Heb.* 11. *By Faith we underſtand the Worlds were made.* Upon the whole matter we conclude, The Devil would gladly have had us ignorant of all his wicked Pranks; falſe Prophets would not have had us know how God forced them to ſpeak againſt themſelves; good Men would have had their Faults obſcured; bad Men loved not to have theirs revealed: But God who diſpoſeth all things well for his own Glory, and the good of Men, hath in Love and Mercy, and in Juſtice perpetuated the Memorial of theſe things reſpectively. And ſo we fear not to aſſert, That the ſame word which was maliciouſly contrived, and ſpoken firſt by Satan and wicked Men, and ſo conſidered, was, and is, the word of Satan. Yet as theſe things are recorded for our Information and Admonition, ſo theſe very things are to be believed as the Word of God, or a true Declaration of God's love to Men, who to the end they ſhould not be ignorant of Satans devices, *&c.* hath expoſed them to our view, that we might avoid his moſt ſpeci-

ous

ous allurements. And thus much to *R. R.* his Queries, which though he ſay, was not the ſubject of his Argument at that time, yet he implies, he thought of a time when to imploy his skill on ſuch a peeviſh Subject, as can produce no good.

QUAKER.

R. R. premiſing, that though a Man have all the words of the Bible at his fingers ends, yet without a meaſure of the Spirit of God received, and turned unto, he cannot underſtand the great Myſtery of Man's Salvation by Jeſus Chriſt; thence concludes, *That the Holy Spirit of God, is the only Supream Judg, Opener and Revealer of the Mind and Myſtery of God, and Duty of Man treated of in the Scripture.*

And then flies out into this extravagant ſpeech; *This, O ye Anabaptiſts, Independents, and all other Oppoſers of this Eternal Truth in the World, this is the true ſtate of the great Controverſie betwixt the Quakers and you; and if you joyn iſſue with the Quakers in this Controverſie, you muſt do it as it is here ſtated, at leaſt for ſubſtance,* &c.

BAPTIST.

But by your leave *R. R.* I deny that this is the ſtate of the caſe between the Baptiſts and you; for who of us ever denyed that the Spirit of God is the Supream Judg? Nay, have We not rather affirmed it? and I do alſo grant, That no Man can ſavingly underſtand the Scriptures, but by the help of God's Spirit opening his Underſtanding, to ſee his wretchedneſs, and the need of a Saviour.

But the true ſtate of the Caſe is this, Whether the Spirit of God, as he ſpeaks to Men in the Scriptures; or, the Light which every Man hath in him, be this Supream Judg? *&c.* We affirm the firſt, and deny the latter, yet giving the Light its due place in Religious Controverſies; but ſaying withal, That that Light is not the Holy Ghoſt, nor given to reveal all the Will of God to Men. Now *R. R.* diſlikes this form of ſpeech, *The Spirit ſpeaking in the Scripture,* as if it were an unuſual kind of ſpeaking, which he pretends he cannot well underſtand.

Sure then he hath not read the Scripture, in which this Speech at leaſt for ſubſtance is very frequent. For Example, *Pſal. 95. To day if ye will hear his Voice, harden not your hearts.* The Queſtion is, Who ſpeaks here? The Apoſtle anſwers, It is the Holy Ghoſt, *Heb. 3. 7. Wherefore as the Holy Ghoſt ſaith, To day if you will hear his Voice, harden not your hearts.* Is there any thing more uſual in Scripture than *Thus ſaith the Lord*; and then the ſpeech follows. Who ſpeaks there, I pray you, but the Lord? O! *R. R.* thou canſt allow that to thy own Writings, which thou alloweſt not to the Scripture: Didſt thou not entitle a Paper thou ſent me, *The Roaring of the Lord out of Zion?* Here thou wouldſt make us believe the Lord ſpake and roared too in thy Writing; for ſhame never doubt but that he ſpeaketh in the *holy Scriptures.* Now we are ſure that the Holy Spirit ſpeaketh in the Scripture; but we are not ſure that he ſpeaks

in thee. Nay, we are sure that the Spirit which speaks in *R. R.* is not the Holy Spirit, because many false things are delivered by him in this Book, and other of his Writings: and in those things at least the Holy Ghost speaks not by him, which now I come to demonstrate.

QUAKER.

R. R. gives an account in a certain Paper of his, of the Doctrine which the Quakers teach, to describe or set forth the * Saviour of the World, (of which more in due place) and then tells me, *The first proof for what they say, is the Witness of the Holy Spirit in their Hearts. Secondly, The solid testimony of the Scripture.*

The Passage is this; *Eternal Spirit is the Saviour of the World,* (and then cunningly adds) *and not the visible Man exclusively considered:* Which is a frivolous distinction, no Man being found his Adversary; For who holds that Christ's Manhood saved the World without the Spirit?

BAPTIST.

We will observe some of the odd Conceits that lie in this Passage. And first it is remarkable, How the Spirit speaking in the Quakers hearts, is preferred to the Scripture in point of proof, touching this most weighty Question, *Who is the Saviour of the World?* and as boldly as uncertainly concludes, That that Spirit which speaks in the Quakers hearts, is the Holy Spirit. By which presumptuous way, any sober Man may intitle what is spoken in his heart to the Holy Ghost as well as the Quakers; And every sober Christian-Man will grant, That the first Witness which gave him intelligence concerning Christ, as God-Man the Saviour of the World, was the Spirit speaking in the Scripture, or by the preaching of the Gospel. And to this agrees *Rom.* 10. *How shall they believe on him, of whom they have not heard? and how shall they hear without a Preacher?* And again, *Faith comes by hearing, and hearing by the Word of God.* And by the Word of God here is clearly meant, that Message which he sends to Men by his Ministers. *How can he preach except he be sent?* Yea, most certain it is, the first Witness that ever Man had of Christ the Saviour, is that which God spake to him *Gen.* 3. it was not dictated by the Spirit in his heart, for he heard the Voice of God, and was afraid, and hid himself. This did God cause to be written, and it is written for our Learning, that we through patience and comfort of the Scriptures might have hope.

We speak here only of God's ordinary way of making known the Saviour of the World to Men; not denying but God may miraculously make him known, as he did to Paul.

But that we may the better see the vanity of the Quaker's pretence, we will lay by the solid Testimony a while, I mean the Scripture, and try the first Witness. And I ask *R. R.* himself how he can prove, without the Scripture first speak, That there was one visible Man especially to be concern'd in the Salvation of the World? 2. How, and when he was born? 3. What he did for the Salvation of the World? What is become of that visible Man? Whether he be dead or living, and where he is? How was the Eternal Spirit and Visible Man jointly concern'd in Man's Salvation?

And

And what Laws did he give, and what Promise did he make to Men? And sith he talks of saving the World, I ask him, What he means by the World, and what he means by saving the World? If he means Mankind, I ask him, In what respect, and upon what terms Man-kind shall be saved, or whether without any terms at all? If he can satisfie these important Questions, then we ask him further, What these many other things were which Christ did, which are not written in the Scripture? And let him be sure that he speak without Book, or else confess his folly and ignorance. But now in my mind it would be necessary to know, Whether the Spirit in the Quakers hearts be good or bad, seeing the evil Spirit dwells in more than the good? Suppose now that a Jew, a Turk, and a Quaker, should meet together, and a question arise among them about the Saviour of the World. The Quaker tells the other, That *the Eternal Spirit is the Saviour of the World, and not the visible Man exclusively considered.* The Turk saith, *It is blasphemy to say that Christ is God,* See *Alcoran* *or that God hath a Son; and that Christ was only a good Man and a great Prophet.* The Jew tells them, *They are both deceived, and that Christ was an Impostor or Deceiver.* And they all aver these things are evinced by the Spirit in their hearts respectively. Certainly in this difficulty, no way in an ordinary Ministry can be found to resolve the Question satisfactorily, but that which *Apollos*, Acts 18. 28. used, who *mightily convinced the Jews, and that publickly, shewing by the Scriptures, that Jesus was Christ.* And the like did *Paul*, Acts 28. 23.—*perswading them concerning Jesus, both out of the Law of* Moses, *and out of the Prophets, from morning to evening.*

QUAKER.

R. R. is desirous to know my meaning in this speech, [*That the Holy Spirit as he speaks in the Scriptures, is to try and judg the Spirits of Men, and particularly the Quakers Spirit, which they call the Light within*] which as he desires, I will here give him in writing.

BAPTIST.

My meaning therefore is this, That the Truths made known by the Scripture (the change of Dispensations considered) are of the same Authority now, as when spoken audibly by God, by Jesus Christ, or indited by the Holy Spirit. And I explain my self thus; That when Men read these words, *Thou shalt not Kill, thou shalt not Steal, thou shalt not* Exod. 20. *commit Adultery*, &c. These words have the same Authority, as if God should speak the same things to Men from Heaven immediately. And when we read these words, *The God of our Fathers raised up Jesus, whom* Act. 5. 30, 31. *ye slew and hanged on a Tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance unto Israel, and forgiveness of Sins.* These words have the Authority of God in them, and are to be believed, as much as if *Peter* were present to speak or testifie the same thing by the Spirit immediately. Also when Men read thus, *Repent and* Acts 2. 38. *be*

be baptized every one of you in the Name of Jeſus Chriſt, for the remiſſion of Sins, &c. There is as much Authority in theſe words, as when they were immediately ſpoken by the Spirit in the Apoſtle; and all unrepentant, unbaptized Perſons, are as much bound to receive this counſel of God, as thoſe to whom it was immediately ſpoken, * and ſo of the reſt. So that Men that hear or read thoſe ſayings, and will not believe or do them, ſhall be as inexcuſable in the Day of Judgment, as thoſe that rejected the ſame Doctrine when ſpoken by the Holy Ghoſt in the Apoſtles. Yea, and that theſe words, *as they contain the mind of God*, for Men to believe and obey, are Spirit and Life; and they that reject theſe words, *holding forth the Mind of God*, do reſiſt the Spirit, and put Eternal Life from them; Becauſe *it is not the word of Men, but in truth the Word of God*, 1 Theſſ. 2. 13. And as this Word doth work effectually in thoſe that believe; ſo without Faith it profits Men nothing; Heb. 4. 2. *For the Word preached did not profit them*, (not for that the Word preached wanted either Authority or Vertue, but) becauſe it was *not mixed with Faith in them that heard it.*

* *Such as we are in Word, by Letters, when we are abſent, ſuch will we be alſo in Deed when we are preſent.* 2 Cor. 10. 11.

So that I am far from ſaying, (as *R. R.* would make me ſay) That *he that hath the Scripture, hath the Authority and Mind of the Holy Spirit*; if by having it, he means in its powerful operation: No verily, *R. R.* hath it not ſo, as in part is ſhewed, and will more appear anon; but yet I ſay, the Authority of the Spirit cannot be ſeparated from Scriptures as they reveal God's Will to us, and our Duty to God; and where its Authority and Virtue is not received by Faith unto Life, it will operate by reaſon of their unbelief unto Death.

QUAKER.

R. R. p. 24. tells the World, That *the Anabaptiſts*, &c. *affirm, That the Scriptures are to try and judg the Holy Spirit.*

BAPTIST.

I ſuppoſe no Man can ſhew ſuch an Affirmation to have been made by any Baptiſt in *England*; and till he ſhew it, I charge it as a Slander. But this I know is the truth of our Opinion; when the Quakers tell us they have the Holy Ghoſt, and that what they ſpeak they ſpeak as they are moved by the Holy Ghoſt, *&c.* Then indeed we ſay we are to try what they thus tell us, by what the Spirit hath ſaid in the Scripture; and when we find them contradict what the Spirit ſaith in the Scripture, or wreſt and abuſe thoſe Scriptures, *&c.* then we reject them as vain Boaſters, led by Fancies, and not by the Spirit of God: and the like we ſay of others, and deſire others to deal no otherwiſe with us. As for his idle fancy, *in calling a Court*, and *perſonating the Baptiſts* by the *Jews* who put Chriſt to death, *through ignorance of the Scripture*: I might as juſtly return it upon himſelf, and ſome of his Party, as he can apply it to others. Ignorance of the Scriptures being as frequent in the Quakers as others; and thereupon their by-paths, and ſimple anticks are notorious.

I

I conclude therefore, That there is no need for me, or any Body elſe, * to prove that the Scriptures are to judg the *holy Spirit*, as he appeareth in his Servants; neither can the holy Spirit in the one, judg the holy Spirit in the other, otherwiſe than by diſcerning him: Becauſe it is the ſame Spirit, and ſpeaks the ſame thing in both, and yet much more fully in the Scripture, in ſo much that no modeſt Chriſtian will pretend to know all the depths of Spiritual Myſteries therein contained. And therefore we ſay, That the Spirit ſpeaking in the Scriptures, ought to be heard, rather than you, O *Quakers!* when you ſpeak without, or againſt the Authority and Truth of them.

* *R. R.* always begs what he ought to prove, whilſt he takes it for granted that the *Quakers* [have the holy Spirit,] which is the thing I conſtantly deny:

CHAP. II.

Of the great Error of the Quakers *concerning Chriſt, &c.*

QUAKER.

IN a certain Paper written by *R. Ruckhill*, which was ſent to me that I might Anſwer it; in peruſing it, divers things therein I found which were very deſtructive to the Chriſtian Faith. Of the ſubſtance of what I there wrote, I ſhall here give an account for the ſervice of the Truth, and Church of God. The firſt paſſage, which I took more ſpecial notice of, was this:

Speaking of the Blood of Chriſt, he calls it, *The Blood of Sprinkling, which never Mortal Eye beheld.* And this he brings as the Demonſtration of *the Blood of Chriſt, which ſhall cleanſe from all Sin.*

BAPTIST.

Theſe words, *Which never Mortal Eye beheld*, are moſt falſe: Becauſe it follows neceſſarily, That the Blood of Chriſt which was ſhed upon the Croſs, is not the Blood which cleanſeth from all Sin, or elſe that that Blood was not ſeen with Mortal Eyes, both which are falſe. And indeed who can doubt, but when the Nails were ſtruck through his Hands and Feet, and the Spear thruſt into his holy Side, that thoſe who were by ſhould ſee (and that with Mortal Eyes) the Blood to iſſue forth of thoſe Wounds? Yea, the Scripture is expreſs for it, *John* 19. 34. *But one of the Souldiers with a Spear pierced his ſide, and forthwith came there out Blood and Water: and he that ſaw it bare record, and his record is true; and he knoweth that he ſaith true, that ye may believe; for theſe things were done that the Scriptures might be fulfilled, A Bone of him ſhall not be broken.* And again, another Scripture ſaith, *They ſhall look on him whom they pierced.* And ſo well known was this Matter, that his Murtherers were offended, when the Apoſtles avouched Chriſt to be a Juſt Man; fearing that in ſo ſaying, they would bring the Blood of Chriſt upon them, which yet they had imprecated upon themſelves, and their Children.

Now that that very Body which was slain by the *Jews*, and that Blood which was spilt by their wicked hands, and that Body and Blood, or Sacred Manhood only, is the Sacrifice for Sin; and that by which we are cleansed from all Sin, is a Truth so manifest, that he is more than ordinarily deluded that dares use a Pen or Tongue against it. Nevertheless, thus hath *R. R.* and with him, I fear, many *Quakers* run themselves upon this *Dilemma*, either to say, That Blood of Christ shed upon the Cross, was invisible to Mortal Eyes; or else, That that is not the Blood of Christ, which cleanseth from Sin, but that he had one kind of Blood visible, the other invisible; by which gross Error, he hath prophaned the Blood of Christ.

QUAKER.

Upon these words of mine, [he hath prophaned the Blood of Christ] *R. Ruckhill*, in his next, demands thus: *What*, saith he, *can an unholy thing cleanse from Sin? Can any Man bring a clean thing out of an unclean one? Is any thing therefore unholy, because Mortal Eye never beheld it? Is not the Blood of Christ which sprinkleth from an evil Conscience, rather more holy, as being the object of a more pure sight, than that of the Mortal Eye?*

BAPTIST.

1. Here the *Quaker* plays the part of a bold Deceiver: Can he be ignorant of the Lord's complaint against *Israel*, for prophaning his holy Name? *Mal.* 1. 12. & 2. 10. And yet who so absurd to think that these speeches infer, that the Name of the Lord is unholy? In like manner when, I say, he hath prophaned the Blood of Christ, I am far from supposing he can make the Blood of Christ unholy; but unhallows that precious Blood with respect to himself, whilst he looks not to be cleansed from Sin by the Blood of Christ, which was seen with Mortal Eyes. Thus hast thou, O *R. R.* aggravated thy Sin, by seeking to shrowd thy self under words, which yet seem but to bewray thy wilful blindness.

2. To his second. Doth *R. R.* suppose, that the Blood of Christ which Mortal Eyes beheld, was therefore unclean? Because as Children are partakers of Flesh and Blood, he himself likewise took part of the same? *Heb.* 2. Sure I am, the Text which his words allude to, imports Man's frailty and corruption by Nature. Or is it his intent to throw an absurdity upon my saying, he hath prophaned the Blood of Christ? If the first, he hath added to his former Errors, in suggesting that the visible Man (as he terms him) was some way pollured; If the second, his folly is detected in my Answer to his first Query.

3. To his third, I answer Negatively, and yet saying withal, That the Blood of Christ was not the less Holy, because it was seen with Mortal Eyes? If otherwise, How will he escape prophaning the Flesh of Christ also, for it was seen with Mortal Eyes? But it's here remarkable, that *R. R.* is so far from seeing his Error in his first Paper, that he perseveres in it still, after he hath been faithfully told of it.

4. To

4. To his fourth Question: It is to be observed that *R. R.* hath transferred the Question all along, which at first was not about the Holiness, but the Visibility of the Blood of Christ, when shed upon the Cross; and his prophaning of it, by denying the Virtue of the Visible Blood of Christ to cleanse from Sin. And here again, He will needs have the Blood that cleanseth from Sin, to be the object of a more pure sight than that of the Mortal Eye, still standing to his former false saying, That the Blood of Christ which cleanseth from Sin, was *never* seen with Mortal Eye. Now I deny not, but that the Blood of Christ is the Object of the Eye of Faith, and so is whole Christ God-Man, and yet we affirm his Flesh and Blood too was once seen with Mortal Eyes.

QUAKER.

R. Ruckhill quotes 1 *Tim.* 6. 16. where Christ is called the *King Immortal, Invisible, and only Wise God.* And *Rev.* 17. 14. where he is called the *Lamb, Lord of Lords,* &c. And hence would strengthen his Error, reflecting upon me, as if I had censured *Paul, For affirming that never Man saw the Lamb, Christ Jesus.*

BAPTIST.

Though it be never so true, that Man never saw the Godhead of Christ with Mortal Eyes, yet what is this to the Point in question, which is about the Flesh and Blood only? Had *Paul* said, that never Man saw the Lamb of God which taketh away the Sin of the World, he had deserved censure as well as *R. Ruckhill.* But *Paul* never said so. And what then art thou, that thou darest bring in that holy Apostle as affirming such a thing, which is so contrary to the Scripture? *John* 1. 28. to 40. Where Mortal Men are bid to behold the Lamb of God, even with their Mortal Eyes: Aud *John* beheld the Spirit descending upon the Lamb of God even with his Mortal Eyes, and thereupon bare Record, that he was the Lamb of God. Thus hath *R. R.* vented most gross Errors, and falsified the holy Apostle. But he proceeds to more Iniquity.

QUAKER.

For in *pag.* 11. of his said Paper, he condemns the Faith of all *Professors, by what Name soever distinguished, who knows no other Blood of Sprinkling than that which the* Jews *saw,* &c.

BAPTIST.

And might he not as well condemn us for believing in no other Man Christ, or Man Anointed, than what the *Jews* saw? Surely had the *Jews* believed in the Man Christ, whom they saw made a Sacrifice for Sin, they had not been Condemned. But their sin was, that *they had seen Christ, and believed not,* John 6. 36. Well, *Robert Ruckhill* stands upon the

the file of such wretched Apostates, as deny to be cleansed from Sin by the visible Blood of Christ shed upon the Cross; and which pretend other Blood, and another Lamb of God, than he that was seen by Mortal Men, in the days of his Flesh: but who that is Wise, will follow such a Dreamer? Upon this absurd conceit hath he run himself, that Christ had two kinds of Flesh, and two kinds of Blood; the one visible, seen by Mortal Men; the other invisible, never seen with Mortal Eyes. Against this Vanity it was, that I intitled my Papers against him, *The true Christ but one Flesh*; not at all denying, but always granting the Divinity of Christ, as my Papers do sufficiently shew. O the dangerous consequence of this Conceit! Surely it tends to rob Men of the true knowledg of the Sacrifice, which was offered to take away the sins of Men; for taking away the Flesh and Blood of Christ which was visible, and there remains no other Flesh or Blood in the True Christ; for the Spirit hath not Flesh, neither Blood; in the Godhead, or Divine Nature, there is neither Flesh nor Blood. And thus we see how plainly this *Quaker* hath denied the Man Christ Jesus, who died upon the Cross, to be his Saviour, in such sort as not to own cleansing from his sin by Faith in his Blood seen with Mortal Eyes, to be spilt at the time of his Crucifixion. As for that Confession of Faith, which *R. R.* makes in his said Paper, wherein he would seem to own the True Christ, and Salvation by Faith in his Blood, *&c.* 'tis meer Hypocrisie, and Equivocation, as appears by what is said before, and what now presently follows.

QUAKER.

R. R. having given us a long Commentary upon *John 6.* where Christ told the *Jews*, *They must eat his Flesh, and drink his Blood*; he then appeals to Mens Consciences, *Whether they can believe that Christ did hereby intend that Flesh and Blood which was nailed to the Cross, and visible to the Mortal Eye?*

BAPTIST.

My Conscience testifies, as enlightned by the Spirit of God speaking in the Scriptures, that it was the very same whereof he spake to the *Jews*, in *John 6.* which was afterward nailed to the Cross. First, Because Christ had no other Flesh nor Blood to offer for the Sins of Men, but that Body only, as we have shewed before; that being the one Offering by which he perfected for ever them that are Sanctified. Secondly, Because it is expressly called the Flesh of the Son of Man, *John 6. 53. Verily, verily I say unto you, except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.* The *Jews* greatest blindness was about the manner of eating the Flesh of the Son of Man, *&c.* Which whilst they understood it not to be by Faith in him, as a Sacrifice for Sin, they erred and were offended, though our Saviour gave them a plain account of his meaning, in shewing that He spake of their Dwelling, or Abiding in him, and he in them, which is truly to believe in him who bore our Sins in his own Body on the Tree, and to have his Word and Spirit abiding

abiding in us; See *Aug. Tract.* in *John* 26. But *R. R.* denies this, for in *page* 9. he ſaith;

QUAKER.

It clearly appears, That the Fleſh and Blood which Chriſt had been declaring of, was not the Fleſh and Blood which mortal Eyes beheld. His reaſon is, *Becauſe the Lord had ſaid, the Fleſh profiteth nothing.*

BAPTIST.

But how did the Fleſh of Chriſt which was nailed to the Croſs profit nothing? Surely not as the Capernaits groſly imagined, That they muſt eat it, as their Fathers did Manna; that is, with the Mouth of the Body. Alas! here the Fleſh profits nothing. But conſidered, as he reconciled us to God in the Body of his Fleſh through death; and as he bore our Infirmities; as he died for us, and roſe again; as he aſcended into Heaven in that very Body which was raiſed from the dead, which was viſible, beheld with mortal Eyes, both before and after his Reſurrection: doubtleſs to believe in Chriſt Crucified in that Viſible Body, is ſo profitable, as without it there is no true Peace here to ſuch as hear the Word, nor Glory hereafter. But ſtill we ſee *R. R.* rejecting the Viſible Fleſh and Blood of Chriſt as unprofitable.

QUAKER.

R. R. having abuſed our Saviour's Diſcourſe in favour of his own Abſurdities, now would lean upon the Apoſtle *Paul* as a favourer of the ſame, becauſe in 2 *Cor.* 5. 16. He ſaith, *Wherefore henceforth know we no Man after the Fleſh; yea, though we have known Chriſt after the Fleſh, yet now henceforth know we him ſo no more.* Upon this how doth *R. R.* cry againſt us, as having but *a fleſhly knowledg of Chriſt, and that we reſt upon a fleſhly Chriſt*, &c.

BAPTIST.

For a due or ſound underſtanding of this Scripture, it is firſt to be conſidered, that *Paul* here ſays, *We know no Man after the Fleſh*; but it would be abſurd to ſay, the meaning muſt be, That no Man, or no Chriſtian had a Body of Fleſh; or that he here denies the Reſurrection of the Bodies of the Saints, or other Men; for he had moſt plainly aſſerted that great Truth, in the 1 *Epiſt. Chap.* 15. therefore neither may we imagine that *Paul* here denies the Body of Chriſt to be Fleſh, though glorified; much leſs that he denies to know him as he was crucified upon the Croſs: for he tells theſe very *Corinthians*, *That he determined to know nothing among them, ſave Jeſus Chriſt, and him crucified.* Neither doth he here ſpeak againſt their knowing Chriſt in the uſe of Ordinances; for 1 *Cor.* 11. 2. he praiſes theſe *Corinthians*, that they kept the Ordinances as he de-

livered them, and particularly the breaking of Bread, or the Lord's Table: he shews them how he received it of the Lord, and delivered it to them, and instructs them in the right use of it.

I therefore conceive his meaning here to be;

1. That he knew no Man therefore to be in Christ, because born of *Abraham's* Seed according to the Flesh, but both Jew and Gentile, if they claim an interest in Christ, or Christian Priviledges, they must make one common claim, not after the Flesh, but by Faith and a New-Birth, as *vers.* 17.

2. The Jews (yea, even the Apostles themselves) did think, at least for some time, that Christ was so appropriated to their Nation, as that the Gentiles had no interest in him; but seeing that as concerning the Flesh he came of the Jews, so they thought that Repentance unto Life did only pertain to them by him. Yea, it seemed incredible even to the Believing-Jews, that such a Mercy should be granted to the Gentiles, till *Peter*, Acts 11. by reciting the Vision which he had, when he went to preach first to the Gentiles, removed their Doubts, telling them, That he could not then fight against God, who had thus broken down the Partition-Wall between the Jews and Gentiles, or to this purpose. Now when they heard this, they glorified God, saying, Then hath God granted unto the Gentiles Repentance unto Life. So then hence forth neither Men, nor Christ, are known after the Flesh. Old things are done away. Christ is known as a common Saviour, and his Grace and Spirit made free for all Nations; he is no more to be known in such a poor latitude as the Land of *Israel* only; it was too light a thing for him to be given to repair the *Israelites* only; He shall therefore be the Salvation of God to the ends of the Earth. Now mark the parallel; as *Paul* knew no Man (*i. e.* to be a Christian) after the Flesh, yet knew him to be a Man; so though he knew not Christ after the Flesh, yet he knew him to be a Man, though glorified; for Christ lost not his Manhood by his Death, only put off Mortality, *&c.* as all true Christians hope to arrive at the like Immortality, through the Power of Christ's Resurrection.

About which great Gospel-Truth, we now proceed to consider the nature of *R. Ruckhil's* Doctrine; wherein you may expect he holds proportion with his own Rule, *Admit one Absurdity, and a thousand will follow.* So that though he pride up himself with Conceits, as if the Baptized Churches *were declining to their Western Horizon*; yet he shall find they will be able, through God's Grace, to withstand his Absurdities. Yea, they have overcome the *Quakers* Predecessors, the *Ranters*, and the *Seekers*; and the *unbaptized Quaker* shall be as one of them.

CHAP.

CHAP. III.

Of the great Error of the Quakers *touching the Reſurrection of Chriſt, &c.*

IN my firſt Paper I quoted *Heb.* 8. 4. *(If he were on Earth he ſhould not be a Prieſt)* to prove that the Man Chriſt is not now upon the Earth; yet always granting his ſpiritual preſence to be every where.

QUAKER.

For this, *R. R.* calls me, *a pitchy dark Man*, ſaying, He *will ſtand to it with the laſt drop of his Blood, That Chriſt is on the Earth in the fleſhly Bodies of his Saints—and other Bodies of Fleſh hath he none, ſave that which came down from Heaven, and aſcended thither again*, John 3. 13.

BAPTIST.

Firſt; Obſerve his ſubtilty in this laſt Clauſe; For he having firſt denied that Chriſt hath a Body of Fleſh circumſcriptible in Heaven, and conſequently denied the Reſurrection and Aſcention of the Body of Chriſt, which the Jews ſaw with mortal Eyes, and put to death with wicked Hands; which Body all Men muſt grant was a Body circumſcriptible; he would yet ſeem here to grant the thing before denied.

But why is he ſo prodigal of his Blood for that which no body denies? It is our conſtant Doctrine, That Chriſt dwells in his Saints by his Spirit, and by Faith: Now, I ſay, if he mean thus, he hath no Adverſary in this particular among the Baptiſts. But now what ſhall we ſay to his Negation, *Other Bodies of Fleſh hath he none, ſave*, &c. As for his *ſalvo*, we will conſider it by and by; but here we muſt needs enquire what is become of that Viſible Body which died upon the Croſs, was buried, and roſe again? Sure he will not ſay, That that Body dwells in the fleſhly Bodies of the Saints, otherwiſe than by Faith: if he will allow ſo much, he cannot deny but that Body was circumſcriptible. He will not ſay that Viſible Body is in Heaven; he dare not ſay it is on the Earth: Where now will *Robert Ruckhil* find this Body? The Scripture tells us, It ſaw no corruption, for God raiſed him up from the dead. Sure *R. R.* hath loſt the Body of Chriſt, which was once ſeen with mortal Eyes, and cannot tell where to find it, becauſe he will not by Faith look into that Heaven for it which is out of all the Quakers, as well as other Men.

Here therefore we will give place a while to *John Whitehead*, to ſee if he will give us any better account of the Body of the Lord Chriſt.

QUAKER.

QUAKER.

John Whitehead tells us, *p.* 38. *That nothing which was mortal was called Chriſt*; yet tells us, *That Chriſt had once a mortal Body which died upon the Croſs*; and then tells, after a ſtrange faſhion, what became of this Body, *p.* 39. but firſt we will conſider what he ſaith here.

BAPTIST.

Are we not come to a ſtrange paſs now, that after all thy ſhifting, with ſome falſifying too, thou art conſtrained to confeſs what I charged thee with, *viz.* theſe words, *Nothing that was mortal was called Chriſt.* Whence I inferred, *That it was as if thou ſhouldſt have ſaid, Chriſt never died:* and bad thee recal thy words, if thou ſpoke them unadviſedly. But though thy face bewrayed thy conviction, yet hadſt thou not the grace to confeſs ſo great an Error; and which is as bad, thou wouldſt now juſtifie ſo groſs a paſſage in Print, and ſo deſtructive to the Chriſtian Faith: But alas! thou doſt but encreaſe thy folly *.

* *And this he doth by abuſing* Heb. 10. *where he would have Chriſt diſtinguiſhed from the Body of Chriſt. Which is abſurd, for neither the Body nor the Spirit, diſtinct from each other, is the Chriſt, but in conjunction they are one Chriſt. And when we ſpeak of the Man Chriſt, we intend the whole Man; and by the Death of Chriſt, we mean the privation of his Life for a time.*

For the Mortal Body which died upon the Croſs, thou doſt not ſo much as vouchſafe to call it by the Name of Chriſt, only telleſt us, Chriſt had a Mortal Body which died upon the Croſs, but yet denieſt that *any thing that was mortal was called Chriſt.* And now what is more plain, than that thou here denieſt that Chriſt died upon the Croſs? And then if Chriſt died not, he was not buried, he roſe not again from the Dead; and then what is become of the Chriſtian Faith?

Wherefore in direct oppoſition to thy Doctrine, I do affirm, That that Mortal Body which died upon the Croſs, was both called Chriſt, and was Chriſt (not denying hereby his Godhead at all, which I have ſufficiently aſſerted above) which I prove thus: *That Body which was born of the Virgin* Mary, *and anointed with the Holy Ghoſt above meaſure, was both called Chriſt, and was Chriſt. But that Mortal Body that died for us upon the Croſs, was born of the Virgin* Mary, *and anointed with the Holy Ghoſt above meaſure. Therefore that Mortal Body which died upon the Croſs, was called Chriſt, and was Chriſt.*

The firſt Propoſition is evident *Mat.* 1. 21. *And ſhe ſhall bring forth a Son, and thou ſhalt call his Name Jeſus.* Mat. 2. 1. *Jeſus was born in* Bethlehem *of* Judea: and *verſ.* 4. the ſame is called *Chriſt.* He demanded of them *where Chriſt ſhould be born?* and they ſaid unto him, *in* Bethlehem *of* Judea: *for thus it is written by the Prophet.*

2. That the Child being grown to the ſtature of a Man, was apparently anointed with the Holy Ghoſt at his Baptiſm, *Mat.* 3. and declared by Voice from Heaven to be the Son of God. And *John* 3. 34. *God giveth*

giveth not the Spirit by meaſure unto him. And that that Mortal Body which died for us, was the ſame Chriſt which was born of the Virgin in *Bethlem Judea*, is clear, *John* 19. 25, 26. *Now there ſtood by the Croſs his Mother, and his Mother's Siſter,— When Jeſus therefore ſaw his Mother— he ſaith unto his Mother, Woman, behold thy Son.* Acts 2. 36. *Therefore let all the Houſe of* Iſrael (and all the Quakers too) *aſſuredly know, that God hath made that ſame Jeſus, whom ye have Crucified, both Lord and Chriſt.* And though I might trace this *John Whitehead*, (with whom I have had ſeveral publick Diſputes) and thereby make manifeſt the Wiles and Equivocations, by which the *Quakers* work themſelves (as much as they can) out of the ſight of common Capacities; yet I ſhall at preſent forbear, being confident, Wiſe-men will underſtand by this one paſſage, that it is impoſſible for *John Whitehead*, to believe any thing ſoundly concerning the *Lord's Chriſt*, whilſt he adheres to this moſt falſe Propoſition: *Nothing that was Mortal, was called Chriſt.* Let him guild it by all the Art and Deceit imaginable, yet it is ſo perfectly Black and Erroneous, that it can never be ſet off with any ſhew of Truth: though truly could it be done, I think *John Whitehead* were as likely to do it, as any Man I know, for I am not ignorant of his Subtilty. But ſo it is, that nothing but a free Confeſſion of the falſhood of his Speech aforeſaid, can relieve him, which I do hereby friendly adviſe him to; otherwiſe I will record him for a *falſe Apoſtle*, a *deceitful Worker* (though he carry it never ſo plauſibly) *to all Poſterity.* But let us now hear what is become of this Mortal Body which died upon the Croſs, according to the Doctrine of *John Whitehead.*

QUAKER.

John Whitehead tells us, pag. 39. *That he hath ſhewed unto the People that Eternal Life which was with the Father*, as the Apoſtles did, 1 John 1. 1, 2. *By, and in which Life, Mortality was ſwallowed up after Chriſt had finiſhed what the Father gave him to do on Earth; then he who came down from Heaven to bring Man to God, aſcended into Heaven to his Father.*

BAPTIST.

John Whitehead arrogates that to himſelf, which he can never prove. For the Apoſtles had ſeen with their Eyes, and looked upon, and their Hands had handled of the Word of Life. This is ſpoke of Chriſt, when the Apoſtles ſaw his Perſon, or his Glory, (which, *Peter* tells us, was when they were with him in the holy Mount) they were Eye-witneſſes of his Majeſty. Now *John Whitehead* never ſaw, nor handled Chriſt *as* the Apoſtles did, and therefore never ſhewed him *as* they did. It were well if ſo much could be ſaid of *John Whitehead*, as was ſaid by *Peter* of the Chriſtians in his time, 1 *Pet.* 1. Whom having *not ſeen*, ye love; whom though now *ye ſee him not*, yet believing, ye rejoyce, *&c.* Surely, all the ſight we have now of Chriſt is by Faith, and all the feeling by the Operation of his Spirit; but we do not (though we ſtedfaſtly hope, to) *ſee*

him as he is. Mean while it is true, Christ's Ministers do labour in the Gospel, building upon the Foundation which was laid by the Master-builders, the Apostles, according to the Gift of Grace bestowed on them: But to the matter in hand:

What *J. W.* means by *Mortality*, and how it was *swallowed up, after Christ had done the Fathers Will on Earth*, would be understood: either he means it of the state of the Body which died upon the Cross, or of the Body it self. If by Mortality, he only means those Sinless Weaknesses, which Christ was pleased to partake of with other Men (*For Christ was Crucified through Weakness*, 2 Cor. 13. 4.) and not the visible mortal Body it self, then I am not his Adversary; but if under the word *Mortality*, he holds the Body it self was *swallowed up*; and by the words *swallowed up*, he means *destroyed*, (as that is the sense of the Apostle, when he saith, *Mortality shall be swallowed up of Life*) then I confess I am his professed Adversary. For I believe that Body which was Visible, Mortal, and really Died, is yet Existent, or in Being, and Alive for evermore, as Christ himself Witnesseth, *Rev.* 1. *I am he that Liveth and was Dead, and behold, I am Alive for evermore.*

QUAKER.

J. W. tells us, pag. 40. *That he several times denied my Assertion*, which he sets down thus, *That Christ hath now a Body of Flesh and Bones circumscript* [* *or limited*] *in that Heaven which is above, and out of every Man on Earth.*

* This he added.

BAPTIST.

And upon this occasion, I remember well, He deridingly asked me, *Where that Heaven was?* And lifting up my hand and eyes towards Heaven, I pointed him to the place. Now the same Scripture which tells the *Quakers*, and all Men, that Christ was on Earth, tells us also that he is in Heaven; and by Earth, they all mean (I suppose) the Earth which Men inhabit. And seeing the Heaven where Angels inhabit, being opposite to this Earth, I do with as good reason understand Christ's presence now (in respect of his bodily Receptacle) to be there.

J. W. as contemptuously asked me, *How big, and what a one that Body was?* I told him, It was of the proper dimension of Man's Body, or in respect of Stature, like other Mens. He asked me also, *What kind of Flesh Christ's Body was?* I told him such Flesh as mine, or other Mens, Sin, Corruption, and all things of that nature excepted.

J. W. answered, *Nay People*, T. Grantham's *flesh lusts against the Spirit, so did not Christ's.* I told him, I had made that exception my self, and repeated my former words. He replied with the same exception, and was reproved by one Mr. *Wilson* of *Boston*, as an impertinent Person, to make no other exception than what *T. G.* made himself. Upon this, *J. W.* falls to it by that Craft, without which Quakerism would be exploded, and answers me thus: *Well*, Thomas, *I will satisfie thee if I can, I say, Christ's Flesh was such flesh as* Thomas Grantham's *flesh, all corruption excepted.*

excepted. I began to hope we might agree, but preſently perceived his Cheat, and therefore told him, If he could anſwer me one honeſt Queſtion more, I ſhould be ſatisfied; which was this. Doſt not thou under theſe words, *all Corruption excepted*, except my whole Body, and the fleſh of all Men. Here he would not anſwer me by any means, but in ſtead thereof, Curſed me in theſe words:

Thou whited Wall, God ſhall ſmite thee; the Plagues, and Curſes, and Vengeance of God is thy portion. Giving his head and hand two or three motions, when he had thus done. I replied, *John*, I am taught of God, not to render Railing for Railing, Curſing for Curſing, but contrariwiſe Bleſſing; and therefore I deſire this Folly may not be laid to thy charge. He replied, *Fainer, Fainer, Fainer*, &c. This account is true and faithful, which yet I had not printed, if *John Whitehead* had not compelled me. And more I have to ſay, which yet I omit, as reſpecting the ſeveral Debates I had with him at *Spilsby*.

QUAKER.

John Whitehead ſaith, pag. 41. T. G. *hath very uncharitably reſolved to believe, that I own no Body of Chriſt, beſide his Church.*

BAPTIST.

Why doſt thou leave out that term, upon which depends the whole Controverſie? The Queſtion diſputed at *Sleeford*, was this *verbatim*: *Whether Chriſt hath now any Body of Fleſh, beſide his Church?* Thou J. *W.* denieſt it in *terminis*, ſaying, *I deny that Chriſt hath now any Body of Fleſh, beſide his Church.* I affirmed it, ſaying, *Chriſt hath now a Body of Fleſh, beſide his Church*; which I proved thus. Chriſt had ſuch a Body of Fleſh after his Reſurrection, beſide his Church; it was never deſtroyed ſince, therefore he hath it ſtill. I confirmed this by ſundry Scriptures; and among the reſt this: *Handle me, and ſee; for a Spirit hath not Fleſh and Bones, as ye ſee I have.* Thy Anſwer was in two things eſpecially, Firſt, Thou quibbleſt upon the Text, *As ye ſee me to have*: Intimating, that though it was ſo to the ſight of them to whom he ſpake, yet not really ſo. Secondly, *Thou ſayeſt, I made Chriſt a Monſter, to have two Bodies, and but one Head.* I ſhewed thy Error, thus, That as a King might be ſaid to be Head to the Body of his Nation, or a Body Politick, who yet conſiſts of Fleſh, &c. and a particular Body of his own, and yet be no Monſter. So, Chriſt is Head of his Myſtical Body the Church, who are Fleſh as well as Spirit, and hath a particular Body of Fleſh alſo. To this gloſs upon the Text, I anſwered: That it was dangerous to repreſent Chriſt's Words as Deluſory, or Equivocable. *This account for ſubſtance, is certainly true.* And thus it is evident, That through unbelief, J. *W.* hath loſt the Body of Chriſt, which died for us upon the Croſs.

Notwithſtanding theſe things, both J. *W.* and *R. R.* would pretend to own the Aſcenſion of the Man Chriſt, ſhrowding themſelves under Chriſt's Words, John 3. 13. *No Man hath aſcended up to Heaven, but he that*

that came down from Heaven, even the Son of Man which is in Heaven. Now theſe words being ſpoken of that Aſcenſion which was before the Reſurrection of Chriſt from the Dead, doth not concern our preſent Controverſy. For our Saviour himſelf teſtifies, long after he ſpake theſe Words, that he was not yet Aſcended, John 20. 17. *Jeſus ſaith unto her, Touch me not, for I am not yet Aſcended: But go to my Brethren, and ſay unto them, I Aſcend to my Father and your Father, to my God and your God.* Wherefore, when Chriſt had ſhewed himſelf alive after his Paſſion, and had given full and infallible Evidence of it, by Eating and Drinking with them, and Forty Days ſociety with them, ſhewing them his Hands, Feet, and Side, that had been wounded upon the Croſs; then did he alſo make them Eye-witneſſes of his Aſcenſion bodily into Heaven; Acts 1. 9. *While they beheld, he was taken up, and a Cloud received him out of their ſight. And while they looked ſteadfaſtly into Heaven, as He went up,* &c. Thus is the Aſcenſion of that viſible Body of Fleſh, which was nailed to the Croſs, plainly aſſerted in the Scripture; the Authority whereof, ſhall cauſe to vaniſh the idle Dreams of the *Quakers*, who oppoſe this glorious Truth.

And now to the Words of Chriſt, *John* 3. 13. Chriſt is here ſhewing to *Nicodemus*, that he it is who was to reveal the Heavenly Doctrine of the Goſpel, and the glorious things in Heaven; becauſe no Man had that knowledg of Heaven which he had. And though he were the Son of Man, yet in regard of the Union he had with the Divine Eſſence, he had aſcended Heaven it ſelf, and was in Heaven; though his Humanity ſtrictly conſidered, was at that time upon Earth, and converſing with Men.

Now to juſtifie this underſtanding of the Text, I refer to other Scriptures, as *John* 1. 18. *No Man hath ſeen God at any time, the only begotten Son, which is in the boſome of the Father, he hath declared him.* Again, John 6. 46. *Not that any Man hath ſeen the Father, ſave he which is of God, he hath ſeen the Father.* Again, Mat. 11. 27. *All things are delivered unto me of my Father; and no Man knoweth the Son but the Father, neither knoweth any Man the Father, ſave the Son, and he to whomſoever the Son ſhall reveal him.* Theſe things conſidered, ſhew, That in theſe Speeches, he holds forth that Divine Relation which he hath to God his Father; the certain Knowledg he hath of his Will; and his continual Preſence with the Father. John 8. 16. *I am not alone, but I and the Father that ſent me.* But in all this, let it be well minded, how unworthily the *Quakers* do abuſe paſſages of this kind, to prejudice the great truth of Chriſt's Aſcenſion, in the Body of his Fleſh which died upon the Croſs, after his Reſurrection. I return to *R. Ruckhill*, who ſets againſt us in this point, with a *Philoſophical Syllogiſm*, thus:

QUAKER.

Such as the Body is, ſuch muſt be the Aliment whereby it ſubſiſteth, and is nouriſhed. But humane Bodies are of the Earth earthly, and cannot ſubſiſt without a conſtant ſupply of Aliment of the ſame kind. Now to affirm that the Body of Chriſt in Heaven hath, or needeth ſuch a ſupply either of broiled

Fiſh,

Fiſh, or any other Maritime or Terrene Aliment, as it muſt do if it be a humane Body, or Earthy: However it may ſtand with the Faith of T. G. *it is ſuch an abſurdity, as my Pen even irketh to write.*

BAPTIST.

Though I pretend not to Learning or Philoſophy, yet I ſee many Errors in this one Argument: Firſt, The terms *Humane, Earthly*, and *cannot*, are ambiguous, conſidering our Subject is of the Body, *as raiſed from the Dead*, which ſure differs much from the ſtate of a Man as he comes into the World. And what can, or cannot be in this caſe, muſt not be concluded by Philoſophical Demonſtration, but by Divine Revelation. The Reſurrection of the Body, whether it be conſidered in reſpect of Chriſt, or other Men, is not the effect of natural Cauſes, nor dependeth upon common Providences; but this Cauſe is to be tried according to the Word of God, and his Power to effect it. This is the ground of Faith concerning the Reſurrection, *Phil.* 3. 21. *Who ſhall change our vile Body, that it may be faſhioned like unto his glorious Body, according to the working whereby he is able to ſubdue all things unto himſelf.* 1 Cor. 6. 24. *God hath both raiſed up the Lord, and will alſo raiſe up us by his own Power.* Epheſ. 1. 19, 20.—*according to the working of his mighty Power; which he wrought in Chriſt when he raiſed him from the Dead.* So that this Argument may rather be exploded, as *unchriſtian* and *heatheniſh*, than to have any further anſwer, becauſe it comports not with Principles of Religion; yet I ſhall anſwer it, leſt he be wiſe in his own conceit.

And firſt, I deny the *Major*, (which he takes to be undeniable) For though the Body of Chriſt, was real Fleſh, *&c.* after it was riſen, and as ſuch could and did eat terrene or maritime Food, yet it can and doth ſubſiſt without it, *Mat.* 26. 28. *Luke* 24. 42. *and liveth by the Power of God*, 2 Cor. 13. 4.

Secondly, I deny the *Minor*, in that part at leaſt, which ſaith, Humane Bodies cannot ſubſiſt without aliment of the ſame kind. For did not that Body of Chriſt ſubſiſt forty days when it was mortal without terrene Food? and cannot the ſame Body ſubſiſt now it is immortalized without terrene Food? What ſhall we ſay of *Moſes*, who ſubſiſted forty days in the Mount without Food? and of *Enoch* and *Elias* who were tranſlated, that they ſhould not ſee Death, and yet their Bodies are Fleſh where-ever they are? He that believeth theſe Scriptures which ſpeak of theſe things, cannot doubt but that God can and will cauſe the Bodies of Men to ſubſiſt after the Reſurrection by his Power. If theſe Inſtances ſatisfie not, let them go to the old Cloaths of the *Iſraelites*, or their Shooes: Deut. 29. 5. *And I led you forty years in the Wilderneſs, your Clothes are not waxen old upon you, and thy Shoe is not waxen old upon thy Foot.* Yea, God fed this People in ſuch a wonderful manner in the Wilderneſs, as that it was an evident proof, *That Man liveth not by Bread alone, but by every word that proceedeth out of the Mouth of the Lord doth Man live*, Deut. 8. 3.

Laſtly; *Adam* in his Innocency was humane Fleſh, and yet had he not

Rom. 6. 23. Mathusalem *lived near* 1000 *years, which was the effect of a supervening Power, more than terrene Food, which is the same now that it was then.*

* *Gen.* 3. 22.

† *Rev.* 2. 7.

sinned, he had not died; *For the Wages of Sin is Death: and Sin entring into the World, Death entred by Sin.* Nor was it terrene Food that could have kept off old Age, but he must have lived by a supernatural Power, even the Power of God, who breathed into his Nostrils the Breath of Life, and would have perpetuated that Life (had he not sinned) for ever. And hence it undeniably follows, that seeing in the Resurrection the Bodies of the Saints shall be freed from Mortality, the effect of Sin; they shall be at least in as possible a capacity to live for ever, as *Adam* was in his Innocency; And as *Adam* had then the Tree of * Life to support him for ever, through God's Power and Blessing communicated with it, had he not sinned; so the raised Bodies of the Saints, shall also have a Tree of † Life, of a more sublime nature than that in *Eden*, by which they shall live for ever. But here they excel *Adam* in his Innocency; they shall be freed from danger of Sin, and be more perfect in Body and Spirit every way, for they shall be as the Angels of God in Heaven, and not marry, nor be given in Marriage, being the Children of God, as they are the Children of the Resurrection.

CHAP. IV.

Of the Errors of the Quakers *concerning the Ordinances of Christ.*

BAPTIST.

Richard Ruckhil rants at a very high rate against the Baptized Churches, for that they zealously observe the Ordinances of Christ made known by the Scriptures, and particularly *Baptism*, and the *Table of the Lord*. Let us hear him speak out of his own Papers.

QUAKER.

O ungrateful Men! (saith he) *unworthy (till ye repent and loath your selves) the name of Christians. Hath the afflicted persecuted Church been banished into the Wilderness for many hundred years, and now at her return, when she is expecting a far more exceeding and eternal weight of Glory, both inward and outward, which her great Afflictions have wrought for her: Will ye now, I say, allow her no better Ornaments, but those very same she wore 1600 years ago; which also for many hundred years have been revell'd in, and filthily polluted by that nasty Whore of* Babylon? *Poor Bride, must she now put on these old Clothes, and rotten Rags again?* &c. *Will ye deny this beautiful Bride, the Lamb's Wife, that priviledg which your own Wives will scorn to be denied by you? Ah how weak are your hearts, saith the Lord God?*

BAPTIST.

BAPTIST.

Surely theſe are great ſwelling words of vanity; Let us ſee therefore a few of theſe many ſtrange Conceits which lie couched in this Exclamation.

1. He pretends much skill in the time of the Churches going into, and coming out of the Wilderneſs. But, I believe, ſhould a Man ask him the neceſſary Queſtions which concern theſe Matters, it would be long e're he gave a good Anſwer. Nay, ſhould I ask him what this Wilderneſs is, he would hardly give account.

2. He would bear us in hand, that the Eternal weight of Glory is to be received at the return of the Church out of the Wilderneſs, both inward and outward, on this ſide the Grave. For,

3. In order to her putting on that weight of Glory, ſhe muſt put off the Ordinances (which were her Ornaments) which ſhe uſed 1600 years ago; as if Chriſt's Ordinances were an Impediment to the Churches Glory.

4. What he is forced to confeſs, were the Ornaments of the Primitive Church, he diſdainfully calls now, Old rotten Rags and Clouts. As if 1600 years were time enough to wear out all the Churches Ornaments, and to rot them to pieces: Or, as if Time could decay the Commands of God, when yet God hath no where abrogated them; if otherwiſe, ſhew the Abrogation: This was never yet done.

5. He greatly diſguſts the firſt Churches Ornaments, becauſe the naſty Whore of *Babylon* hath revelled in them, and polluted them. Strange, that *R. R.* will ſo much as read the Scriptures! for ſhe hath revelled in them, and abuſed them, as much as any Ornament which the Church had on 1600 years ago. Indeed all Ordinances (which are truly Ornaments to the Church as ſuch) are in the Scripture, and none can abuſe them ſo as to change or miſapply them, but they abuſe the Scripture; And may we not as well make uſe of the Commiſſion *Mat.* 28. which teacheth us to obſerve all things whatſoever Chriſt commanded, as well as the *Quakers* make uſe of Scriptures for their *Thee* and *Thou?* &c.

Remember, O *Quakers*, that the Ark was nevertheleſs to be honoured upon its return from *Dagon*'s Temple. Shall Mens violating God's Commands, null his Commands? God forbid. Muſt you needs deſtroy Baptiſm and the Lord's Table, becauſe others have prophaned theſe Holy Things? Why then do you Pray, Preach, and own the Name of Chriſtians, ſeeing they have prophaned all theſe alſo? Doubtleſs the Quakers are worſe Enemies to the Truth, than the Whore you complain of, for ſhe gave the Ordinances of Chriſt good Language, though ſhe greatly abuſed them. But you give them the vileſt Language you can invent, and deſtroy the memory and uſe of them altogether, as much as in you lieth; to ſay nothing here of your intollerable enmity againſt the True Chriſt himſelf, and thoſe that truly ſerve him.

6. By all means it's time thinks *R. R.* that the Church have a new Coat, her old Ornaments being rotten in his Thoughts: But ſtay, is not her

her Faith to be the ſame now that it was 1600 years ago? Yes, ſhe is to contend earneſtly for the Faith once delivered to the Saints. Hath Chriſt ſaid his Church ſhould have new Ornaments, to wit, Ordinances inſtead of them ſhe had 1600 years ago? No, *John Whitehead* dare not ſay ſo, for *pag.* 44. he evades the Queſtion thus; *We need ſhew no Authority for the abrogating of that Order of Gathering, Conſtituting, and Governing the Church of Chriſt which was in the Apoſtles days.* And then moſt falſly tells us, The *Quakers* practice doth more eſtabliſh it in the Subſtantial Part than the *Baptiſts.* But what is this new Coat that would be known? But ſurely if the Church put off her Ornaments which ſhe wore 1600 years ago, ſhe is like to go naked for all *R. R's* skill in Apparel; Her Ornaments were theſe,

Faith, Love, Charity, Gifts, and *Fruits of the Spirit, Holy Ordinances, and an Holy Life, with Patience in Afflictions,* &c.

Now all theſe have been abuſed, by *fained Faith, fained Love, fained Charity, fained Gifts, fained Fruits of the Spirit, fained Ordinances, fained Patience in Afflictions.* And this the Scripture foreſhews: Many ſhall ſay we have propheſied, caſt out Devils, done wondrous Works in thy Name. Some give their Goods to the Poor, and their Bodies to be burned; and yet all this proves but fained, when God the Judg of all ſhall make manifeſt the Secrets of all Hearts.

I conclude therefore, there is no new Garment aſſigned the Church till ſhe come to Heaven, no more than *Iſrael* had till they came to *Canaan.* 2. And that her old Ornaments will not wax old, that is, not rot: As ſhe is glorious within, ſo her Raiment is of wrought Gold. 3. He that diſtrobes her of part of theſe Ancient Ornaments, endangers them all.

7. His Reaſon why the Church muſt have a new Coat, is, becauſe our Wives will ſcorn to be denied ſuch a privileg by us. What is this? muſt the Church change her Ornaments as oft as Mens Wives change theirs? This is prodigiouſly abſurd; Why did not his Pen irk to write it?

8. That which aggravates all his Vanities, is this, That he intitles them to the Lord God, as if he had writ by immediate Inſpiration, in theſe words, *Ah, how weak are your Hearts, ſaith the Lord God.* Surely he hath ſpoken falſly in the Name of the Lord, who is ſo far from blaming, that he commends ſuch Churches as keep the Ordinances as they were delivered to them. And we have the ſame ground to believe, that the Primitive Ordinances were delivered for the uſe of the preſent Churches, that we have to believe that the Primitive Faith was delivered for our uſe; and indeed they that forſake the one, do commonly forſake the other; as is moſt ſignally ſeen in the *Quakers,* and to be ſure they are fartheſt off from the Ordinances.

QUAKER.

John Whitehead ſaith, pag. 49. *That I ought not to accuſe the* Quakers, *as oppoſing themſelves againſt things required by the poſitive Laws, becauſe they cannot own my Water Baptiſm, and breaking of Bread, in imitation of the Apoſtles, and Primitive Chriſtians: No more than the* Jews *ought to have*

have accuſed the Apoſtle Paul, *and his fellow Labourers in the Goſpel, who by the Authority and Power of Chriſt in them, cried down their Circumciſion, Temple-Worſhip, and that Hand-writing of Ordinances, which was contrary to them.*

BAPTIST.

When the *Quakers* can ſhew us, that there was another Prophet to ſucceed Jeſus Chriſt, as Chriſt ſucceeded *Moſes*; then it will become us to allow this compariſon between *Paul*, &c. and *John Whitehead*, &c. but till then, we ſay, there is no compariſon in the Caſes at all.

Who would ever have thought, that ſuch an impudent ſpirit ſhould have appeared in *John Whitehead*, or any Man of Wiſdom, thus to make void the Precepts of Chriſt! And what are we worſe for Baptizing with Water, and breaking of Bread, in *imitation* of the Apoſtles, and Primitive Chriſtians, provided our Hearts be alſo conſciencioufly ſatisfied, that theſe things are the Mind of God, concerning our obedience to him among other things, as commanded to all Chriſtians, in the holy Scriptures, which we own as a Rule for all Saints in Religion?

Sure I am, if I may take *J. W.* his liberty to uſe the various Tranſlations, as rendered from the Original, then we are expreſly commanded to be imitators of the Apoſtle. But if this will not do, let him hear *Montanus*, (*one of the honeſteſt Interpreters extant*) who reads thus, 1 *Cor.* 11. 1. μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ: Imitatores mei eſtote, ſicut & ego Chriſti: *Be ye imitators of me, as alſo I am of Chriſt.* So then, *Paul* was an imitator of Chriſt, and ſo ought we to be, and not to deſpiſe to follow, or imitate the Apoſtles in Baptizing, or breaking of Bread, having good aſſurance that therein they follow Chriſt, who was Baptized himſelf in Water, and alſo gave being to the breaking of Bread. But muſt the *Quakers* needs cry down what we do, meerly becauſe we follow Chriſt and his Apoſtles? When their Conſcience knows that we do not theſe meerly in imitation, or becauſe they did them, but becauſe God's Word requires theſe things at our hands; yea, and that Light which God hath given us, directs us to the ſame. And though we grant, Chriſt hath Power to call his People to whatſoever is the Will of God, yet *J. W.* can never prove, it is God's Will that Chriſtians ſhould forſake the Ordinances once delivered to the Chriſtian Churches, particularly Baptiſm, and the breaking of Bread.

QUAKER.

Robert Ruckhill tells the World, I have Convicted my ſelf of groſs Idolatry; and why? Becauſe, I ſay, *The way of Life is above to the Wiſe*; and this I ſpeak, it is true in favour of Baptiſm in Water, againſt thoſe *Quakers* that deſpiſe and traduce it.

BAPTIST.

I could not eaſily think, that ſo *innocent* a *paſſage* ſhould have been ſo *groſly*

abused, as it is by these two Men, *R. R.* and *J. W.* Sure I am, there is not the least cause for this Charge, *May nothing be called the Way of Life but Christ?* Let us read *Prov.* 6. 23. *For the Commandment is a Lamp; and the Law is Light: and Reproofs of Instruction are the Way of Life.* Acts 2. 28. we read of the Paths of Life, in the plural Number; but there is but one Christ: So that we see the Paths of Righteousness, and Holiness, and Obedience, may, without any offence to the Spirit speaking in the Scripture, be called the Paths, or Ways, or Way of Life: Let these two *Satyrs* whip whilst they faint, I shall rejoyce to see their folly made manifest to all Men.

Mean while let the sober Reader know I look upon Holy Baptism no otherwise, than other Holy Commands of God are so. Nor in any other sense the Way of Life, than as it sets forth Christ and him crucified; our dying with him to the Rudiments of the World, and living a new Life. What if I had called Baptism the Way of Righteousness, it had nothing varied from my Intention, nor from Truth; yet perhaps these Men would have been offended, they have so great an hatred against the Ordinance: Yet Christ saith, *John* came to the People in the way of Righteousness, and himself thought it a fulfilling of Righteousness, to be baptized, as well as in other Services.

QUAKER.

R. R. says, that in the aboveſaid speech, *I am convicted of a ridiculous Solœcism, in terming Submersion, or plunging under Water, a way on high. Yet says, if the intelligent Reader will indulge me, the Quakers will pass it by.*

BAPTIST.

Although I will not compare with *R. R.* for skill in Grammar, yet I will not be beholden to him, nor his Reader, for their Indulgence in this case. For though the Baptism of *John* was a submersion in Water upon Repentance for the Remission of Sins; yet Christ himself convicted the Opposers of it, *that it was from Heaven.* Christ also calls it the *Counsel of God.* And I think the Counsel of God, and that which is from Heaven, may be said to be *above* without any *Solœcism*, otherwise Christ himself, when upon Earth, was not the way *above*, for he came down from Heaven. But this pragmatick Quaker having got a Toy by the end, and hoping this might disgrace me, and what I profess, knows not when to have done with it; but up it goes again in his ridiculous Queries, as if, without more ado, I must be damn'd for this passage, among gross Idolaters. I rejoyce, truly, that I am thought worthy to be thus reproached for the way of the Lord. But why should sinful Men be so enraged against this Holy Ordinance? Is it because of the thing it self? or the Authority by which we do it, as we obey the Command of God in the Scripture herein? *Acts* 2. 38. It is certainly this latter which offends them; Witness *Robert Ruckil* himself, for these following are his words.

Mat. 21. *Luke* 7.

QUAKER.

QUAKER.

*We do not, nor for all that I know never did, deny Baptiſm, or other Inſtitutions, no, not in the outward Adminiſtrations, * when the Spirit of the Lord leadeth into them.*

* *So then the Quakers never had the leading of the Spirit in the caſe of Baptiſm.*

BAPTIST.

The plain Engliſh of this Speech of *R. R.* is this, That when the Light in every Man commands Men to be baptized, and to come to the Lord's Table, *&c.* then *R. R.* will allow it. But let the Spirit ſpeaking in the Scripture command Men to do theſe things, then he will not allow it, he will oppoſe it, nay, count them not worthy the Name of Chriſtians if they do thus. If the Scripture commands theſe things, they ſhall be eſteemed but as rotten Rags, and old Clouts; but if the Quaker's Light command it, it is well enough. Sure theſe Men are more than ordinarily deluded.

QUAKER.

But this ſlender kindeſs of *R. R.* is by him almoſt recalled, for thus he ſaith; *It hitherto hath appeared, that the Spirit leads forward not backward, upward not downward.* And then he preſumes, *that otherwiſe the Spirit may as well lead into Judaiſm, as into the Miniſtrations aforeſaid.*

BAPTIST.

Thus ſtill the Quakers make no difference between Jewiſh Ceremonies and the Inſtitutions of Chriſt, than which what can be ſaid more unlike a Chriſtian. But I deny that, for an unrepentant Perſon to be led to Repentance, and therewith to the Baptiſm of Repentance, is a backward leading, or a leading downward, but is the ſureſt way for ſuch to go forward and upward. Yea, ſuppoſe ſome be now found as plenarily endowed with the Holy Ghoſt, as to be enabled thereby to ſpeak with Tongues, and to magnifie God, yet the Apoſtle demands, *Who can forbid Water, that theſe ſhould not be baptized who have received the Holy Ghoſt as well as we?* Acts 10. This Interrogative concludes in the Negative, and is in truth to ſay, No Man can (or hath any authority to) forbid the uſe of Baptiſm in Water to thoſe that have received the greateſt meaſure of the Spirit, being ſuch as were not before baptized with Water. But had *R. R.* or *J. W.* been by when *Peter* ſpake theſe words, the one would have cryed down this Ordinance, and the other told him it was to lead backward. Thus do the Quakers confront the very Apoſtle himſelf, whoſe words have the ſame force now that they had in the firſt delivery: and as he by the Authority of Chriſt commanded them then, ſo all ſuch as they now ought to be baptized in the Name of the Lord Jeſus.

So then it is directly falſe, that *R. R.* ſaith, the Spirit hath hitherto led

led from Baptiſm in Water, (for that is his meaning by leading backward) whereas the Text in hand ſhews plainly, That ſuch as were firſt baptized with the Spirit, were led by the ſame Spirit afterward to be baptized in Water. Nay, let me further add, That it is certain no Sinner ever was rightly baptized with Water, till firſt he had ſome work of Grace on his heart by the Spirit of God. We do therefore juſtly reject the Spirit of *R. R.* and *F. W.* and the Quakers in general, when it thus leads Men in oppoſition to the Spirit as it ſpeaks by the Apoſtles, and now ſpeaketh in the Scriptures, and are ſure that therein they have not the Spirit of God. John 1. *He that knoweth God, heareth us,* (ſaith the Apoſtle). *He that is not of God, heareth not us. Hereby know we the Spirit of Truth, and the Spirit of Error.*

CHAP. V.

The Concluſion; ſhewing the true uſefulneſs of the Light in every Man; and yet that the Spirit of God ſpeaking in the Scriptures, reveals things more excellent. With an Exhortation to all Chriſtians to beware of the dangerous Errors of the Quakers.

FOr a Concluſion of this *defence againſt the Quakers*, I hold it expedient to ſpeak ſomething briefly concerning the *Light which is in every Man.* And I have given ſome hints above, how *Robert Ruckhil* hath altered the Phraſe, by his frequent uſe of this, *The Holy Spirit*, inſtead of their old term, *The Light in every Man.* But theſe two muſt be diſtinguiſhed: for a Man may have, or be a partaker of that Light which is in every Man, which reproveth much Evil, and directs to much Good: And yet the ſame Man may be ſenſual at the ſame time, having not the Spirit: For the Gift of the Holy Spirit, as it is promiſed in the Goſpel, is not received but through Faith, *Gal.* 3.—*That the Bleſſing of* Abraham *might come upon the Gentiles, that they might receive the Promiſe of the Spirit through Faith.* Nor do I mean the *multifarious Spirits by which Men are actuated,* when I ſpeak of the Light in every Man, as *R. R.* rudely would interpret me; but I ſpeak of that one common Principle of Wiſdom, Juſtice and Purity, which God hath endowed Mankind with, which in regard of its curious meaſures I call the Spirits of Men, every Man having his proper portion thereof; for the which he muſt be accountable, as he hath improved or abuſed it, to the honour or diſhonour of Almighty God. But yet, I ſay, this Light in every Man ought to be ſubſervient to the Light of the Holy Spirit revealed by or in the Holy Scriptures. And to make this better appear, I will here inſert what I have publiſhed before in this behalf.

Jud. *Epiſt.*

'Becauſe every Truth ought to have its juſt eſtimation, and the deſign 'of our precedent Diſcourſes, being not to oppoſe any Light which God 'hath ordained for Man's direction; Whether that which is common

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'to all (ordinarily) at all times, by ſome called the *Light within*, or 'that which hath been manifeſted at ſundry times, and divers man-'ners; it ſhall not be inexpedient here to propoſe ſome few things: And,

1. It is certain (and not denied by the Baptized Churches) that God Almighty hath endowed Mankind with a Principle of Light, Underſtanding, or Judgment, to lead Men to the conſideration and obſervation of things good and honeſt among themſelves; and to contemplate the Divine Goodneſs it ſelf, from the conſideration of his wonderful Works, and to render to him the honour of his Mercies, *&c.*

For as there is a certain Relation between the Creator, and a rational Creature; even thence ariſes a neceſſity of Obedience on the Creature's part. Whereupon it behoveth that he know him, and in general, what is his Will whom he is to ſerve; and this is the great Work of the Law written in the heart of Man, *Rom.* 2.

2. But it is certainly in the liberty of the Creator, (who hath the fulneſs of Wiſdom in himſelf) to give further, what particular diſcoveries of himſelf, and of his Will he pleaſeth, or thinks moſt meet to communicate, beyond the extent of that common Principle of Light which he hath imparted to Mankind. And indeed thus he did from the beginning, when by a poſitive Law he forbad *Adam* to eat of one Tree in the Garden, which otherwiſe could have brought no inconvenience, ſith it was good for Food. And therefore the forbidden Fruit was not Sin, as ſome of the *Quakers* have vainly told me; and ſome have writ as erroneouſly.

3. That there is in the Godhead the diſtinction of Father, Son, and Spirit; and that Man's Salvation muſt depend upon the Death of the Son of God; that he to that end ſhould be born of a Woman, even the bleſſed Virgin, *Mary* by Name; that he ſhould ariſe from the Dead, and aſcend the Heavens; or, that he ſhall come again to raiſe the Dead, and Judg the World, are things wholly beyond the reach of the Univerſal Principle of Light in Man, and only known to Man by particular Revelation from the Omnipotent God; who revealed theſe things to the Prophets, confirmed them by his Son, and hath witneſſed the ſame by the Apoſtles.

4. That the *Oeconomie*, Order, or Government of the Church ſhould vary, *viz.* Be of one Form in the Old World, of another from *Abraham* till Chriſt; of a third, from Chriſt to the end of the World; are things of which the common Principle of Light in Man fails to give any account: only the Wiſdom and good Pleaſure of the Creator, is the ground and cauſe of this Alteration, to which the Light of Man's Underſtanding muſt be ſubordinate.

5. That *Abraham* muſt cut off the Fore-skin, and his Poſterity obſerve the ſame for a Law, under pain of being cut off from the People of God, is no way perceivable by the Principle of Light in Man, but may rather ſeem repugnant to it, only God muſt not be diſputed in any of his Commands, but Man with all the Light in him, muſt yield to his moſt wiſe Commandments.

6. That the Saviour of the World ſhould come to be baptized of *John* in *Jordan*, and that it ſhould become all his Diſciples to follow him in the ſame Act of Obedience; that *Iſrael* muſt commemorate their Deliverance out of *Egypt* by the Paſchal Obſervation; and Chriſtians their Deliverance from Sin and Satan, by the Bread and Cup in the Lord's Table, *&c.* are ſuch things as no Principle of Light, common to all Men, does dictate: But he only, who without controul, might and did command *Abraham* to offer his own Son for a Sacrifice, required theſe things, and ought to be obeyed, when and in what he requireth.

7. The ſum of all is this, The Univerſal Principle of Underſtanding, Light, or Judgment in Man, is capable of Improvements; and it is only improved, by how much it is ſubordinate to the Will of God, as well in the leſſer as the greater things of his Appointment. And therefore the *Quakers* undeniably oppoſing themſelves againſt many things required to be obſerved by Chriſtians, as poſitive Laws of God, made known by Jeſus Chriſt, concerning Man's Redemption, and the Order of the Church of Chriſt, are not obedient to, nor ſincere favourers of the Light within; but are under the Spirit of Darkneſs and Error in ſuch their oppoſition; and do vainly boaſt, to ſpeak and act as moved thereunto by the Authority of Chriſt, and his Holy Spirit in them, when yet the Authority of Chriſt is full againſt them.

The Exhortation.

FRom the Premiſes, I hold my ſelf obliged to admoniſh and exhort all Chriſtians to look well to their goings; For let us know aſſuredly, that the days are perilous, becauſe the time is come wherein that Doctrine which according to Godlineſs, even the words of our Lord Jeſus Chriſt, yea, that form of ſound words which was delivered to the firſt Chriſtian Churches by the Apoſtles, which alſo was obeyed from the Heart, *Rom.* 6. that Faith once delivered to the Saints, is now in every place greatly oppoſed and diſguſted, or lightly regarded; whilſt Men are turned *in* to Fables and Viſions of their own hearts, as was alſo foredeclared in the Word of Truth.

And knowing theſe things before, let us beware leſt at any time we be led away with the Errors of theſe days, and ſo fall from that ſtedfaſtneſs in the Apoſtles Doctrine and Fellowſhip, to which through the Grace of God we have attained.

And above all, let us diligently beware of thoſe, who either directly or indirectly deny the only Lord God, and our Lord Jeſus Chriſt, whilſt they believe not his Death, Reſurrection, and Aſcenſion, together with his ſecond coming according to the Scriptures. But inſtead thereof, labour to refer by obſcure ways, and a fair ſhew of words, all theſe things to the Work of Mortification, and what they vainly pretend to themſelves, as if they could now evince that Mortality is ſwallowed up

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of Life; which vain boasts my ears have heard from some of the * *Quakers*; and yet it is certain they shall die like other Men, and in that very day they will find these vain thoughts to perish. * *Vin. Frotheringham.*

Labour therefore to have a sound and distinct understanding of the great Work of Man's Redemption by Christ's Death and Blood-shed, and the Work of his Holy Word and Spirit in sanctifying the Children of God. Hold fast the first by Faith, and labour to live in the latter by blessed experience, waiting for the Adoption, as it respects the redemption of your Bodies in the glorious Resurrection of the Just, according to that working whereby our Lord Jesus Christ and God our Father is able to subdue all things unto himself.

And be not deceived by any means, with the empty boasts of those who pretend they are perfect, so as to have passed through the Resurrection; for it is one thing to rise with Christ to newness of Life, (which I hope you have attained, but I beseech you abound more and more); and another thing to be raised from Mortality to a state of Glory. And for a help in this, consider, that even *Paul* himself, in his greatest Attainments, wherein he heard things too hard to be uttered to the Churches, yet he tells us, He had not attained to the Resurrection of the Dead, but laboured if by any means he might attain it, *Phil.* 3.

Beware also of those who by consequence deny Jesus Christ to be come in the Flesh: and they are of two sorts; either those who labour to introduce Legal Ceremonies, which Christ came to abrogate, of whom there were many in the Apostles times, and I fear there are some in these days; or, who deny Christ's Institutions, for Christ denies that any can rightly call him Lord, Lord, when they do not the things which he says. And indeed, as that Holy Man, *William Jeffery* (Messenger to the Baptized Churches in *Kent*) hath well observed, 'That those who deny those Ordinances which came in being when Christ 'came in the Flesh, and which do so plainly hold him forth as come 'in the Flesh, do therein in effect deny Christ to be come in the Flesh.

Now by those things which declare Christ to be come in the Flesh, I do not mean any part of the Gospel, or the Gifts thereof, exclusively from the rest, but I mean the whole form of Godliness, with the Power thereof, delivered and established by Christ, the Mediator of the New Testament; and in particular these things following.

1. Such Preaching as holds forth Christ Crucified, according to the Scriptures.

2. Such Prayer as is Spiritual, made to God in the Name of Jesus Christ.

3. Such Baptism in Water as sets forth the Death of Christ, his Burial, and Resurrection; and our Death to Sin, and rising to a new Life.

4. Such Prayer, with Imposition of Hands, as shews forth the Saints Interest in that Promise of the Holy Ghost, which Christ obtained for the comfort of the Gospel Church.

5. Such a Table of the Lord, as shews the Death of Christ upon the Cross.

6. And

6. And ſuch a Diſcipline as gives evidence of Chriſt's Authority, to purge his Church from Corruption, and to preſerve Her in the purity of Doctrine and Converſation.

And thus the Holy Goſpel being duly and religiouſly received and walked in, according to all the parts of it reſpectively, being attended with a conſtant waiting for the Son of God from Heaven, even Jeſus who was raiſed from the Dead; ye ſhall be found unto Praiſe, and Honour, and that you have faithfully kept Chriſt's Ordinances, and added to your Faith, Vertue; even ſo an entrance ſhall be miniſtred to you abundantly into the Everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt. For *if any Man ſerve Chriſt, him will the Father honour*, John 12. 26.

Chriſti-

Christianismus Primitivus.

The Third TREATISE.

THE PEDO-BAPTISTS APOLOGY FOR THE Baptized Churches.

THere is no Point of the Christian-Faith, of greater importance, in order to the composure of Divisions *among such as conscientiously profess the Name of Christ*, than the Doctrine of Holy Baptism, *in the Name of Jesus Christ for the Remission of Sins: For as many as have been baptized into Christ, have put on Christ.* And where this *Foundation-Truth* hath been neglected, or essentially corrupted, there hath ensued great disorder in Religion, because the Being of the Church (as Visible) is so concern'd therein, that there can be no orderly proceeding in any Church Act, nor participation in any Church-Priviledg, where Sacred Baptism is not Antecedent. Gal. 3. 27. Heb. 6. 2.

And though Reformation (or rather the Restauration) of this Truth be hard to accomplish, yet must we not be discouraged, but still pursue all lawful and probable ways to effect it in this, as well as in other cases. And the way which I have chosen to help on this needful Work at this time, is to shew, that (notwithstanding the discord in Point of Practice, yet) there is a very great concord in Doctrine, touching the main Questions which concern this Heavenly Institution, between the Pedo-Baptists and the Baptized Churches. The Questions are these;

1. *What are the Qualifications required of all such as are to be baptized?*

2. *What is the due Act or right Form to be observed and done in this solemn Rite of Baptism?*

Touching the first, The Doctrine of the Baptized Churches is well known, namely, That *Repentance towards God, and Faith towards our Lord Jesus Christ, are pre-requisites to the Baptism of every Sinner.* And to this agrees the Holy Scripture, with full consent, saying, *Repent and be baptized every one of you. They were all baptized, confessing their Sins. When they believed* Philip *preaching the things concerning the Kingdom of God,* &c. *they were baptized both Men and Women. Many of the* Corinthians *hearing, believed and were baptized.* And hence this Holy Ordinance is well called the *Laver of Regeneration*; *the Baptism of Repentance, for the Remission of Sins.* Now let us hear the Doctrine of the Pedo-Baptists touching this Question.

Acts 2. 38. Mark 1. 5. Acts 8. 12. & 18. 8. Rom. 6. 1.

1. The *Church of England*, both in her *Articles* and *Vulgar Catechism*, delivers her mind clearly to this purpose; That such Repentance whereby Sin is forsaken, and such Faith as by which the Promises of God are stedfastly believed, is required of Persons (meaning all Persons) which are to be baptized; and that in Baptism Faith is confirmed, *&c.*

2. Mr. *Perkins* (a Learned Son of the same Church) upon these words; *Teach all Nations, baptizing them, &c.* saith, 'I explain the 'words thus; Mark, first of all 'tis said, *teach them*; that is, make them 'my Disciples, by calling them to believe, and to repent. Here we are 'to consider the order which God observes, in making with Man the Co-'venant in Baptism: First of all he calls them by his Word, and com-'mands them to believe and repent; then in the second place, God makes 'his Promise of Mercy and Forgiveness: and thirdly, he seals his Pro-'mise by Baptism.——They that know not, nor consider this Order which 'God used in Covenanting with them in Baptism, deal preposterously, 'overslipping the Commandment of Repenting and Believing.——This is 'the cause of so much prophaneness in the World: We see what is done 'in Baptism, the Covenant of Grace is solemniz'd between God and the 'Party baptized; and in this Covenant, some things belong to God, some 'to the Party baptized: The Actions of the Party baptized, are a certain 'Stipulation or Obligation, whereby he bindeth himself to give homage 'to the Father, Son, and Holy Ghost. This Homage standeth *in Faith*, 'whereby all the Promises of God are believed, and in *obedience* to all his 'Commandments. The sign of this Obligation is, That the Party bap-'tized, *willingly* yields himself to be washed with Water.

3. *Diodate* on the same Text, teacheth, 'That Baptism is a Sacrament 'of Grace, in remission and expiation of Sins, and regeneration to a new 'Life. And likewise for a Token that they are bound on their side *(mean-'ing such as are baptized)* to consecrate themselves to God, and to give 'themselves over to the conduct of his Spirit, and to *confess* his Name 'perpetually.

Thus these three Witnesses do concur with the Truth, and therein do hold a concord with the Baptized Churches. And one would think there should now be no place for such a Conceit, as that Infants are fit Subjects for the Sacred Ordinance of Baptism, because wholly uncapable of

of theſe Qualifications. Now whereas divers things are pretended as grounds for Infant Baptiſm, we ſhall briefly recount the particulars which are chiefly inſiſted on, and then ſhew how the ſame are refelled, or made void, by ſome of the moſt learned Aſſerters of Pedo-baptiſm. The Grounds pretended are theſe.

1. The Covenant which God made with *Abraham* and his Seed, *Gen.* 17. who were to be Circumciſed (to wit, the Males only) in their Infancy. This is thought to be a Type of Baptiſm, and hence it 'tis conceived, that Infants ought to be baptized.

2. Chriſt permitting Infants to be brought to him, as Perſons to whom the Kingdom belongs.

3. They being tainted with Original Sin, muſt be cleanſed from it; which *is ſuppoſed to be* done by Baptiſm.

4. Becauſe it is ſaid, *Except a Man be born of Water*, &c. *he cannot enter into the Kingdom of God*, John 3.

5. Becauſe Infants do not *ponere obicem*, and ſo are more fit for Baptiſm than adult Perſons, *as 'tis thought.*

6. Becauſe without Baptiſm, Parents cannot hope the ſalvation of dying Infants (*as ſome think.*)

7. The Promiſe of the Holy Ghoſt, *Acts* 2. 39. *is thought to* belong to Infants, and ſo they ought to be baptized, becauſe they are ſaid to be holy.

8. Unleſs Infants be baptized, 'tis thought God is worſe to Infants in the Goſpel, than in the Law.

9. Infants are a part of all Nations, and the Command for baptizing is of extent to all Nations.

10. 'Tis thought the Apoſtles baptized Infants, becauſe they baptized whole Houſholds; and 'tis ſaid, it hath deſcended to this very Age, as a Tradition Apoſtolical.

To all which, Doctor Jer. Taylor *(and others) in behalf of the Baptized Churches, do give anſwer as followeth.*

'That this is a goodly Harangue, which upon ſtrict examination will 'come to nothing; that it pretends fairly, and ſignifies little; that ſome 'of thoſe Allegations are falſe, ſome impertinent, and all the reſt in-'ſufficient.

'For the argument from Circumciſion, it is invalid (*or of no weight*) 'upon infinite conſiderations. Figures and Types prove nothing, unleſs 'a Commandment go along with them, or ſome expreſs to ſignifie ſuch 'to be their purpoſe: For the Deluge of Waters, and the Ark of *Noah*, 'were a figure of Baptiſm, ſaid *Peter*: And if therefore the Circum-'ſtances of one ſhould be drawn to the other, we ſhould make Baptiſm 'a Prodigie, rather than a Rite. The Paſchal Lamb was a Type of the 'Euchariſt, which ſucceeds the other as Baptiſm doth Circumciſion, but 'becauſe there was in the manducation of the Paſchal Lamb, no preſcrip-'tion of Sacramental Drink, ſhall we then conclude that the Euchariſt is 'to be miniſtred but in one kind? And even in the very inſtance of this 'Argument, ſuppoſing a correſpondence of analogie between Circumci-'ſion and Baptiſm, * yet there is no correſpondence of Identity: For al-'though it were granted, that both of them did conſign the Covenant of 'Faith,

Libert. Proph. pag. 228, *to* 246.

* *Which yet the Baptiſts do not grant.*

'Faith, yet there is nothing in Circumstance of Childrens being Circum-
'cised that so concerns that Mystery, but that it might very well be given
'to Children, and yet Baptism to Men of Reason; because Circumcision
'left a Character in the Flesh, which being imprinted upon Infants, did its
'work to them when they came to Age: and such a Character was neces-
'sary, because there was no Word added to the Sign; but Baptism im-
'prints nothing that remains on the Body, and if it leaves a Character
'at all it is upon the Soul, to which also the Word is added, which is as
'much a part of the Sacrament as the Sign it self is.
'* For both which Reasons, it is very requisite that
'the Persons baptized, should be capable of Reason,
'that they may be capable of both the Word of the
'Sacrament, and the impress made upon the Spirit.
'Since therefore the reason of this Parity does wholly
'fail, there is nothing left to infer a necessity, of com-
'plying in this Circumstance of Age, any more than
'in the other annexes of the Type; and the case is
'clear in the Bishops Question to *Cyprian*. For why
'should not Infants be baptized just upon the Eighth
'Day, as well as Circumcised? If the correspon-
'dence of the Rites be an Argument to infer one Circumstance, which
'is impertinent and accidental to the mysteriousness of the Rite,
'why should it not infer all? [Especially such a material thing as the
time of Baptism, for if the Eighth Day be not determined, no Man is
able to assign the Day of Baptism, which being delayed till the Tenth,
or Twentieth Day, may by the same Reason, be deferred till the Child
have passed through its Infancy, and become capable of Erudition.]
'And then also, Females must not be Baptized, because they were not
'Circumcised. But it were more proper if we would understand it aright,
'to prosecute the Analogie of the Type to the Antitype, by way of
'Letter and Spirit, and Signification; and as Circumcision signifies
'Baptism, so also the adjuncts of Circumcision, shall signifie something
'Spiritual in the adherences of Baptism. And therefore as Infants were
'Circumcised, so Spiritual-Infants shall he Baptized; which (according
'to some) is Spiritual-Circumcision. [Which yet is better expounded
by St. *Paul*, *Phil.* 3. where he makes the Spiritual-Circumcision to be
the Mind and Spirit renewed, and the putting off the body of the sins of
the Flesh.] 'For therefore Babes had the Ministry of the Type, to sig-
'nifie that we must when we give our Names to Christ, become νήπιοι τῇ
'κακίᾳ, Children in Malice. [*For unless you become like one of these little ones, you cannot enter into the Kingdom of Heaven,*] said our blessed Savi-
viour. 'And then the Tye is made compleat, and this seems to have
'been the sense of the Primitive-Church: for in the Ages next to the Apo-
'stles, they gave to all Baptized Persons, Milk and Honey, to represent
'to them their Duty; that though in Age and Understanding they
'were Men, yet they were Babes in Christ, and Children in Malice.
'But to infer the sense of the Pedo-Baptists, is so weak a manner of
'arguing, that *Augustine*, whose device it was (and Men use to be in love

'with

* *It is a saying of* Augustine, Detrahe verbum, quid est aqua, *&c. Take away the Word, and what is Water? Nothing but Water: Joyn the Word and the Element, and it is made a Sacrament. This consideration is very concluding against Pedo-baptism, for to the Infant the Word is as it were taken away from the Element, and consequently, according to* Augustine, *it can be no Sacrament to them at all.*

'with their own fancies) at the moſt pretended it but as probable: *Lo here the newneſs of the Argument, from Infant-Circumciſion, to Infant-Baptiſm.*

As for the Catholicks, they hold it an abſurd thing to argue as the Proteſtants do, from the Covenant made with *Abraham*, and his Seed, *Gen.* 17.7. Thus they ſpeak: *That Promiſe concerns literally peculiar Protection, and worldly Felicity, not the Remiſſion of Sins, and everlaſting Life; neither can we be Sons of* Abraham *by Carnal Generation, or by our Carnal Parents* (*we are not* Jews *but* Gentiles) *but only by Spiritual Generation,* (*to wit,* Baptiſm) *by which we are born to God, and made the Brothers of Chriſt, the Sons of* Abraham. *Thoſe* (*ſaith St.* Paul) *are the Sons of* Abraham, *not who are the Sons of the Fleſh, but of Faith,* Rom. 4. 12, 13. *Ex man. controv.* Under the probation of divers of their Doctors, Profeſſors and Students in Theologie, *p.* 372, *to* 377. S. N. *Antid.*

Again, They deny the Argument drawn from Infants being Circumciſed in order to their being Baptized, calling it *a cunning Argument, by which it will follow, that Females are not to be Baptized,* &c.

'And as ill ſucceſs will they have with the other Arguments, as with 'this; For from the Action of Chriſt's bleſſing Infants, to infer that they 'are to be Baptized, proves nothing ſo much, as that there is a great 'want of better Arguments. The Concluſion would be with more pro-'bability, derived thus: Chriſt bleſſed Children, and ſo diſmiſſed them, 'but Baptized them not; therefore Infants are not to be Baptized. But 'let this be as weak as its Enemy, yet that Chriſt did not baptize them, 'is an argument ſufficient, that Chriſt hath other ways of bringing them 'to Heaven. He paſſed his Act of Grace upon them by Benediction, and 'Impoſition of Hands.

'And therefore though neither Infants, nor any Man in *puris naturalibus*, can attain to a ſupernatural end without the addition of ſome 'Inſtrument, or means of God's appointing ordinarily, yet where God 'hath not appointed a Rule nor an Order, as in the caſe of Infants, we 'contend he hath not, this Argument is invalid. And as we are ſure that 'God hath not commanded Infants to be Baptized, ſo we are ſure God 'will do them no Injuſtice, nor Damn them for what they cannot help.

'And therefore let them be preſſed with all the Inconveniences which 'are conſequent to Original Sin, yet either it will not be laid to their 'charge, ſo as to be ſufficient to Condemn them; or if it could, yet the 'Mercy and abſolute Goodneſs of God will ſecure them, if he take them 'away before they can glorifie him by a free Obedience. *Quid ergo feſtinatis innocentes ad remiſſionem peccatorum?* Was the Queſtion of *Tertullian* (lib. de Bapt.) He knew no ſuch danger from their Original 'Guilt, as to drive them to a Laver, of which in that age of Innocence 'they had no need, as he conceived, and therefore there is no neceſſity of 'flying to the help of others for Tongue, for Heart, for Faith, and pre-'diſpoſitions to Baptiſm; For what need of all this ſtir? As Infants 'without their own conſent, without any Act of their own, and with-'out any exteriour ſolemnity, contracted the guilt of *Adam*'s Sin, and 'are liable to all the puniſhment which can with Juſtice deſcend upon his 'Poſterity who are perſonally innocent; ſo Infants ſhall be reſtored with-

'out any ſolemnity, or act of their own, or any other for them, by the 'Second *Adam*, by the Redemption of Jeſus Chriſt, by his Righteouſ-'neſs and Mercies, applied either immediately, or how, or when he 'pleaſes to appoint. [*And to this agrees that ſaying of the Apoſtle, As in* 'Adam *all die, ſo in Chriſt ſhall all be made alive; and as by the diſobedience* 'of one many were made Sinners, *ſo by the obedience of one, ſhall many be* 'made Righteous.] And ſo *Auſtine*'s argument will come to nothing, 'without any need of God-Fathers, or the Faith of any Body elſe. And 'it is too narrow a conception of God Almighty, becauſe he hath tied 'us to the obſervation of Ceremonies of his own Inſtitution, that there-'fore he hath tied himſelf to it. Many thouſand Ways there are, by 'which God can bring any reaſonable ſoul to himſelf: But nothing is more 'unreaſonable, than becauſe he hath tied all Men of Years, and Diſcre-'tion to this Way, therefore we of our own Heads, ſhall carry Infants to 'him that Way without his direction: The Conceit is poor and low, and 'the Action conſequent to it, is too bold and ventrous; *Myſterium eſt* 'mihi & filiis domus meæ. Let him do what he pleaſe to Infants, we muſt 'not.

'Only this is certain, that God hath as great care of Infants as of 'others; and becauſe they have no capacity of doing ſuch Acts, as may 'be in order to acquiring Salvation, God will by his own immediate Mer-'cy bring them thither, where he hath intended them: but to ſay that 'therefore he will do it by an external Act and Miniſtry, and that 'confin'd to a particular, *viz.* this Rite and no other, is no good Ar-'gument, unleſs God could not do it without ſuch means, or that he had 'ſaid he would not. And why cannot God as well do his Mercies to In-'fants now immediately, as he did before the Inſtitution, either of Cir-'cumciſion or Baptiſm? [This Query is worthy of ſerious conſideration] 'however there is no danger that Infants ſhould periſh for want of this ex-'ternal Miniſtry, much leſs for prevaricating Chriſt's Precept, *niſi quis re-'natus fuerit*, &c. For firſt the Water and Spirit in this place [*according* 'to ſome learned Expoſitors] ſignifie the ſame thing: And by Water is 'meant the Effect of the Spirit cleanſing and purifying the Soul; as ap-'pears in its parallel place, of Chriſt's baptizing with the Holy Ghoſt 'and Fire: —But to let paſs this advantage, and to ſuppoſe it to be 'meant of External Baptiſm, [*as that is the moſt likely ſenſe*] yet this 'no more infers a neceſſity of Infants Baptiſm, than the other words of 'Chriſt infer a neceſſity to give them the Holy Communion, *Niſi come-'deritis Carnem Filii Hominis, & biberitis Sanguinem, non introibitis in* 'Regnum Cælorum: and yet we do not think theſe words ſufficient Argu-'ment to communicate them: If Men therefore will do us juſtice, either 'let them give both Sacraments to Infants, as ſome Ages of the Church 'did, or neither; for the wit of Man is not able to ſhew a diſparity in 'the Sanction, or in the energy of its Expreſſion; and therefore they 'were hotteſt, that underſtood the Obligation to be parallel, and perform-'ed it accordingly; and yet becauſe we ſay they were deceived in one 'Inſtance, and yet the Obligation (all the World cannot reaſonably ſay 'but) is the ſame; they are as honeſt and as reaſonable that do neither.

'And

'And since the Ancient Church did with an equal opinion of necessity 'give them Communion, and yet Men now adays do not; why shall Men 'be more burthened with a prejudice and name of Obloquy, for not 'giving the Infants one Sacrament, more than they are disliked for not 'affording them the other? If *Anabaptist* shall be a Name of disgrace, 'why shall not some other Name be invented for them that deny to com-'municate Infants, which shall be equally disgraceful; or else both the 'Opinions signified by such Names, be accounted no disparagement, but 'receive their estimate according to their Truth?

'Of which Truth since we are now taking account from pretences of 'Scripture, it is considerable the discourse of St. *Peter*, which is pre-'tended for the Intitling Infants to the Promise of the Holy Ghost, and 'by consequence to Baptism, which is supposed to be its Instrument of 'conveyance: 'tis wholly a Fancy, and hath nothing in it of certainty 'or demonstration, and not much probability. For besides that the thing 'it self is unreasonable, and the Holy Ghost works by the heightning and 'improving our natural Faculties; and therefore is a Promise that so con-'cerns them, as they are reasonable Creatures, and may have a Title to 'it, in proportion to their Nature, but no possession or reception of it, 'till their Faculties come into act; besides this, I say, the words menti-'oned in St. *Peter*'s Sermon (which are the only Record of the Promise) 'are interpreted upon a weak mistake; the Promise belongs to you and 'to your Children, therefore Infants are actually receptive of it in that 'capacity, that's the Argument: but the reason of it is not yet disco-'vered, nor never will, [*For indeed it is without reason*] *To you and your 'Children*; it's you and your Posterity, to you and your Children, when 'they are of the same capacity in which you are effectually receptive of 'the Promise. [*Beside the Promise of the Spirit in this place is referr'd to the Gifts of the Holy Ghost, and is therefore made to those who had already received it in the quickning or illuminating operation of it, and is the portion of Believers as such, and is consequent to Baptism*, Acts 2. 38, 39. *and is therefore wrongfully made an Argument for the baptizing of Infants, who (what-ever they may have of the Graces of the* * *Spirit, yet) have neither need of, nor any capacity to use the Gifts of the Spirit, and therefore evident it is, that this Promise of the Spirit belongs not to Infants at all.*]

See Diodat. *in* Act. 2.

* *A thing wholly unknown that they have any such receit of the Spirit.*

And for the Allegation of St. *Paul*, that Infants are Holy if their Parents be Faithful; it signifies nothing but that they are Holy by design-nation: ——Or, according to *Erasmus*, [*They (to wit, Infants born of such Parents, as the one being a Christian, the other not) are Holy legitimately; for the conversion of either Wife or Husband, doth not dissolve the Marriage which was made when both were in unbelief.* And however it is true, that *Austin* was a great stickler for Pedo-Baptism, yet he denies that any such thing can be deduced from the Text in hand; his words are these, *Lib.* 3. *de peccator. Remis. It is to be held without doubting, whatsoever that Sanctification was, it was not of Power to make Christians and remit Sins. He might well say so, considering that the Holiness of the Child is derived from the Sanctity of the Unbeliever, as the word else being rightly referr'd doth evince*, 1 Cor. 7. 14.]

Eras. *Paraph. in* 1 Cor. 7.

'And

'And as the Promise appertains not (for ought appears) to Infants 'in that capacity and consistence,—yet Baptism is not the means of con- 'veying the Holy Ghost; for that which *Peter* says, *Be baptized, and ye 'shall receive the Holy Ghost*; signifies no more than this, first be baptized, 'and then by imposition of the Apostles Hands, (which was another My- 'stery and Rite) ye shall receive the Promise of the Father; and this is 'nothing but an insinuation of the Rite of Confirmation, as to this 'sense expounded by divers Ancient Authors; and in ordinary Mini- 'stry, the effect of it is not bestowed upon any unbaptized Persons, for it 'is in order next after Baptism: and upon this ground *Peter*'s Argument 'in the case of *Cornelius* was concluding enough, *a majori ad minus*: thus 'the Holy Ghost was bestowed upon him and his Family; which Gift by 'ordinary Ministry was consequent to Baptism, not as the Effect is to the 'Cause, or to the proper Instrument, but as a Consequent is to an Ante- 'cedent, in a Chain of Causes accidentally, and by positive Institution 'depending upon each other; God by that Miracle did give Testimony 'that the Persons of the Men were in great dispositions towards Heaven, 'and therefore were to be admitted to these Rites which are the ordinary 'Inlets into the Kingdom of Heaven. But then from hence to argue, that 'where-ever there is a capacity of receiving the same Grace, there also 'the same sign is to be administred: And from hence to infer Pedo-Bap- 'tism, is an Argument very fallacious upon several grounds: 1. Be- 'cause Baptism is not the sign of the Holy Ghost, but by another My- 'stery, it was conveyed ordinarily, and extraordinarily, it was convey'd 'independently from any Mystery, and so the Argument goes upon a 'wrong Supposition. 2. If the Supposition were true, yet the Propos- 'tion built upon it is false: for they that are capable of the same Grace, 'are not always capable of the same Sign; for Women under the Law 'of *Moses*, though they were capable of the Righteousness of Faith, yet 'they were not capable of the Sign of Circumcision; for God does not 'always convey his Graces in the same manner, but to some mediately, to 'some immediately; and there is no better instance in the World of it, 'than the Gift of the Holy Ghost, (which is the thing now instanc'd in, 'in this Contestation.)

'And after all this, lest these Argments should not ascertain their 'Cause, they fall on complaining against God; and will not be content 'with God, unless they may baptize their Children, but take exceptions 'that God did more for the Children of the Jews. But why so? Because 'God made a Covenant with their Children actually as Infants, and 'consign'd it by Circumcision. Well, so he did with our Children too in 'their Proportion. He made a Covenant of Spiritual Promises on his 'part, and Spiritual and real Services on ours; and this pertains to 'Children when capable, but made with them as soon as they are 'alive. And yet not so as with the Jew's Babes; for as their Rite con- 'sign'd them actually, so it was a National and Temporal Blessing and 'Covenant, and a separation of them from the Portion of the Nations, 'a marking them for a peculiar People: and therefore while they were in 'the Wilderness, and separate from the commixture of all People, they

'were

'were not at all Circumcised, but as that Rite did seal the Righteousness 'of Faith. [*Which whether it did any such thing to any, save to* Abraham '*only, is much doubted.*] So by virtue of its adherency and remanency 'in their Flesh, it did that Work when the Children came to Age. But 'in Christian Infants the case is otherwise; for the New Covenant being 'established upon better Promises, is not only to better purposes, but al-'so in a distinct manner to be understood, when their Spirits are as recep-'tive of a Spiritual Act or Impress, as the Bodies of Jewish Children 'were of the sign of Circumcision, then it is to be consign'd. But the 'business is quickly at an end, by saying, That God hath done no less 'for ours, than for their Children; for he will do the Mercies of a Fa-'ther and Creator to them, and he did no more to the other; but he hath 'done more to ours, for he hath made a Covenant with them, and built it 'upon Promises of the greatest concernment. ——— [*And note further, we have as much ground of comfort concerning our dying Infants, as the Faithful had for the first two thousand years, during all which time the Covenant of Grace reached to Infants, though there was no external Ceremony to consign it to Infants.*]—'For the insinuation of the Precept of *Bapti-'zing all Nations*, of which Children are a part, does as little advantage 'as any of the rest, because other parallel Expressions of the Scripture 'do determine and expound themselves to a sense that includes not all 'Persons absolutely, but of a capable condition, as *adoriate eum omnes 'gentes, & per psallite Deo omnes Nationes Terræ.* [And Nation shall rise against Nation, where Infants are excluded] and divers more. [But *Erasmus* hath well expounded this Text, *Where he restrains the baptizing to such as are repentant of their former Life.*] Eras. *Paraph.* on Mat. 28.

'As for the Conjecture concerning the Family of *Stephanus*; at the 'best it is but a Conjecture, and besides that, it is not prov'd that there 'were Children in the Family: yet if that were granted, it follows not 'that they were baptized, because by [whole Families] in Scripture, is 'meant, all Persons of Reason and Age within the Family, for it is said 'of *the Ruler at* Capernaum, *that he believed, and all his House.* Now 'you may also suppose that in his House were little Babes, that is like 'enough, and you may suppose that they did believe too; before they 'could understand, but that's not so likely; and then the Argument from 'baptizing *Stephen*'s Family may be allowed just as probable: But this is 'unmanlike to build upon such sleight and airy Conjectures.

'But Tradition by all means must supply the place of Scripture, and 'there is pretended a Tradition Apostolical, that Infants were baptized: 'But at this we are not much moved, for we who rely upon the written 'Word of God, as sufficient to establish all true Religion, do not value 'the Allegations of Traditions; and however the World goes, none of 'the Reformed Churches can pretend this Argument against this Opini-'on, because they who reject Tradition when 'tis against them, must not 'pretend it at all for them. But if we should allow the Topick to be 'good, yet how will it be verified? For so far as it can yet appear, it re-'lies wholly upon the Testimony of *Origen*, for from him *Austin* had it. 'Now a Tradition Apostolical, if it be not consign'd with a fuller Testi-

'mony than of one Person, whom all after-Ages have condemn'd of ma-
'ny Errors, will obtain so little reputation among those that know that
'thing, have upon greater Authority pretended to derive from the Apo-
'stles, and yet falsly, that it will be a great Argument that he is credu-
'lous and weak, that shall be determined by so weak probition, in Mat-
'ters of so great Concernment. And the truth of the business is, as there
'was no command of Scripture to oblige Children to the susception of it;
'so necessity of Pedo-baptism was not determined in the Church till the
'eighth Age after Christ: but in the Year 418 in the *Miletitan Council*
'(a Principal of *Africa*) there was a Canon made for Pedo-Baptism, never
'till then; I grant it was practised in *Africa* before that time, and they
'on some of them thought well of it; and though that be no Argument
'for us to think so, yet none of them did ever before, pretend it to be
'necessary, none to have been a Precept of the Gospel. St. *Austin* was
'the first that ever preach'd it to be absolutely necessary; and it was in
'his heat and anger against *Pelagius*, who had warm'd and chafed him so
'in that Question, that it made him innovate in other Doctrines, possibly
'of greater concernment than this: And that although this was practised
'anciently in *Africa*, yet that it was without an Opinion of necessity;
'and not often there, nor at all in other places, we have the testimony
Ludovicus Vives. 'of a learned Pedo-Baptist, *Ludovicus Vives*, who in his Annotations up-
'on *Augustin de Civit. Dei.* l. 21 c. 27. affirms; *Neminem nisi adultum an-*
tiquitus salere baptizari.

And because this Testimony is of great import, I will set down the very words of *Augustin* and *Ludovicus Vives*, as I find them in the English Edition of the said Book of the City of God, *cap.* 26. where *Augustin* puts forth this Question; *What is the reason then that we do spend so much time in our Exhortations, endeavouring to animate those whom we have baptized, either unto Virginity, or that Widow-hood, or honest and honourable Marriage.* Now upon these words, [*Those whom we have baptized.*] *Vives* comments thus; *Lest any Man should mistake this place, understand that in times of old, no Man was brought unto Baptism, but he was of sufficient years to know what that Mystical Water meant, and to require his Baptism, and that sundry times. I hear that in some Cities of* Italy, *they do for the most part observe the Ancient Custom as yet.* And it is to be observed, that in the Margent are two Notes; The first is, *That this is the old manner of baptizing.* The second, *That all this is left out in the* Paris *Edition.* Whence we may note how the Writings of the Ancients are abused; and how ingenuously it is confessed, Pedo-Baptism is not the old manner of baptizing.

Fabian. And here we will insert some other Testimonies from the learned Pedo-Baptists, touching the novelty of Infant-Baptism. The first is out of *Robertus Fabianus* his *Chron.* 4th part, *Fol.* 107. where he brings in *Augustin* the Monk speaking thus to the *British* Bishops; *Since ye will not assent to my Hests generally, assent ye to me specially in three things; the first is, That ye keep Easter-day in due form and time as it is ordained. The second,* THAT YE GIVE CHRISTENDOM TO CHILDREN, &c. *But* THEY WOULD NOT THEREOF. This was above the five hundredth

after Christ; whence it's remarkable that Infant-Baptism was then opposed by the joint consent of the *British* Bishops, which were sent to the Assembly to consult the Affairs of Religion at that time. Our next Testimony is from the learned Casuist *Hugo Grotius*, who tells us, *To defer Baptism till ripe years, was in old time left at liberty, now the observation is otherwise.* Plainly giving the case, that Pedo-Baptism is not the old way, but a new Observation. But here we will again give place to Dr. *Taylor*, who saith; *Hugo Grotius*

'That besides that the Tradition cannot be proved to be Apostolical, 'we have very good evidence from Antiquity, that it was the Opinion of 'the Primitive Church, that INFANTS OUGHT NOT TO BE BAP- *Anno* 315. 'TIZED. And this is clear in the sixth Canon of the *Council of Neoca-* *Con. Neocæs.* 'sarea. The words have this sense; *A Woman with Child may be baptized when she please, for her Baptism concerns not the Child.* The reason of the connexion of the parts of that Canon is in the following words; *Because every one in that Confession, is to give a demonstration of his own Choice and Election.* 'Meaning plainly, That if the Baptism of the Mother did 'pass upon the Child, it were not fit for a pregnant Woman to receive 'Baptism, because in that Sacrament there being a Confession of Faith; 'which Confession supposes Understanding, and free Choice; it is not 'reasonable the Child should be consign'd with such a Mystery, since it 'cannot do any Act of Choice or Understanding. The Canon speaks 'reason, and intimates a practice which was absolutely Universal in the 'Church of Interrogating the Catechumens concerning the Articles of 'the Creed; which is one Argument, that either they did not admit In- 'fants to Baptism, or that they did prevaricate egregiously, in asking 'questions of them, who themselves knew were not capable of giving 'answer.

'And to supply their incapacity by the answer of a God-father, is but 'the same unreasonableness acted with a worse Circumstance; and there 'is no sensible account can be given of it, for that which some imperfect- 'ly murmur concerning stipulations civil, performed by Tutors in the *Tertul. lib. de* 'name of their Pupils, is an absolute vanity; For what if by positive *Bap. cap.* 18. 'Constitutions of the *Romans* such Solemnities of Law are required in all 'stipulations, and by indulgence are permitted in the case of a notable 'benefit accruing to Minors? Must God be tied, and Christian Reli- 'gion transact her Mysteries by proportion and compliance with the 'Law of the *Romans*? I know God might, if he would, have ap- 'pointed God-fathers to give answer in behalf of Children, and to be '*Fide jussores* for them; but we cannot find any authority or ground that 'he hath; and if he had, then it is to be supposed he would have given 'them commission to have transacted the Solemnity with better Circum- 'stances, and given answers with more truth. And if the God-fathers 'answer in the name of the Child, [*I do believe*] it is notorious, they 'speak false and ridiculously: for the Infant is not capable of believing, 'and if he were, he were also capable of dissenting, and how then do they *Tertul. lib. de* 'know his Mind? And therefore *Tertullian* gives advice, that the Bap- *Bap. cap.* 18. 'tism of Infants should be deferred till they could give an account of

'their

* *Orat. to quest. in St. Baptisma.*

'them Faith. And the same also is the counsel of *Gregory* Bishop of 'Nazianzen, although he allows them to hasten it in case of necessity; 'for although his reason taught him what was fit, [*namely, That none 'should be baptized till they were of understanding*] yet he was overborn with 'the Practice and Opinion of this Age, which began to bear too violent-'ly upon him; and yet in another place he makes mention of some to 'whom Baptism was not administred, διὰ νηπιότητα, by reason of In-'fancy.

'To which if we add, That the Parents of St. *Austin*, St. *Ferom*, 'and St. *Ambrose*, although they were Christians, yet did not baptize 'their Children before they were thirty years of Age; it will be very 'considerable in the Example, and of great efficacy for destroying the 'supposed necessity or derivation from the Apostles.

[*And for further evidence, we may well alledg in this place, that of* Theodosius *the Emperor born in* Spain, *his Parents being both Christians, and he from his youth educated in the Christian Faith, who falling sick at* Thessalonica, *was baptized, and recovered of his Sickness.*]

'But however it is against the perpetual Analogy of Christ's Do-'ctrine to baptize Infants; for besides, that Christ never gave any Precept 'to baptize them, nor never himself nor his Apostles (that appears) 'did baptize any of them; all that either he or his Apostles [illegible] con-'cerning Baptism, requires such previous dispositions to it, of which In-'fants are not capable, and these are Faith and Repentance. And not 'to instance in those innumerable Places that require Faith before Bap-'tism, there needs no more but this one Saying, *He that believeth, and is* Mark 6. 'baptized, *shall be saved; but he that believeth not, shall be damned.* 'Plainly thus, Faith and Baptism in conjunction will bring a Man to 'Heaven, but if he has not Faith, Baptism shall do him no good. So that 'if Baptism be necessary, then so is Faith, and much more; for want of 'Faith damns absolutely, it is not said so of the want of Baptism.

Perseverance in Faith must here be understood with the fruits of Faith also.

'Now if this decretory Sense be to be understood of Persons of age, 'and if Children by such an Answer (which indeed is reasonable enough) 'be excused from the necessity of Faith, the want of which regularly 'does damn; then it is sottish to say, the same Incapacity of Reason and 'Faith shall not excuse them from the actual susception of Baptism, which 'as less necessary, and to which Faith and many other Acts are necessary 'predispositions, when it is reasonably and humanely received. The 'Conclusion is, that Baptism is also to be deferred till the time of Faith; 'and whether Infants have Faith, or no, is a Question to be disputed by Persons that care not how much they say, nor how little they 'prove.

'1. Personal and actual Faith they have none, for they have no acts of 'Understanding; and besides how can any Man understand that they 'have, since he never saw any sign of it, neither was he told so by any 'one that could tell?

'2. Some say they have imputative Faith: but then so let the Sacra-'ment be too; that is, if they have the Parents Faith, or the Churches, 'then so let Baptism be imputed by derivation from them also. — For since

'since Faith is necessary to the susception of Baptism, (and they themselves confess it by striving to find out new kinds of Faith to daub the 'matter up) such as the Faith is, such must be the Sacrament; for there is 'no proportion between an Actual Sacrament, and an Imputative Faith. 'This being in immediate and necessary Order to that, and whatsoever 'can be said to take off from the necessity of Actual Faith; all that, and 'much more may be said to excuse from the actual susception of Bap'tism.

3. 'The first of these Devices was that of *Luther*, and his Scholars, 'the second of *Calvin* and his; and yet there is a third Device which the 'Church of *Rome* teaches, and that is, That Infants have habitual Faith. 'But who told them so? How can they prove it? What *Revelation*, or 'Reason teaches such a thing? Are they by this habit, so much as dispo'sed to an actual belief without a new Master? Can an Infant sent into 'a *Mahumetan* Province, be more confident for Christianity when he 'comes to be a Man, than if he had not been Baptized? Are there any 'Acts precedent, concomitant, or consequent to this pretended habit? 'This strenge Invention is absolutely without Art, without Scripture, 'Reason, or Authority. [*But if there were such a thing as this habitual Faith, then either all Infants have it, or some only: If all, Why do they deny Baptism to the Infants which are born of unbelievers? Must the Child bear the unbelief of the Parents? * If some only have it, how know they these from the rest, sith when they come to years, there is found a like barrenness of this Grace, till means be used to beget it? But thirdly, Where doth the Scripture make an habitual Faith, that which entitles any Person to Baptism? Surely according to these conceits, no Man can ever tell to whom, or when to dispense Baptism.*] 'But the Men are to be excused, unless there were better 'grounds. But for all these Stratagems, the Argument now alledged 'against Infant Baptism, is demonstrable and unanswerable.

* For they do not only deny such Infants the Act, but the right to Baptism, because the Children of Unbelievers.

'To which also this Consideration may be added, That if Baptism be 'necessary to the Salvation of Infants, upon whom is the Imposition laid? 'To whom is the Command given? To Parents, or to the Children? 'Not to the Children, for they are not capable of a Law; not to the 'Parents, for then God hath put the Salvation of innocent Babes into 'the power of others, and Infants may *then* be damn'd for their Parents 'carelessness, or malice. It follows that it is not necessary at all to be 'done to them, to whom it cannot be prescribed by a Law, and in whose 'behalf it cannot be reasonably intrusted to others with the appendant 'necessity; and if it be not necessary, it is certain it is not reasonable, 'and most certain it is no where in terms prescribed, and therefore it is 'to be presumed, that it ought to be understood and administred accord'ing as other Precepts are, with reference to the capacity of the Subject, 'and the reasonableness of the thing.

'For I consider, That the Baptizing of Infants does rush upon such in'conveniencies, which in other Questions we avoid like Rocks which 'will appear if we discourse thus.

'Either Baptism produces Spiritual Effects, or it produces them not: 'If it produces not any, why is such contention about it? —But if (as

'without all peradventure all the Pedo-Baptists will say) Baptism does 'a work upon the Soul, producing Spiritual Benefits and Advantages: 'These Advantages are produced by the external work of the Sacrament 'alone, or by that as it is helped by the Co-operation and Predispositions 'of the *Suscipient*.

'If by the external work of the Sacrament alone, how does this differ 'from the *opus operatum* of the *Papists*, save that it is worse? For they say 'the Sacrament does not produce its effect, but in a *suscipient* disposed by 'all requisites and due preparatives of Piety, Faith, and Repentance, 'though in a subject so disposed, they say, the Sacrament by its own 'virtue does it: but this opinion says, it does it of it self without the 'help, or so much as the coexistence of any condition but meer Recep-'tion.

'But if the Sacrament does not do its work alone, but *per modum reci-'pientis*, according to the predispositions of the *suscipient*; then because 'Infants can neither hinder it, nor do any thing to further it, it does 'them no benefit at all. And if any Man runs for succour to that, ex-'ploded περισφυγετὸν, that Infants have Faith, or any other inspired habit 'of I know not what or how, we desire no more advantage in the World, 'than that they are constrain'd to an answer without *Revelation*, against 'Reason, common Sense, and all Experience in the World.

'The Sum of the Argument in short, is this, though under another 'representment. Either Baptism is a meer Ceremony, or it implys a 'Duty on our part. If it be a Ceremony only, how does it sanctifie us, 'or *make the Comers thereunto perfect*? If it implys a Duty on our part, 'how then can Children receive it who cannot do Duty at all?

'And indeed, This way of Ministration makes Baptism to be wholly 'an outward Duty, a work of the Law, a Carnal Ordinance, it makes 'us adhere to the Letter, without regard of the Spirit, to be satisfied 'with the shadows, to return to Bondage. To relinquish the Mysterious-'ness, the Substance and Spirituality of the Gospel, which Argument is 'of so much the more consequence, because under the Spiritual Cove-'nant, or the Gospel of Grace; if the Mystery goes not before the Sym-'bol, (which it does when the Symbols are Seals and Consignations of 'the Grace, as it is said the Sacraments are) yet it always accompanies 'it, but never follows in order of time; and this is clear in the perpetual 'Analogy of holy Scripture.

'For Baptism is never propounded, mentioned, or enjoyned as a 'means of Remission of Sins, or of Eternal Life, but something of Duty, 'Choice, or Sanctity is joyned with it, in order to the production of the
Rom. 6. 3. 'end so mentioned: *Know ye not, that so many as are Baptized into Christ 'Jesus, are Baptized into his Death?* There is the mystery and the Symbol 'together, and declared to be perpetually united ὅσοι ἐβαπτίσθημεν, All 'of us who were Baptized into one, were Baptized into the other; not on-'ly in the Name of Christ, but into his Death also. But the meaning 'of this, as it is explained in the following words of St. *Paul*, makes 'much for our purpose. For to be Baptized into his Death, signifies, *to*
Ver. 6. 4. '*be buried with him in Baptism; that as Christ rose from the Dead, we also*

should

'*ſhould walk in newneſs of Life.* That's the full Myſtery of Baptiſm; for 'being baptized into his Death, or which is all one in the next words, 'ἐν ὁμοιώματι τοῦ θανάτου αὐτοῦ, into the likeneſs of his Death, cannot go 'alone; *if we be ſo planted into Chriſt, we ſhall be partakers of his Reſur-* 'rection; and that is not here inſtanced in preciſe *Reward*, but in exact '*Duty*, for all this is nothing but *crucifixion of the Old Man, a deſtroying* '*the body of Sin, that we may no longer ſerve ſin.*

'This indeed is truly to be baptized both in the Symbol and the Myſte- 'ry; what is leſs than this is but the Symbol only, a meer Ceremony, an '*Opus operatum*, a dead Letter, an empty Shadow, an Inſtrument with- 'out an Agent to manage, or Force to actuate it.

'Plainer yet, *Whoſoever are baptized into Chriſt, have put on Chriſt; have* '*put on the new Man.* But to put on the new Man is to be *formed in* '*Righteouſneſs, Holineſs and Truth.* This whole Argument is the very 'words of St. *Paul.* The *major* Propoſition is dogmatically determined '*Gal.* 3. 27. The *minor* in *Epheſ.* 4. 24. The Concluſion then is obvious 'That they who are not formed anew in Righteouſneſs, Holineſs, and 'Truth; they who remaining in the preſent incapacities, cannot walk 'in newneſs of Life, they have not been baptized into Chriſt, and then 'they have but one member of the Diſtinction uſed by St. *Peter*, they 'have that Baptiſm which is a putting away the filth of the Fleſh, [*if* '*yet an human Inſtitute may be ſo called*] but they have not that Baptiſm, 'which is the Anſwer of a good Conſcience towards God, which is the 'only Baptiſm which ſaveth us, and this is the caſe of Children. And then 'the Caſe is thus:

'As Infants by the force of Nature cannot put themſelves into a ſu- 'pernatural condition, (and therefore ſay the Pedobaptiſts, they need Baptiſm to put them into it [*as if the bare Ceremony, of which only they are* '*capable, could put them into a ſupernatural Condition*] ſo if they be baptized 'before the uſe of Reaſon, or *before the work of the Spirit*, before the O- 'perations of Grace, before they can throw off the Works of darkneſs; 'and live in Righteouſneſs and newneſs of Life, they are never the near- 'er; from the pains of Hell they ſhall be ſaved by the Mercy of God and 'their own Innocence, though they die *in puris naturalibus*. And Baptiſm 'will carry them no further: for that Baptiſm that ſaves us, is not the 'only waſhing with Water, of which only Infants are capable, but the 'anſwer of a good Conſcience towards God, of which they are not ca- 'pable till the uſe of Reaſon, till they know to chuſe the Good and re- 'fuſe the Evil.

'And from thence I conſider anew, That all Vows made by Perſons 'under others Names, Stipulations made by Minors, are not valid, till 'they by a ſupervening Act, after they are of ſufficient Age, do ratifie 'the ſame: Why then may not Infants as well make the Vow *de novo*, as '*de novo* ratifie that which was made for them *ab antiquo*, when they come 'to years of choice? If the Infant's Vow be invalid till the manly con- 'firmation, why were it not as good they ſtaid to make it till that time, 'before which if they do make it, it is to no purpoſe? This would be 'conſidered.

'And

'And in conclusion, our way is the surer way. For not to baptize 'Children till they can give an account of their Faith, is the most pro- 'portionable to an Act of Reason and Humanity, and it can have no dan- 'ger in it: for to say that Infants may be damn'd for want of Baptism, '(a thing which is not in their Power to acquire, they being yet Persons 'not capable of a Law) is to affirm that of God, which we dare not say of 'any wise and good Man. Certainly it is very much derogatory to 'God's Justice, and a plain defiance to the infinite reputation of his 'Goodness.

'And therefore who-ever will pertinaciously persist in this Opinion of 'the Pedo-Baptists, and practise it accordingly, they pollute the Blood 'of the Everlasting Testament. They dishonour and make a pageantry 'of the Sacrament. They ineffectually represent a sepulture into the 'death of Christ, and please themselves in a sign without effect, mak- 'ing Baptism like the Fig-tree full of Leaves, but no Fruit, *&c.*

'Thus far the *Anabaptists* may argue: and Men have disputed against 'them with so much weakness and confidence, that they have been en- 'couraged in their Error, [alias, *in the Truth*] more by accidental [alias, '*real*] Advantages we have given them by our weak Arguings, than by 'any Truth of their Cause, or Excellency of their Wit, [*So the Doctor is pleased to say, but the Evidences of our side speak otherwise*]: But the 'use I make of it, as to our present Question (saith the Doctor) is this, 'That since there is no direct impiety in the Opinion, nor any that is ap- 'parently consequent to it; and they which with so much probability, do 'or may pretend to true Perswasion, they are with all means, Christian, 'fair, and humane, to be redargued or instructed: but if they cannot be 'perswaded, they must be left to God, who knows every degree of every 'Man's Understanding, all his weaknesses and strengths, what impres- 'each Argument makes upon his Spirit, and how unresistible every Rea- 'son is, and he alone judges his innocency and sincerity. And for the 'Question, I think there is so much to be pretended [*he might say really* '*urged*] against that which I believe to be Truth, that there is much more 'Truth than Evidence on our side, [*a strange saying of so wise a Man! as if the Truth in this case doth not wholly depend upon Evidence, sith its a positive, and no moral precept*]; and therefore we may be confident as for our 'own Particulars, but not too forward peremtorily to prescribe to others, 'much less damn, or kill, or to persecute them that only in this particu- 'lar disagree. Thus far Dr. *Taylor* for our Apology.

To whom to add any more Witnesses (though more might be brought) would be superfluous. I therefore proceed to the next Question, *viz.*

What is the due Act, or outward Form to be used in this solemn Rite of Holy Baptism?

It may well be the admiration of every wise and good Man, how it should come into the mind of such as pretend to be followers of Christ, That Holy Baptism should be performed by Asperion, or casting a few Drops of Water upon the Subject, by the Fingers of the Administator. The Scriptures every-where teaching us, That the Original Form was by immersion in Rivers, or Places of much Water, *Mark* 1. *John* 3. Christ himself,

himſelf, who ſurely would do nothing ſuperfluous or in vain, was baptized in the River, by *John* the firſt Baptiſt, who had his direction from Heaven, and his approbation from on high in that very action, *Mat.* 3. and thoſe who were under the immediate Direction of the Holy Spirit, the leader into all Truth, found it neceſſary for the Adminiſtrator and Subject to go both into the Water for the due performance of this Holy Ordinance. Add thereunto, that the proper ſignification of the word βαπτίζω, when uſed to expreſs the Action done in this Service, is to Dip or Immerge the Party in the Element, as is confeſſed by the learned Pedo-Baptiſts themſelves, as we ſhall ſee in the ſequel.

And here we will ſtill prefer the Church of *England*, who teacheth us, That the outward Sign or Form in Baptiſm, is Water, wherein the Party baptized is dipped, *&c.* And though ſhe add, [or ſprinkled with it] yet that her Conſcience tells her, that is not the right way, appeareth, in that ſhe only aſſigns that by indulgence to ſuch Infants as are in danger of death, *&c.* *Liturgy.*

The Church of *Rome* alſo confeſſeth, by a learned Pen, that ſhe changed dipping the Party baptized over the Head and Ears, to a little ſprinkling upon the Face. *Marqueſs of* Worceſt. *Cert. Relig.*

Eraſmus paraphraſing on the words, *baptizing them*, Mat. 28. ſaith thus, *If they believe that which you teach them, and begin to be repentant of their former Life*, &c. *then dip them in Water*, &c. *Walfridus Strabo*, de rebus *Eccleſ.* 26. tells us, *That we muſt know at the firſt, Believers were baptized ſimply in Floods and Fountains.*

The learned *Grotius* tells us, in his Judgment on Infant Baptiſm, That *the word* βαπτίζω, *ſignifies, to dip over the Head and Ears.*

To whom we will joyn *Tilenus*, whoſe Teſtimony is in theſe words; *Secundum Fiſher.*

'* Baptiſm is the firſt Sacrament of the New Teſtament inſtituted by 'Chriſt, in which, with a moſt pat and exact Analogy between the Sign 'and the thing ſignified, thoſe that are in Covenant, are by the Miniſter 'waſhed in Water. The outward Rite in Baptiſm is three-fold, Immer-'ſion into the Water, abiding under the Water, and reſurrection out of 'the Water. The form of Baptiſm, to wit, Internal and Eſſential, is no 'other than that Analogical Proportion, which the ſigns keep with the 'things ſignified thereby; for as the Properties of the Water, in waſhing 'away the Defilements of the Body, do in a moſt ſuitable ſimilitude ſet 'forth the efficacy of Chriſt's Blood in blotting out of ſins, ſo dipping 'into the Water, doth in a moſt lively ſimilitude ſet forth the Mortificati-'on of the Old Man, and riſing out of the Water the Vivification of the 'New.——That ſame plunging into the Water, holds forth to us that hor-'rible gulf of Divine Juſtice, in which Chriſt for our ſins ſake, which he 'took upon him, was for a while in a manner ſwallowed up. Abode un-'der the Water how little a while ſoever, denotes his deſcent into Hell, 'even the very deepeſt degree of lifeleſneſs: Whilſt lying in the ſealed and 'guarded Sepulchre, he was accounted as one truly dead. Riſing out of 'the Water, holds out to us a lively ſimilitude of that Conqueſt which 'this dead Man got over Death, which he vanquiſhed in his own Den, as 'it were, that is the Grave. In like manner therefore it is meet, that we

'being baptized into his Death, and buried with him, should rise also 'with him, and so go on in a new Life, *Rom.*6.3,4. *Col.*2.12. Thus far *Tilenus*.

Bishop *Jewel* in his Defence, *Apol.c.*5. *p.*308. brings the Council of *Worms* determining the manner of Baptism, thus: *In aquas demersio in Infernum est, & rursus ab Aquis emersio Resurrectio est*; The dipping into the Water is the going down into Hell, [*i.e.* the Grave] the coming out from off the Water is the Resurrection.

From all which Testimonies (and many more that might be brought) it is evident, beyond all doubt, (our Opposers being Judges) that whether we respect the signification of the Word *Baptize*, or the signification of the Ordinance it self, or the consent of the Primitive Churches in their practice of Holy Baptism, dipping the Subject (or Party baptized) in the Element of Water, is the due form of Baptism: and therefore sprinkling or crossing the Face, is an humane innovation. Or,

Upon the whole matter these ten particulars are very apparent.

1. That Infant-Baptism was innovated, after the Holy Scriptures were written, which appeareth both from the deep silence of the Scripture in that case, and the confession of learned Pedo-Baptists themselves.

2. That it came in stealing, (as it were) being for a considerable time left at liberty, (a sign it was not from Heaven) * and was disliked by the Ancients, who therefore disswaded from it.

* *For God's ways are not to be left to mans will; he commands, and 'tis mans duty to obey.*

3. That which gave it its great advantage for a more general reception, was this false Opinion, *That without Baptism none could be saved.* This saith Mr. *Perkins* doth St. *Augustin* every-where affirm.

4. That the Lord's Supper was as eagerly pressed, to be necessary for Infants as Baptism, and they continued in use together about the space of six hundred years. This conceit was confirmed (saith Mr. *Perkins*) by the Council of *Toledo*, Can. 11. And *Augustin* was so earnest for this also, that he boldly says, *In vain do we promise Infants Salvation without it*, Aug. *Ep.* 23. & *Ep.* 107. & *cont. Ep.* Pelag. *l.*1.*c.*22. & *contra* Jul. *l.*7.*c.*2.*l.*3.*c.*12.

Ex Op. Perk. See the Scholast. discourse against Symbol. with Antichrist.

5. That divers in the Greek Church have all along to this day refused *Infant-Baptism*. *Grotius* his words are these, (as Mr. *Tombs* quotes them) *In every Age many of the Greeks unto this day keep the custom of deferring Baptism to little Ones, till they could themselves make a confession of their Faith.* And the *Armenians* are confessed by *Heylin*, in his *Macrocos.* p. 575. To *defer Baptism to their Children, till they be grown to years of knowledg.*

6. Those foolish and sinful Adjuncts, which the Authors and Promoters of *Infant-Baptism*, were constrained to invent to make it look like *Baptism*, (for Example, their device of God-Fathers, *&c.*) do sufficiently declare it to be of an infirm and humane Original.

7. The grounds upon which Pedo-Baptism was at first urged, are now in a manner wholly declined, and new grounds daily invented whereon to build it; which are no sooner laid, but razed again by some of its own Favourites.

8. That the stoutest Assertors of Infant-Baptism, have ever met with

as

as ſtout Oppoſers: Thus *Auguſtine* met with the *Donatiſts* and *Pelagius*, whoſe Arguments he could not avoid, but by running a into greater abſurdity; and though they are blamed (and perhaps juſtly) for holding ſome Errors, ſo alſo is *Auguſtine*, and that not undeſervedly.

9. That many of the Learned have much abuſed this Age, in telling them the *Anabaptiſts* (*i. e.* the Baptized Churches) are of a late Edition, a new Sect, *&c.* When from their own Writings, the clean contrary is ſo evident.

Tenthly and laſtly, Obſerve how the Baptiſm of Repentance for remiſſion of Sins, which is that one and only Baptiſm commanded in holy Scripture, hath been neglected, traduced, and its Aſſertors frequently abuſed; and that chiefly by this device of Pedo-Baptiſm, which now hath ſo loſt its firſt Form, that it cannot with any ſhew of Truth, or good Senſe, be called Baptiſm, and ought therefore to ceaſe with its fellow Errors, *viz.* The giving the Lord's Supper to Infants, *&c.* That God may be juſtified in the ſubmiſſion of all Sinners to the Baptiſm of Repentance for remiſſion of Sins, *Luke* 7. 39.

Brief Animadverſions upon Dr. Stillingfleet's *Digreſſions about the Baptizing of Infants.*

SOlomon the Wiſe, hath told us, *There are many devices in Man's heart.* The truth whereof is verified in the multitude of Devices old and new, which Men have found out to darken the Counſel of God, teaching the ſacred Inſtitution of the Baptiſm of Repentance for the remiſſion of Sins. Nevertheleſs, the Counſel of God that ſhall ſtand, and therefore neither ſhall the devices of Dr. *Stillingfleet* prevail, nor be found ſo much as a *rational account* of the grounds of Infant-Baptiſm, albeit divers Perſons are perſwaded that he hath out-done others, that have undertaken to defend that Innovation.

Firſt, Therefore we ſhall conſider the two Texts, *John* 3. 5. *Acts* 2. 38, 39. which he ſays, according to the interpretation of the Fathers, and the Ancient Church, and the *Papiſts* themſelves, do evidently aſſert Infant-Baptiſm. It were anſwer ſufficient to tell him, That what ever was the interpretation of the Fathers, *&c.* yet, according to the interpretation of the *Proteſtants*, the grounds of whoſe Religion he pretends to give an account of, theſe Texts do not hold forth ſuch a neceſſity of Infant-Baptiſm, as by ſome of the Ancients was imagined, ſeeing the *Proteſtants* do not ſay, as the *Papiſts* and ſome before them, *No Baptiſm, no Salvation*; but they more truly teach, that this place is to be underſtood (even as ſome of the Fathers alſo expound it) of ſuch as refuſe, or contemn Baptiſm, and yet ſaying withal to your confutation, that it is not neceſſary by Water, *John* 3. 5. To underſtand the external Rite of Baptiſm. See *Fulk.* Anſw. to the Rhemiſts Annot. *John* 3. So Dr. *Willit Synopſ. Papiſ.*

However, It is evident to them that will not ſhut their Eyes, that in

John

John 3. 5. Christ is shewing the Way of Life, and the duties of Regeneration to such as came to him for Instruction, and speaks nothing there of the case of Infants, who (as one well observes) cannot overcome the World, by reason of their natural Incapacity to know either good or evil, and therefore are not obliged to the duties of the new Birth; to wit, Repentance, Faith, and Baptism: *For whatsoever is born of God overcometh the World, and this is the Victory that overcometh the World, even our Faith.* And hence it is evident, that *John* 3. 5. cannot be understood of Infants, who are wholly uncapable of the Duties of Regeneration.

And as evident it is, that *Act.* 2. 38, 39. intends not Infants, seeing the Persons there to be Baptized, *even every one of them*, are required first to repent, a Duty of which Infants are wholly uncapable; and the Promise there mentioned, is clearly meant of the Gifts of the Holy Ghost, or the Spirit of Promise in a special manner, according to the Prophecy of *Joel*; the extent of which Promise is only to the Called of the Lord, *ver.* 9. And this interpretation also is avouched by learned *Protestants*: See *Diodati* on the Text, and *Erasmus* on the same. Dr. *Jer. Taylor*, in his Book of Confirmation, doth fully expound this place of the Promise of the Spirit both to the Parents, and to the Children, as they are the Called of the Lord, and not to Infants in that capacity, *Lib. Prophecy.* So then, the pretended evidence of Infant-Baptism from this place, is taken away, because this truth is hence very evident, that Calling by the Word of the Gospel-Regeneration by Faith and Repentance, are the true Antecedents to the Baptism of every Sinner.

Secondly, Dr. *Stillingfleet* states the Question between the *Baptists* and the *Pedo-Baptists*, after this manner.

Whether our Blessed Saviour hath by a positive Precept, so determined the subject of Baptism, viz. *Adult Persons professing the Faith, that the alteration of the subject in baptizing Infants be not a deviation from, and a perversion of the Institution of Christ in a substantial part of it? Or in short, Whether our Saviour hath so determined the subject of Baptism, as to exclude Infants?* This done, he tells us, 'That taking in only the help of Scripture and Reason, it were no difficult matter to prove directly, that Infants are so far from being excluded Baptism by the Institution of Christ, 'that there are as many Grounds as are necessary to a matter of that nature, to prove that the Baptizing them is suitable to the Institution of 'Christ, and agreeable to the state of the Church under the Gospel. So then, Scripture and Reason only must now decide the Controversie: Let us hear therefore what Dr. *Stillingfleet* brings from thence. And thus he speaks:

'If there were any ground to exclude them, it must be either the incapacity of the Subject, or some express Precept and Institution of our 'Saviour; but neither of them can be supposed to do it.

But I answer, For both these causes Infants are not to be Baptized. And sith their incapacity depends upon the nature of the Institution, these two Reasons are resolved into one. Now the Institution of Baptism, whether we consider it as delivered by God to his Servant *John*, and by him

him to us; or as it is eſtabliſhed by Precept from Chriſt, for a perpetual Miniſtry in his Church, to the end of the World, we ſhall find it delivered by both in ſuch ſort, as is exclusive of Infants. For, in the firſt place it is delivered as the baptiſm of Repentance, for the remiſſion of Sins, *Mark* 1. 4. and every Sinner who is ſaid to be baptized by him, is ſaid to be baptized confeſſing their Sins, *ver.* 5. which we know is not to be expected of Infants.

The Precept of our Saviour for the perpetuity of Baptiſm, ſo expreſly requires the making every Subject a Diſciple in order thereunto, and that by actual Teaching, or Preaching the Goſpel to them, *Mat.* 28. 19. *Mark* 16. 15. according to Chriſt's own Example, who ſo made Diſciples before they were baptized, that no Infant with any ſhew of Scripture or Reaſon, can poſſibly be brought within the reach of Baptiſm according to its Inſtitution. In a word, Dr. *Stilling fleet* ſeems, in ſo many words, to grant in his firſt ſtate of the Queſtion, that to bring Infants to Baptiſm, is an alteration of the Subject, and therefore not agreeable to the Inſtitution of Chriſt, in which to admit of alterations, is very dangerous.

But ſaith Dr. S. *The rule and meaſure as to the capacity of Divine Inſtitutions, muſt be fetched from the end of them, for this was the ground of the Circumciſion of Proſelytes under the Law.*

Anſwer. That the ground of the Circumciſion of Proſelytes was fetched from the end of the Inſtitution, is not true. And indeed, had it been left to that, Mens various Conceits about the ends of ſuch Inſtitutions, might have made as ill work, as we ſee yours do now; wherefore the Wiſdom of God to prevent thoſe Dangers, gave expreſs Order in that Caſe, as appears *Gen.* 17. 13. compared with *Exod.* 12. 44, 48. *And when a ſtranger ſhall ſojourn with thee, and will keep the Paſſeover, let all his Males be Circumciſed.* And ver. 49. *One Law ſhall be to him that is Home-born, and unto the Stranger that ſojourneth among you.*

Thus we ſee the Law is as expreſs for the Circumciſing Proſelytes and their Males, as for *Iſrael* themſelves. *Diodate* alſo expounds the firſt place by the ſecond (*The Servant that is born*) meaning (ſaith he) *The Proſelyte, who of his own free will, ſhall add himſelf to the Church by the profeſſion of God's true Worſhip.*

But now, if we admit Dr. *S.* his rule, That the meaſure as to the capacity of Divine Inſtitutions, muſt be fetched from the ends thereof, yet will he be ſo far from gaining, that he will quite loſe his Cauſe. For, if by the ends of Baptiſm, he means the things ſignified in Baptiſm (as that he does, for he ſaid, *They who are capable of the thing ſignified, ought not to be denied the Sign*) then we ſhall certainly gain one thing out of two, and either of them will ſerve our turn to ſhew his miſtake, *viz.* Either Infants are not capable of Baptiſm, becauſe not capable of *all things* ſignified thereby: Or elſe, that the *Proteſtants* do violate their own Rule, in denying Infants ſome other holy Signs, as general as Baptiſm, when yet they are capable of ſome of the things ſignified thereby; and this ſhall evidently appear by running the Parallel between us, as to the grounds upon which you deny Infants the priviledg of the Lord's Table, and we deny them Baptiſm. And firſt,

1. The things signified by the Lord's Table (as the ends of that Institution) is Christ Crucified for us, and to come again to receive us to himself: Of these Mercies Infants are capable, because they shall be saved by the Death and Coming of the Lord Jesus. Thus they have the thing signified, yet you deny them the Sign, because they *understand not* the thing represented by the Sign. Answerable to this, we say, By Baptism is signified the Death and Resurrection of Christ, and our Salvation thereby; of this Mercy signified in Baptism Infants are capable, but yet the Sign is not given to them, because they understand not the thing signified thereby.

2. The ends, or things signified by the Lord's Table on our part, are, the profession of our Faith, the manifestation of our Union with the Church, &c. Of these ends Infants are not capable, therefore you do not admit them to the Lord's Table.

Answerable to this, we say, The things signified in Baptism on our part, are the profession of our Faith, and manifestation of our Union with the Saints, &c. Of these ends Infants are not capable, therefore we admit them not to Baptism.

3. Our coming to the Lord's Table, holds forth Abstinence from the Leavened Bread of Malice and Wickedness, and our Feeding upon the unleavened Bread of Sincerity and Truth. Of these ends (as they are Duties) Infants are not capable, therefore you admit them not to the Lord's Table.

Answerable to this, we say, Baptism holds forth our death to Sin, and the newness of Life from our Baptism to the end. Of these ends of Baptism Infants are not capable, and therefore we admit them not to Baptism: *For the rule and measure as to the capacity of Divine Institutions, is to be fetched from the ends of them.*

The same might be said concerning the Imposition of Hands, with prayer for the Spirit of Promise, seeing it was practised by the Apostles upon the newly Baptized indifferently; yet you admit no Infants to this Divine Institution, though you suppose them to be Baptized, although according to Protestant Doctrine, they are capable of the Promise, *Acts* 2. 38, 39. And the Benediction signified, and obtained thereby, by which your inconsistency with your own Rule is further manifested; and hence I infer (according to your own words) *by a parity of reason built on equal grounds*, you ought not to baptize Infants, *because the rule and measure as to Divine Institutions, or the capacity of the Subjects thereof are to be fetched from the ends thereof.*

Not from some ends only (and those too only which we please) as Dr. S. doth unadvisedly teach: For so there would be no Man, or but very few, but might be brought to Baptism, or other Ordinances, seeing they are capable of several things signified therein, as the Death of Christ for the Sins of the World, and his Resurrection by which all shall rise again; and whether they believe it or no, yet he is the Lord that bought them, and a Mediator between God and them, that his Long-suffering might lead them to Repentance.

Wherefore your instance of our Saviour's being baptized without Repentance

pentance avails you nothing, unless you were able to prove a special case to be a general rule for the practice of Ordinances, which yet you cannot but know is pernicious many ways: nor can you rationally believe that because Christ who was no Sinner, was baptized without Repentance, that therefore you must baptize Sinners without Repentance also; if otherwise, then why may not Persons be admitted to the Lord's Table without Self-examination, seeing Christ did partake of it without Self-examination, having no need to do so? Certainly, though Christ did this, it shall never be demonstrated that the Members of His Church may do it without Self-examination; and yet thus went the Matter in Old Time, for hundreds of Years together. So true is the Maxim, *Admit of one Absurdity, and more will follow.*

But to make an end of this, it's evident: Christ in being baptized did his Duty to God, and had He not been baptized, He had not fulfilled all Righteousness. Let it now be shewed, that it is the duty of Infants to be baptized, or that they, or any body else, commit Sin in refusing Infant-Baptism, and then we shall stand upon no further capacity on their part, nor oppose this Instance as to the end for which it is brought; but till this be done, we justly reject such Argumentation.

Neither is it true, that what we say of the incapacity of Infants, *&c.* reflects upon the Wisdom of God in appointing Circumcision for Infants; for God's Command made them fit Subjects for it, together with the nature of the Covenant which He made with *Abraham* and his, according to the Flesh, which Covenant he also ordained to be in their Flesh by Circumcision, *Gen.* 17. 13. Now therefore, when it shall appear that the Covenant of the Gospel, (I mean it, as established by Christ in his Church) is made with any Man and his Seed according to the Flesh, and that God hath required the Gospel-Covenant should be in their Flesh by Baptism: And so every Infant born of them, or Servant bought with Money to be baptized, we should then grant, that to insist on the incapacity of Infants, would reflect upon the Wisdom of God; but sith this neither is, nor can be done, all these pretended reflections fall really upon Dr. *S.* for denying Infants the Lord's Supper, because of their incapacity, who yet were admitted to the Passeover, of which they were as uncapable as of the Lord's Table.

What the Doctor says further *of the ends of Baptism to represent and exhibit the nature of the Grace of the Gospel, and to confirm the truth of the Covenant on God's part*: We have considered before, and to what you here add, saying, *It instates the partakers of it in the priviledges of the Church of God*, I answer,

That though the Doctor speaks right according to the right Administration of Baptism, yet according to his way of Infant-baptism it is not so. Seeing we all know, Infants (while such) though Sprinkled, have no more priviledg in your Church, than those who are not Sprinkled. For the Priviledges next following Baptism, is to be taught to observe all things whatsoever Christ commanded, and to continue in Fellowship with the Church in breaking of Bread and Prayer, *Acts* 2. 42. *Mat.* 28. 20. Now to tell us that Infants are Instated in these things, and yet

whilst

whilst Infants have nothing at all to do with them, is too gross a vanity. For,

If you say, They are instated in these Priviledges upon future Contingences, *viz.* Repentance, Faith, and Newness of Life, according to the Gospel. I answer, When this comes to pass they are no Infants, nor as Infants partake of these Priviledges, but as those that are now the Sons of God by Faith; and thus truly all Infants are instated in Church Priviledges as soon as born, seeing by the Death of Christ they have a right upon the conditions of the Gospel, when capable to perform them; thus you mislead the World with a specious pretence of instating their Infants in Church-Priviledges, when 'tis only an empty sound of words.

But the *Jews* Infants, as they were instated in the Priviledges of their Church by Circumcision, so they entred upon the enjoyment of their Priviledges in Infancy; appearing by God's Commandment three times a Year in the Temple, with the Offerings accustomed, and to partake of the Passeover, with the Congregation, or Family where it was eaten.

The Doctor saith, *Nothing can seem wanting of the ends of Baptism* (in respect of Infants) *but that which seems most Ceremonial, which is the personal Restipulation, which yet may reasonably be supplied by Sponsors*, &c.

That there is much wanting beside this Restipulation in your Infant-baptism, is shewed before; and it is unadvisedly said, that the Restipulation of the Person baptized, is the most Ceremonial thing in Baptism, seeing it is the Moral and substantial part, being indeed our Covenanting with God, and in truth the External Washing is far more Ceremonial, as appears 1 *Pet.* 3. 21. And for your saying, That the Personal Restipulation in Baptism, may be reasonably supplied by God-fathers, is very much below the reason of any Christian to affirm. But is it so, That Sponsors may supply the Personal Restipulation, which is the greater? then let them also supply the lesser, to wit, Sprinkling with Water, which they can better perform, than the Covenant they made for the Infant, and then the whole business will appear to have the same reasonableness in every part, *viz.* Wholly unreasonable.

Thus much touching the capacity of Infants, *&c.* Next the Doctor tells us, *That in the Institution of Baptism, there is neither direct nor consequential prohibition of Infants, to be Baptized; and that there is nothing of that nature pretended before the last Commission*, Mat. 28. 19. But here is a mistake, and it's strange he never observed that it hath often been demonstrated, that as when Circumcision first appeared in the World, it clearly took in the Infants of those to whom it was first given; so, accordingly it was propagated. But when Baptism first appeared in the World, it as clearly left out the Infants of those to whom it was first ministred, and accordingly was propagated by the holy Apostles: Insomuch, that of the many Thousands, and famous Churches that were Baptized, all the World is not able to shew so much as one Infant to have been baptized in any one of them, nor one word of Precept for so doing; and if this be not so much as a consequential prohibition of Infant-Baptism, I shall never believe that the Doctor, or any else, can shew me so much as a consequential Prohibition of Infants receiving the Lord's Supper, the Imposition of Hands, *&c.*

And

And though the Doctor consider never so much what apprehensions the Apostles had, concerning the Church-state of such as were in External Covenant with God, yet he cannot rationally imagine that *they should measure the state of the Gospel-Churches by the reason of the Covenant which God made with the* Jews *and their Seed, according to the Flesh.* Seeing it is expressly said, *from henceforth*, to wit, from the vanishing of the Old Covenant, *know we no Man after the flesh.*— But now, *If any Man be in Christ, he is a new Creature.* And now Men are not to be accounted of the Church, because they are *Abraham*'s Seed, but they are accounted *Abraham*'s Seed by being in the Church of Christ. Gal. 3. 29. *If ye be Christ's, then are you* Abraham's *Seed, and Heirs according to promise.*

Neither is it true, That *Christ commanded his Apostles to gather whole Nations into Churches*, as the Doctor affirms: Neither did the Apostles gather any one whole Nation, or City, into a Church-state, that we read of. Therefore Churches consisting of whole Nations, Men, Women, and Infants, are not Apostolick. But this the Apostles did, *They taught many Nations*, i. e. Their sound went through many Nations. Not that they taught all manner of Persons in the Nations, for they taught no Infants: and the Persons by them gathered into the Church, were only such as received their Doctrine; as appears by those Families where their Gospel was received. The Husband sometimes opposite to the Wife, and otherwhiles the Wife to the Husband, Servants and Masters likewise differing in the same Family about Christianity, 1 *Cor.* 7. If then the Apostles did not gather whole Families into a Church-state, unless they did wholly believe, *Acts* 16. how should any Man imagine, they gathered whole Nations? The greatest part whereof, by all experience, are wicked Persons; yea, in those very Nations, which Men pretend to have made into Churches of Christ, of which, would God *England* were not so full an evidence as it is this Day.

The Doctor grants, that the order of words, *Mat.* 28. 19. (*Teach all Nations, Baptizing them*) was necessary for those who were then to be proselyted to Christianity. And we say, They are as necessary for the Generations following, who have as much need of true Faith and Repentance, or the first Principles of Christianity, in order to their being Christians, as them that went before; and it is a pernitious alteration of the order of Christ's Commission, to out-run its Direction so, as to make Persons to be Christians, before they do, or can know, the least tittle of Christianity.

The case which the Doctor puts, about going to disciple the *Indians*, baptizing them, is not at all rational. But upon the presupposition, that the Person so doing, to have seen or known them, that gives him his authority to baptize Infants, and then indeed it's rational to suppose such a Person would not understand that the words, Disciple the *Indians*, Baptizing them, would exclude Infants. But yet I must also say, That his ground to believe so, could not arise from the words themselves, but from the Practice presupposed. Wherefore the Apostles having direction to teach all Nations, baptizing them, without the least knowledg of any Infants baptized, by any Baptists which were before them, or from whom

they received their Authority; here is no place for the Doctor's suppositions at all.

As little cause hath he to think, that had any one said to *Abraham, He that believeth and is circumcised, shall be saved*; it ought so to have been interpreted, As that Infants ought to be circumcised. For if this had been all the rule given for Circumcision, it must of necessity have been limited to such as believe only; and unless the Doctor know how from good ground to satisfie his Conscience, that Infants are believers of that which is taught or preached, according to *Mark* 16. (which place he alludes unto) he must so limit the diversion for baptizing. But if indeed he takes Infants to be such Believers, then he is answered by Dr. *Hammond*, in his *Let. of Resol. p.* 296. who saith, 'As for the Question, Whether In-'fants have Faith? I profess my self to be none of those who are concerned 'in it? I freely confess to believe, Faith to be so necessarily founded in Un-'derstanding, that they that have not Understanding, cannot have Faith, 'whether Actual, or Habitual.

The Conclusion therefore is, sith in the Case you put the word (Believe) cannot concern Infants, and that they must be deemed capable of Salvation, though they believe not, it is every way safe to think them unconcern'd in the other Duty, that passage *Mark* 16. 16. or any other like unto it notwithstanding.

Finally, The Doctor proposes five Considerations about the suitableness of Infant-Baptism, to the Administration of things under the Gospel. And first he saith,

1. *That if it had been Christ's intention to exclude Infants, there had been far greater reason for an express Prohibition, than for an express Command, if his intention were to admit them, because this was suitable to the general grounds of God's dispensation among them before.*

Answer, Here is little said, but what hath been answered before, and may be answered by saying, Had it been Christ's intention that Infants should not be admitted to the Lord's Table, there had been more need of an express Prohibition, *&c.* than of an express Command, *&c.* because suitable to God's Dispensations among them before. Thus *Argumentum ad hominem.*

But I answer further, It is dangerous arguing to our present right to Sacraments, from God's Dispensation among the *Jews*; seeing the state of the Church, and the Dispensation is so much altered, as that the former was but carnal, in respect of the Spirituality of the other.

2. The Doctor saith, *It is very hard to conceive, that the Apostles thought Infants excluded by Christ, when after Christ's Ascension, they looked upon themselves bound to observe the Jewish Customs, even when they had baptized many thousands.*

Answer, It is ill said that the Apostles were bound to observe any such Jewish Customs, because of any suitableness between them and things under the Gospel (which is the Mark you ought to hit, or you say nothing) but the reason why they did observe such Customs for a time, was the weakness of the *Jews*; and we find the Apostles did as speedily put a period to such Customs as they could, *Acts* 15. 24, *to* 32. *Acts* 16. 4, 5.

which

which clearly ſhew Jewiſh Cuſtoms were not ſuitable to things under the Goſpel. And here Circumciſion, one of the chief of the Jewiſh Rites, is clearly aboliſhed among the reſt, ſo that a Man would think Infant-Baptiſm ſhould never have been built upon it.

3. The Doctor ſaith, *If admiſſion of Infants to Baptiſm were a meer relique of Judaiſm, it ſeems ſtrange that none of the Judaizing Chriſtians ſhould be charged with it; who yet are charged with the obſervation of other Judaical Rites.*

Anſwer, I find no Man ſaying that Infant-Baptiſm was a relique of Judaiſm, ſave Dr. *Hammond*, and ſome from him. And he indeed, would make Believers Baptiſm alſo a Jewiſh Relique, whilſt he teaches, that the *Jews* baptizing Proſelytes and their Children was the Original, and the Baptiſm of the Chriſtian Church but the Copy. By which device he hath opened a gap to our late *Notioniſts*, to deprive the Church of ſacred Baptiſm altogether; and hath done more to weaken the cauſe of Infant-Baptiſm than any other of its Favourites, in laying its foundation in Jewiſh Ceremonies, for which they had no clear command from God. But great is this truth of Believers Baptiſm, and will ſtand notwithſtanding the injury done by Dr. *Hammond*. For it was no Jewiſh Rite, the Baptiſm of Repentance for the remiſſion of Sins, was from Heaven, *Mat.* 21. 25. And the *Phariſees*, who were zealous enough for Jewiſh Rites, rejected holy Baptiſm, which Chriſt affirms to be the Counſel of God, *Luke* 7. 30. and teſtifies out of the Conſciences of his Enemies, that he that teaches otherwiſe, denies *John* to be a Prophet. This then is the thing that truly ſeems ſtrange, that no mention is made of Infant-Baptiſm, if indeed it was at all received in the Chriſtian Church, either as a Jewiſh Rite, or otherwiſe; but not ſtrange at all that none is charged with it, ſeeing none can be named that held it.

4. *Since the Jewiſh Chriſtians were ſo much offended* (ſaith the Doctor) *at the neglect of Circumciſion*, Acts 21. *Can we in reaſon think they ſhould quietly bear their Children being wholly thrown out of the Church, as they would have been, if neither admitted by Circumciſion or Baptiſm.*

Anſwer, Since the falſe Apoſtles were ſo earneſt to have the Chriſtians circumciſe their Children, it's ſtrange that none of the true Apoſtles could, or would quiet them, by ſaying, inſtead of Infant-Circumciſion, you have Infant-Baptiſm, if indeed there had been any ſuch thing practiſed. For, This way went the Apoſtle *Paul* to ſtill them, when they would have brought the Believers themſelves under Circumciſion, *Col.* 2. 11, 12. Telling the Chriſtians, They were circumciſed with the Circumciſion made without Hands, in putting off the body of the ſins of the Fleſh, by the Circumciſion of Chriſt, buried with him in Baptiſm, wherein ye alſo are riſen with him through the Faith, *&c.* And why might not the *Jews* as quietly take the non-admiſſion of Infants to Baptiſm, as they ſo took the non-admiſſion of them to the Lord's Supper, ſeeing they were formerly admitted to the Paſſeover: Nor is it neceſſary to ſay, That though they were not admitted to either of theſe, that therefore they are wholly thrown out of the Church. For,

If by Church be meant the whole number of the Saved, then are Infants

fants of the Church: For Christ hath told us, the Kingdom of God belongs to Infants. And thus were Infants of the Church before Circumcision was, for some thousands of Years. But if by Church be meant, those only who are concerned in the actual profession of the Gospel, in this respect I grant, Infants are not of the Church; God having no where required this of Infants in his Gospel. Infants are now as well as before the Flood, within the Covenant of the Gospel, in respect of the Grace of Eternal Life, but are not under the Duties of the Covenant; to wit, Repentance, Faith, Baptism, Perseverance, *&c.*

Nor can my calling the whole number of the Saved, the Church, and thus making Infants a part thereof, offend a Protestant who is acquainted with Protestant Doctrines, seeing Mr. *Rogers Cath. Doctrine, pag.* 73. upon *Art.* 19. *of the Church of England*, doth affirm, There is an invisible Church, and takes all within the compass of this Church who are Elect, Triumphing, or that shall Triumph in Heaven. Dr. *Field* takes into his definition of the Church, all the Elect, of Men, or Angels, called, or not called, *l.* 1. *c.* 8. So that according to these definitions of the Church, Infants are not thrown out of the Church, though not of the number of the Called, and consequently not that cause for the *Jews* to complain, nor any other which the Doctor doth imagine, unless they be not acquainted with the extent of the Covenant of God's Grace in Christ Jesus our Lord.

Fifthly, The Doctor lastly tells us, *That had it been contrary to Christ's Institution* (to baptize Infants) *we should not have had such evidence of its early Practice in the Church; and here I acknowledg the use of Apostolical Tradition, to manifest this to us.*

Answer, This is altogether unlike a *Protestant*: What are the Sacraments so darkly laid down in the Scripture, that we know not when, and to whom they belong without Tradition? But when shall we see this Tradition Apostolical? I think Dr. *Taylor* expressly denies, there is any Tradition Apostolical, *Lib. Proph. pag.* 117, 120.

But the Doctor cannot but know, that there be Errors which crept into the Church, even in the Apostles Days, which also continued in some of them, notwithstanding all endeavours to purge them; such were Circumcision, and keeping the Law. Or if we list to reckon with Records of Antiquity, 'tis easie to shew some things held by *Papists*, and opposed by the Doctor, are better proved by Tradition than Infant-Baptism: For example, The *Lent-Fast*, and Prayer for the Dead, this is not denied by Mr. *Perkins's Demonst. Prob.* What then shall be gained to the *Protestant Religion* by such Traditional Arguments?

It is a notable saying of *Irenæus*, (according to Dr. *Fulk*) *When the Hereticks are reproved out of the Scriptures, they fall to accusing the Scriptures, as if all were not well in them,— and that the Truth cannot be found out of them that know not the Tradition.* And saith *Tertul.* (according to Dr. *Fulk*) *Take away those things from the Hereticks, which they hold with Ethnicks, that they may stay their Questions upon Scripture only.*

Christi-

Christianismus Primitivus.

The Fourth TREATISE.

THE QUERIST EXAMINED:

OR,

Fifty Anti-queries seriously propounded to the People called PRESBYTERIANS, &c.

PRESBYTERIAN.

Query 1. *WHether under the Covenant of Works, if* Adam *had not sinned, Infants should not have been holy to God, and so Members of the Innocent Church or Kingdom of God?*

BAPTIST.

Anti-query 1. Whether this be not a groundless and unlearned Query? For seeing the word *Church*, as used in the Holy Scriptures, signifieth, *A People called out*, namely, from another People; out of what People should they have been called, had the whole World been in the state of Innocency? And seeing no Man can tell whether any Man should have had Authority committed to him in Matters of Religion, or whether God should immediately have exercised his own Government? Neither yet in what capacity Children should have come into the World, whether endowed with Knowledg or otherwise: Whether therefore it concern or become any Man, to let his Fancy rove about in such an *unknown* or *unknowable* case? And thereupon, 1. Suggest how Infants should be

concern'd, or not concern'd in Matters of Religion? And how can any thing be concluded from such an Imagination, as imitable for us about Infant Church-Membership? And whether we are not like to have a fine Superstructure, when the Foundation is a meer Fancy?

PRESBYTERIAN.

Query 2. *Whether God was any more obliged to order it so, that the Children of Righteous Parents should have been born with all the Perfections of their Parents, and enjoyed the same Privilidges, than he was obliged in making the Covenant of Grace, to grant that Infants should be of the same Society with their Parents, and have the Immunities of that Society.*

BAPTIST.

Anti-query 2. *More obliged?* Whether it be not vain to suppose, that God was *obliged* at all in either of those cases, seeing he is absolutely free to do whatsoever he pleaseth with his own? And what ground have you to believe, that some Infants were more concern'd than others in Matters of Religion, by virtue of any Covenant made with *Adam*? And what society were Infants capable of with *Adam*, by virtue of any Covenant made with him after his fall? certainly the Scripture is silent as to these Matters.

PRESBYTERIAN.

Query 3. *Whether we have any reason, when the Design of Redemption is the magnifying of Love and Grace, to think that Love and Grace are so much less under the Gospel to the Members of Christ, than under the Law to the Members or Seed of* Adam, *as that then all the Seed should have partaken of the same Blessings with their Righteous Parents, and now they shall all be turned out of the Society, whereof the Parents are Members?*

BAPTIST.

Anti-query 3. Whether you your selves do not lessen the magnifying Love of God in Man's Redemption, whilst in respect of Infants you would restrain it to the Seed of such Parents as are in Covenant with God, yea, to such Infants as partake with them in Practicals of Religion, which you seem to intend by the *Blessings* you speak of? But who denies any Blessing to Infants under the Gospel, which was their Portion under the Law made with *Adam*? And how were Infants Members of the Society of the Seed of *Adam*, more than of the Society of the *Baptists*? Shew the difference if you can; and then, *Eris mihi magnus Apollo.*

PRESBYTERIAN.

Query 4. *Whether though our Innocency be lost, Parents be not Parents still, and have not as much interest in Children, and whether God hath reversed*

verſed this natural Order? And if God change not his Order therein, whether Parents be not as capable of conſenting to Grace for their Children, as they were of being innocent for them?

BAPTIST.

Anti-query 4. Whether there be any that queſtion whether Parents be Parents ſtill, or what need of ſuch Enquiries? Or what do you mean by God's Natural Order? If you mean Natural Religion, then ſhew us what Infants are bound to in Matters of Religion by Nature; or what this Natural Order ties Parents to do to their Infants, upon the account of Practicals in Religion, which we omit? And whether Parents could be innocent for their Infants, if their Infants were not innocent as well as they? And if not, how ſhould their conſenting to Grace be the Child's conſent? And whether it will not as well hold *retro*, that the Parents conſenting to wickedneſs is the Child's conſent? And whether this do not give the Parents the Power to Save or Damn their Infants? And can ſuch Conceits ſtand with the Wiſdom, Juſtice, or Mercy of God?

PRESBYTERIAN.

Query 5. *Whether Infants be not included in the firſt Edition of the Covenant of Grace made with* Adam? (Gen. 3. 15.) *Whether unleſs it can be proved that Infants are none of the Womans Seed, we muſt not take that Fundamental Promiſe to extend to Infants? And was ſhe not thereby obliged to liſt her ſelf, and all her Infant-Progeny in the Redeemer's Army, againſt the Proclaimed Enemy, and to teach her Poſterity to do the like? And did they not continue viſible Members of Chriſt's Army and Kingdom, till ſuch time as they violated that Fundamental Obligation, and as the Seed of the Serpent fought againſt Chriſt and his Kingdom, for Satan and his Kingdom?*

BAPTIST.

Anti-query 5. Whether the Baptiſts do not as clearly aſſert Infants Right to the Grace of God in the firſt Edition of the Covenant made with *Adam*, as any whatſoever? And if by the Seed of the Woman you underſtand all that are ſaved, who then queſtions Infants belonging to that Seed? But where is the Woman bound to Liſt her Infants in the *Redeemer's Army*? Or where ſhall we find them viſible Members of Chriſt's Army in the firſt Edition of the Covenant? Are not theſe meer words without Authority of Scripture? Or where did ever Infants fight for or againſt the Serpent? and if not, Why do you make them the Seed of the Serpent, and Fighters againſt the Kingdom of Chriſt? And if you ſay, you ſpeak not theſe things of Infants *qua tales*; Then whether you have not transferr'd the Queſtion, and ſo it is impertinent?

PRESBY-

PRESBYTERIAN.

Query 6. *Whether in that first Proclamation of Grace to fallen Man, or in the first Promise of Redemption to Sinners,* Gen. 3. 15. *an Infant of the Woman be not Promised to be General, and Head of the Church? And whether the Promise of an Infant-Head, doth not declare God's Mind, that he will have Infant-Members, because the Head is the principal Member,* &c.

BAPTIST.

Anti-query 6. Whether Christ in his Infancy was not as truly God as Man? And whether there be any Parity between the Infants you speak of, and Christ, seeing he was able even then to vanquish the greatest Adversary?

And if by the *Redeemed Church*, you mean the whole number of the saved; who doubts but Infants were of the Redeemed Church? But how doth it follow, that all that are to be saved, ought to be admitted to practical Ordinances in the Visible Church? Seeing then all Infants, (for ought you know) have the same right, which yet you deny; but why so? are you sure they are not within the verge of Christ's Redemption, and so of the Redeemed Church?

And though Christ was once an Infant, yet where do you find that he was then a Member of the Gospel-Church? Was he not *born under the Law?* Gal. 4. 4. and *born King of the Jews,* Mat. 2. 2. and according to the estate of the Jewish Church, an Infant might be both a Member and a Prince; And was not the Kingly Office in *Israel* a Type of Christ? But what is this to the order and state of the Church under the Gospel? And further, though Christ an Infant was born Head of the Church as aforesaid, yet in his Infant-State, he did not intermeddle with the exercise of the least part of his Authority. And then whether it be not more rational to say, That seeing Christ the Head of the Church did not actually possess, or at least not use any of that Power, as an Infant, or while he was an Infant, that Infants (supposing they were as truly born Members of his Church, as he was born King of the Jews) should be unconcern'd in the actual possession of Ordinances in Infancy?

And what if we grant that Infants may be Disciples by designation, as Christ was *King, Priest,* and *Prophet* by designation, (though the Case is not alike easie to prove); yet seeing Christ was not a Prophet (as you confess) *in actu exercito,* how came you to be so bold to bring Infants to the exercise of Baptism? And why can you not rather content your selves with the designation or dedication of your Infants to God by Prayer, and make them Disciples *in actu exercito,* when they are able? And whether you may not as well repute them thus among Disciples, and as safely conclude them to be in the Covenant of Grace, and of the Redeemed Church without Baptism, as without the Lord's Supper? Sith it's said, *Except ye eat the Flesh of the Son of God, and drink his Blood, ye have no life in you;* as well as it's said, *Except a Man be born again of Water,*

Water, &c. he cannot enter into the Kingdom of God. And whether Doctor *Taylor*, a Learned Pedo-Baptist, do not ingenuously confess, That the Wit of Man is not able to shew a difference in these cases?

PRESBYTERIAN.

Query 7. *Why are those two Titles put on those two distinct Generations, (scil. the Posterity of* Cain, *and the Posterity of* Seth) *calling one the Sons of God, and the other the Daughters of Men,* Gen. 6. 2. *But that the one was a Generation separated from the Church from their Birth, (their Progenitors being cast out before them) when the other was the Seed of Saints not cast out? &c.*

BAPTIST.

Anti-query 7. Whether this Text, *Gen.* 6. 2. be not *ambiguous*, insomuch that your own Doctors are not agreed about the Exposition thereof? But *supposing* it to respect the Posterities of *Cain* and *Seth*, yet whether it can be meant of Infants, seeing they committed none of these sins, in taking Wives? *&c.* And whether your Exposition do not damn all Infants proceeding from *Cain's* Posterity, and consequently all the Infants of all Nations which profess not the true Religion? And whether such a Censure be rational?

And supposing that the Infants of godly Parents are in some sense more immediately related to the Church, than the Infants of Pagans, by reason of the *Prayers* and *Designation* of their Parents, and the opportunities of *Education*? Yet what makes this for any Infants actual participation of Ordinances in the Church, and what one Ordinance did the Infants of these Sons of God partake of? And sith the Scripture is wholly silent of any such thing, whether this doth not more strongly conclude against Infant-Baptism than for it? And whether it be needful to say any thing to the latter part of this Query, seeing we grant all, and something more than this Text will prove, though we deny them actually right to Ordinances? And whether the common or equal overthrow of these Generations, in respect of the Infants of both, do not evidently shew, That as to the business of their Salvation, they were in the same condition? And then whether it be safe for us to conclude, That the wickedness of any Progenitors have any further effect upon the Infant-Children, than to expose them to external Calamities, seeing Christ died to redeem them from the condemnation brought upon them by *Adam*? Rom. 5. 18.

PRESBYTERIAN.

Query 8. *Whether it was not the same Church before, and after* Abraham's *time, that was called the Tents of* Shem? Gen. 9. 27. *Was not the Jewish Church denominated the Tents of* Shem? *And does it not hence appear, that the Church Priviledges of that People, did not begin with or from* Abraham, *but that they were before? And how was it the same*

Church that was of Sem, *and of* Abraham, *if it had not the same sort of Members or Materials?* &c.

BAPTIST.

Antiq. 8. Though it be true, that the Church is the same in some sense from the beginning of the World to the end; yet whether it may not truly be said also, not to be the same in divers respects? And whether the Covenant as made with *Noah*, Gen. 9. do not differ from the Covenant as made with *Adam*, though both were made with *all Mankind*, and are affirmed to be the Covenant of Grace by Mr. *Baxter*. And whether there was not yet a further difference between these and the Covenant as made with *Abraham*? Gen. 17. the former being made with all Mankind, and never yet abrogated, (as saith Mr. *Baxter*). The other was made with *Abraham* and his Seed, distinct from the rest of Mankind, but as they should be proselyted thereto. And though the Church may be denominated the Tents of *Shem*, both before and after *Abraham*, yet whether this conclude there was to be no alteration of the state of the Church under these times respectively? And whether in any of the Tents of *Shem*, before *Abraham*'s time, so much as any one Infant can be found admitted to the practical Part of any Ordinance in the Church, which was peculiar to her as such, (for as touching Prayer, it is a moral Duty, and to be made for all Men). And whether thus boldly to suppose a thing without the least shew of proof, be not a plain begging the main thing in question.

And though it be never so true, that the Universal *redeemed* Church consists of the same Materials in all Ages; yet whether it be not evident that God made a difference, as to the time of dispensing Ordinances to them? As first, no practical Ordinance or Rite dispensed to any Infant that we read of till *Abraham*'s time; and though then Circumcision was ordained for Males, yet not for all the Male Children, for all under eight days of Age were prohibited, (and yet you grant they were in that Covenant) nor any Rite at all for the Females, who yet were of the same Church? And whether under *Moses* they were not admitted to other Rites also, as the Passover, Sacrifices, and other Holy Feasts of the Jews? We therefore ask you why the Infants of Converted Gentiles are not in as good a condition, without any Rite or Ceremony, as the Infants of all the faithful from *Adam* to *Abraham*? And whether those Infants before *Abraham* were not as happy as the Infants of *Abraham*? And then doth it not follow, that the Infants of Faithful Gentiles, are as happy without Circumcision, or any other Rite or Ceremony whatsoever, as *Abraham*'s was under a Ceremony, seeing God hath not obliged them to any in the Days of the Gospel, or since the Abrogation of the Law and Circumcision?

PRESBYTERIAN.

Query 9. *Whether if we could shew no written Law or Promise at first constituting*

conſtituting the Duty, or granting the Priviledg of Church-Membership, it were the leaſt diſparagement to our Cauſe, as long as we can ſhew thoſe following Laws which preſuppoſe this? If Moſes *at the end of that* 2000 *years the Church of God had been without any written Law, found all the Infants of Church-Members in poſſeſſion of this benefit, what need was there of a new Law about it? Or why ſhould God promiſe it as a new thing?*

BAPTIST.

Antiq. 9. Whether if there be any ſuch Law, you would not have ſhewed us where it is long ere this day? and whether you do not now grant in effect there is no ſuch written Law? And what need you thus to query, ſeeing we deny no lawful thing to Infants, to be done for them by their Godly Parents, but only oppoſe your doing that for which you have no Law? And whether *Auſtin* himſelf be not clear for us, that there was no Ordinance or outward Sign belonging unto Infants before the Flood? His words are theſe; *But whether there were of Regeneration before the Deluge, or until Circumciſion was commended to* Abraham, *the Scripture doth not manifeſt?* Aug. de Civit. Dei. *l.* 15. *c.* 16. And whether the Rule, *Non Credimus, quia non Legimus*, will not here hold good againſt you?

PRESBYTERIAN.

Query 10. *Whether there being certain proof in Scripture of Infants Church Membership, but none, except that before alledged from* Gen. 3. *that makes any mention of the beginning of it, but all ſpeaking of it as no new thing; we have not great reaſon to aſſign its beginning, which from* Gen. 3. *is before ſpoken of?*

BAPTIST.

Antiq. 10. Why do you ſay that *Gen.* 3. 15. makes mention of Infants Church-Membership, (otherwiſe than what we allow)? Is here the leaſt hint of your mode of making Infants Church-Members? that is, Doth this place bid you admit them to any Ordinance? As for the gracious Covenant here made with *Adam*, do we not grant that it extends to Infants? Yea, we ſay with Mr. *Baxter*, It was never abrogated.

PRESBYTERIAN.

Query 11. *Is it not unqueſtionable, that the Covenant of Grace made to* Abraham, *the Father of the Faithful, comprehended Infants for Church-Members? And was it not the ſame with that* Gen. 3. 15. *But in ſome things clearlier opened? Were not both theſe the Covenant of Grace, and free Juſtification by Faith in the Redeemer? And did not the Covenant made to* Abraham *and his Seed, comprehend Infants? And ſhould not the ſame Promiſe, expreſſed more concisely, be expounded by the ſame expreſſed more fully?*

BAPTIST.

BAPTIST.

Antiq. 11. Though it be unqueſtionable that the Covenant of Grace did extend to Infants, *Gen.* 3. 15. as well as in *Abraham*'s time, yet there was a vaſt difference in reſpect of Ceremonies. And whether the difference between the *Baptiſts* and *Pedo-Baptiſts* be not chiefly (if not only) about impoſing Ceremonies upon Infants? And whether it be not evident, That what Ceremonies the Word of God did ever aſſign to Infants, we allow them, reſpecting the time of their duration, and only oppoſe your impoſing Ceremonies upon Infants, for which you can aſſign no Authority in the Holy Scriptures; as is confeſſed by many *Pedo-Baptiſts*. See Mr. *Baxter*'s *Cure*, p. 7. And how are Infants juſtified by Faith in the Redeemer, ſeeing Faith comes by hearing the Word of God, which was never ordained to be preached to Infants?

PRESBYTERIAN.

Query 12. *Whether (though the* Hebrews *had their Peculiarities) it be at all credible, that the Infants of that one ſmall Country only ſhould be ſo differently dealt with by God, from all the World elſe, even* Enoch's, Noah's, Shem's, *and all from* Adam *to the end of the World, that theſe Infants only ſhould be Church-Members, and no others?*

BAPTIST.

Antiq. 12. Whether this Query (as indeed almoſt all the reſt) do not miſs the true ſtate of the caſe, ſeeing the *Baptiſts* may and do in a good ſenſe acknowledg Infants to be related to the Church, *viz.* by *Redemption, pious Dedication to God*, &c. And ſeeing you grant the *Hebrews* had their Peculiarities, in what thing could it be but in external Rites and Ceremonies, eſpecially concerning Infants; and ſhew us, if you can, any one Nation under Heaven, from the beginning of the World to this day, to whom God gave any Law, to bring their Infants to any Rites, either Legal or Evangelical. And ſith Circumciſion was forcibly put upon Infants, we ask whether you be able to prove, that any Perſons whatſoever are to be forced to Baptiſm, which *Auguſtin* tells us, *Infants do ſtrive againſt with great crying*; from whence he infers they have no Faith; *Lib. de Peccat. Remiſ.* c. 28.

PRESBYTERIAN.

Query 13. *What can be more abſurd, than to maintain a Tranſient Fait, (as Mr. T. hath done) making Infants Church-Members, without any Law, Promiſe, or Covenant Grant of God giving them Right? Whether a Gift that was never given, be not a contradiction?* (V. p. 32, 35, 39, 44, 45, 151.) *And if there was any ſuch Promiſe, or Covenant-Grant of Infants Church-Membership, When, or where was it revoked?*

BAPTIST.

BAPTIST.

Antiq. 13. Whether these things be truly suggested against Mr. *T.* and whether you ought not to have set down his Opinion in his own words? And whether he doth not mainly oppose himself against Mr. *Baxter*'s pretended Law for Infant Church-Membership and Baptism, whilst yet he denies not Infants a saving Promise, or the *Promise of saving Propriety in God? Anti-pedobap.* 3. Part. *p.* 33. And whether that Book was ever answered by Mr. *Baxter*, or ever will by any other?

PRESBYTERIAN.

Query 14. *Were it only the Infants of the* Hebrews, *or of those that were at their absolute dispose, that were Church-Members? Were not the Infants of free Proselytes Church Members too?*

BAPTIST.

Antiq. 14. What need of this Query? Who doubts but that as many as became Jews by being proselyted to the Law, were circumcised according to the Law? But where do you find, that any, either Jews or Gentiles, when they were baptized, had any obligation to baptize their Children and Servants also? And then whether the Law and Gospel do not manifestly differ in this case? and whether this be not the great case depending between the *Baptist* and the *Pedo-baptist?*

PRESBYTERIAN.

Query 15. *Was it not then the duty of all the Nations round about, that could have information of the* Jewish *Religion, to engage themselves and their Children to God by Circumcision?*

And did not many of the People in Hester's *time become Jews,* Hest. 8. 17. *who yet were not under their Government? And is it not well known, that this was to be circumcised, they and their little Ones, (as the Proselytes were) and so to keep the Law of* Moses?

And whether the circumcised Servants of Israel, *sold away to another Nation, and so separated from the Civil state of* Israel, *did* eo nomine, *cease to be Church-Members, though they forsook not God? And so of the Infants, if they were sold in Infancy? And so whether Infants might not be Church-Members, that were not of the Jews Common-Wealth?*

BAPTIST.

Antiq. 15. Although other Nations had a liberty to become Jews, yet whether they were under such an Obligation, as that they must become Jews, or else not be saved, is worthy consideration? and whether the contrary will not be found true, when the case of *Cornelius*, Act. 10.

and of the Gentiles, *Rom.* 2. are duly conſidered, whereas the one is accepted as fearing God and working Righteouſneſs, as much as the *Jew* upon the account of his Jewiſh Worſhip? And the other Gentiles generally, who did by nature the things contained in the Law, were counted the Circumciſion, ſo as to Judg the Jew, who only had the Circumciſion in the Fleſh: and not only ſo, but ſo as to be accepted of God, as far (at leaſt) as the Righteouſneſs of the Law would avail the Jew? And whether the Infants of theſe devout Gentiles were not free from any obligation to Circumciſion, or any other external Ceremony? And whether there be not an evident difference between the Law and the Goſpel in this, the one being fitted to the Jewiſh Nation only, ſo as to be capable of an orderly obſervation there only? And the Goſpel fitted for the obſervation of all Nations equally; and conſequently all Nations equally obliged to the full and orderly profeſſion thereof? Alſo whether the Jews being ſold to other Nations, did not only make them Captives, and that they ſtill remained of the Jewiſh Nation? and then whether this part of the Query be not grounded on a groſs miſtake; For how are Jews of our Common-Wealth that now live in *London*?

PRESBYTERIAN.

Query 16. *Were not the Iſraelites Children Members of the Univerſal Viſible Church, as well as of the Congregation of* Iſrael?

As he that is a Member of the City, is a Member of the Kingdom; and a part of a part, is a part of the whole; ſo was not every Member of the Jewiſh Church, alſo a Member of God's Univerſal Church?

BAPTIST.

Antiq. 16. Whether it be well ſaid to call the Univerſal Church Viſible, without ſome term to diſtinguiſh what Church you mean, as diſtinct from the Congregation of *Iſrael*? And whether the Univerſal Church did not contain many thouſands ſuch, as *Job*, *Cornelius*, &c. who were neither Jews by Nature nor Religion? And whether any Infants might be ſaid to be Members of the Univerſal Church, who were not Members of the Jewiſh Church? And if not, how ſhall they be ſaved, ſeeing Chriſt is only the Saviour of his Body finally?

PRESBYTERIAN.

Query 17. *Was there ever any true Church, or Eccleſiaſtical Worſhipping-Society appointed by God in all the World ſince the Fall, but the Church of Chriſt? Were not Infants therefore either Members of Chriſt's Church, or of no Church of God's Inſtitution? Was not* Moſes *Chriſt's Uſher, and* Moſes's *Church and Chriſt's Church one according to God's Inſtitution?*

BAPTIST.

BAPTIST.

Antiq. 17. Whether this Query be not either captious, or else impertinent? For though it should be granted, that the Church of Christ was the same in some sense from the beginning, yet who knows not that the time and way for admission of the Members thereof to external Ceremonies, was not always the same? And who doubts but the Church was always of God's Institution? But doth it therefore follow, that the Ordinances Instituted therein, belong to Infants? Might they not have the Passover, as well as Circumcision in the Mosaical Church, and yet have neither the Lord's Supper nor Baptism in the Christian Church? you deny them the one, why may not we as well deny the other?

PRESBYTERIAN.

Query 18. *Whether was* Abraham *made a Member of the Church by Circumcision, or circumcised because a Member of the Church? The like of Infants born in his House.*

And how can the ceasing of Circumcision prove Infants Church-membership ceased, any more than it can prove their Church-membership began with Circumcision; or that Women were not Church-Members, because not circumcised; or that all Israel *was unchurched in the Wilderness, when they were uncircumcised for forty years?*

BAPTIST.

Antiq. 18. Although *Abraham* was in the *Church of God* essentially by Faith, yet whether formally in that *Church-state*, which God was then about to settle, till circumcised, will not I suppose be hastily affirmed. And how can Infants be said to be in the Church, as *Abraham* then was, seeing they have no Faith as he had? And whether the Jewish Church-state did not cease *de jure*, when Circumcision so ceased? And then whether that state of Infant Church-membership did not also cease? And like as the ceasing of the Passover *de jure*, was the ceasing of Infants right to any such Ordinance: even so we ask why the ceasing of Circumcision *de jure*, is not as truly the cessation of Infants right to any such Ordinance? Certainly, if God's Word assign any Ordinances in lieu of the former, the place where 'tis written would have been known to this day.

PRESBYTERIAN.

Query 19. *Whether the Blessing of* Abraham *consists not chiefly in this, That God promised to be a God in Covenant with him, and his Seed? And how are the believing* Gentiles *blessed with faithful* Abraham, *and Heirs of the same Promise, if their Infants are not also comprehended in the same Covenant?*

BAPTIST.

BAPTIST.

Antiq. 19. Whether the Bleſſing of *Abraham* (if you underſtand it of Eternal Life) was not the bleſſing of the Fathers that went before him? And whether that Bleſſing did not belong to their Infants? And whether their Infants were Partakers with them in any Rites or Ceremonies of Inſtituted Worſhip? And if not, then, why may not the Infants of the Gentiles partake of the Bleſſing of *Abraham*, though not concern'd in Rites or Ceremonies; or whether you think the Bleſſing of *Abraham* is confined to Ceremonies in reſpect of Infants? If ſo, ſhew us what Ceremonies theſe were before *Abraham*: when, or at what Age they were diſpenſed: and what they are now: and at what Age Infants are to be brought to theſe Ceremonies: and what theſe Ceremonies are by name?

PRESBYTERIAN.

Query 20. *Whether in that great Promiſe*, Gen. 12. 3. *Tribes, Kindreds, Families, do not moſt certainly comprehend Infants: As it was to ſuch Families that the Promiſe was made before Chriſt, as to the Jewiſh Church? What warrant have we to underſtand Families or Tribes otherwiſe, when the ſame Promiſe is made to the* Gentiles?

BAPTIST.

Antiq. 20. Whether you ought not to diſtinguiſh in this great Promiſe, the things which are Eternal, from the things that were but for a time: And then whether you can imagine, that all the temporal Bleſſings, Rites and Ceremonies, concern'd any Nation, as it concern'd the Seed of *Abraham* after the Fleſh: But if by this Promiſe you underſtand it as the Apoſtle *Paul* doth, *Gal.* 3. 16. then we doubt not but all the Kindreds of the Earth are concern'd in it; and then whether we do not ſufficiently comprize the Gentiles therein: But how can *Abraham*'s Rites and Ceremonies be part of this Bleſſing to the Gentiles, which are abrogated long ago: And which now would render Chriſt unprofitable to us, if we ſhould ſubmit to them: *Gal.* 5. 2.

PRESBYTERIAN.

Query 21. *Whether the ſecond Commandment*, Exod. 20. 5, 6. *doth not contain a ſtanding Promiſe, and diſcovery of God's Reſolution concerning the Children of all that love him, whether* Jews *or* Gentiles, *to whom this Commandment belongs? Whether God meaneth not that his Retribution to Parents that love or hate him, ſhall extend to their Children as ſuch, unleſs they interrupt it at Age by their own Acts: and if to their Children* qua tales, *then whether not to Infants?*

BAPTIST.

BAPTIST.

Antiq. 21. Whoever doubted but that Infants are advantaged many ways, in the Bleſſings which God beſtows on them that fear him? And accordingly greatly diſadvantaged by the wickedneſs of their Parents, even ſo as to bear their Fathers Iniquities many times, as is evident in the overthrow of the World, the Cities of *Sodom* and *Gomorrah*, &c. yet whether the Bleſſing or Mercy of Eternal Life to Infants, depend upon the Parents love to God? And whether the damnation of Infants depends on the Wickedneſs of their Parents? And whether the Bleſſings of the ſecond Commandment belong only to the Church as ſuch? or whether all Men that follow the Rules of Morality, are not within the reach of theſe Bleſſings alſo? And then how ſhould Infant Church-Memberſhip and Baptiſm be the Bleſſings of the ſecond Commandment, ſeeing this Law concerns all Men as Men, being part of the Moral Law, and is not proper to the Church only? or whether this Query will not make the whole World Church-Members, as well as a part, if they obey but the ſecond Commandment?

PRESBYTERIAN.

Query 22. *Whether any without the Church are ſecured of God's Mercy by Promiſe? And whether Mercy be not promiſed to Children of the Faithful as ſuch?* (See *Pſal.* 102.28. and 103.17. *Prov.* 20.7. *Iſa.* 61.8,9. and 65. 23, *&c.*)

BAPTIST.

Antiq. 22. Whether God hath not ſaid that his Ways are all equal? And whether this do not ſecure Infants of God's Mercy, though not baptized into the Viſible Church? (for otherwiſe we ſay Infants are of the Redeemed-Church); when God ſaith, That *the Son ſhall not bear the Iniquity of the Father, and every one ſhall bear his own Iniquity*; whether this be not a Promiſe of Mercy to Infant-Children, and that in reſpect of Eternal Life? And whether this Query be not near a kin to that poſition of the *Papiſts*, when they ſay, *Out of the Church there is no Salvation*, Reſtraining that word *Church*, to Viſible or Actual Profeſſors only? And why muſt theſe five Quotations be applied to Infants only, ſith the things ſpoken of theſe Children, Seed, or Off-ſpring, are moſtly ſuch as are excluſive of Infants? nor are Bleſſings which include Infants, expreſſed to be their right to Practical Ordinances in the Church of Chriſt.

PRESBYTERIAN.

Query 23. *Whether theſe Promiſes in the making of them were limited to a certain time when they were to ceaſe? Or whether they have been ſince revoked?*

BAPTIST.

Antiq. 23. Suppoſe theſe Promiſes yet remain, as we doubt not but they do, ſith they are not entail'd upon the Jewiſh Nation, (at leaſt the three firſt Quotations); How will this avail to the point in hand? Are all the Bleſſings of God to the Infant Off-ſpring of thoſe that fear him, *&c.* bound up in your ſuppoſed Church-Membership and Baptiſm? And whether the Promiſes, *Iſa.* 61.8,9. & 65.23. were yet fulfilled to the Jews themſelves? and if not, then how to their Infants, or to the Infants of the Gentiles?

PRESBYTERIAN.

Query 24. *If it was on the Jews rejection of Chriſt, that they were broken off from being God's People; were thoſe thouſands of Jews that believed in Chriſt ſo broken off? If not, then whether were not the Children of all believing Jews Church-Members in Infancy? Or otherwiſe, was it not ſomewhat elſe than Unbelief that brake them off?*

BAPTIST.

Antiq. 24. Whether were thoſe that cried, *His Blood be upon us and our Children*, thereby rejecting the great Meſſenger of the Covenant, juſtly broken off? And whether the renting of the Vail of the Temple, did not ſhew the Abrogation of the Covenant, and the Legal Miniſtry? Whether was *Saul* broken off when he perſecuted the Church, cauſing many to blaſpheme? And how could the Jews lawfully be married to Chriſt, if *Moſes* was not now removed, without being called an Adultereſs? And then whether thoſe thouſands of Jews which believed were not firſt broken off from the Jewiſh Church (at leaſt *de jure*) before they could be incorporate with the Goſpel-Church; and now to plead no longer upon this Iſſue, *We are* Abraham's *Children, we are free-born?* &c. And now alſo to look upon Circumciſion, and whatſoever was gain to them on a legal account, to be loſs for Chriſt? Or is there any other way to be grafted into the Church of Chriſt but by Faith? Now therefore ſeeing the Jews were in no better caſe than the Gentiles, Circumciſion being now nothing, even as Uncircumciſion was nothing, but a new Creature? then, whether all the Infants of the Jews *now ceaſed* to be Members of any Viſible Church, ſeeing their Parents had *de jure* loſt their Membership?

PRESBYTERIAN.

Query 25. *Were not the Infants of the* Chriſtian Jews, *the day before their Converſion, Members of the Jewiſh Church, and of God's Univerſal Church, of which the Jews were but a part? and doth it not ſound ſtrangely, that ſuch Infants as were the day before Members of the Jewiſh Church, and of God's Univerſal Church, ſhould be put out of the Jewiſh and the whole Viſible Church, by the Faith of their Parents, or without unbelief? Either*

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it was a Mercy to be a Member of the Church, or not; if it was no Mercy, then will it not follow, that the unbelieving Jews loſt nothing by being broken off? If it was a Mercy, how did the Chriſtians Children forfeit it?

BAPTIST.

Antiq. 25. Whether we have not ſufficiently ſhewed, that the Infants of the Jews were now no Members of the Jewiſh Church, that being now abrogated, and the Goſpel Church-ſtate confirmed by the death of Chriſt, and the pouring out of the Holy Ghoſt? neither could two diſtinct Church-ſtates ſtand together *de jure*. And then whether it be not a great miſtake for the *Queriſt* to ſuppoſe the Jews were a part of God's Univerſal Church, when in truth they were no Church at all? and therefore whether the Wonder which he makes about the Jews Infants which believed, be not groundleſs? And yet whether the Infants of the believing Jews were not in a far better eſtate, than when their Parents were unbelievers, ſith the Curſe they then had imprecated, was now removed? Alſo whether it was not a Mercy, that both Parents and Infants were ſet free from Circumciſion? which what-ever it was before, now ceaſed to be a Mercy to any Man, becauſe it was an Obligation to the Yoke of Bondage, and rendred Chriſt unprofitable to ſuch as ſhould now receive it; and conſequently a Releaſe from that Church-membership according to the Law, was a great Mercy to Infants, who ſtill retain Membership in the Inviſible Church, as they did before Circumciſion was in being?

PRESBYTERIAN.

Query 26. *Whether it be credible, that he who came not to caſt out Jews, but to bring in Gentiles, breaking down the Partition-wall, and making of two one Church, would have a Church of ſo different form and conſtitution, that the Church at* Jeruſalem *ſhould have Infant-Members, and the Church at* Rome *ſhould have none? That the Jews Infants ſhould be Members, and not Gentiles?*

If the Jews were broken off by unbelief, ſhould they not be graffed in again upon their Repentance of Faith? And ſo ſhould not every repenting believing Jews Infants be Church-Members? Or otherwiſe how would their graffing in, anſwer to their breaking off, ſhould they be but in part graffed in?

BAPTIST.

Antiq. 26. Whether it be not a great miſtake to ſay, That Chriſt came to make the Jew and Gentile one Church, otherwiſe than by taking away the Jewiſh Church, and making all things new, 2 *Cor.* 5. 17, *&c.* And whether this might not be done without ſetling any of the Practical Ordinances upon Infants as under the Law? If otherwiſe, why have you not ſhewed us where Chriſt hath required Parents to get their Infants baptized? and where he forbad them to be brought to Impoſition of Hands, the Table of the Lord? *&c.* If the denial of the firſt make our Infants no

no Members of the Church, doth not our denial of the other two, which do as generally pertain to Members of the Church, make yours none alſo? And if the Church at *Jeruſalem*, *Rome*, &c. had any Infant Members therein, in the ſenſe wherein you would have them Members, why do you not name ſome one Infant ſo made a Member, ſith you know it would ſuffice?

Whether if the Jews grafting in, muſt in all Points anſwer to their breaking off, their Infants muſt not come to other Ordinances as well as Baptiſm? Or will you ſay Infants cannot partake with their Parents of Salvation without Baptiſm? or whether were the Infants of the Jews expoſed to damnation by their Parents unbelief? And if ſo, what is become of all their Infants ever ſince? were they broken off as the damned, when their Parents only ſinned? God forbid.

PRESBYTERIAN.

Query 27. *Was not Chriſt's Church Spiritual before his Incarnation (when it took in Infants) and gathered in a ſpiritual way? Was not the Viſible Frame of the Jewiſh Church ſet up and erected by the Father of Spirits? and were not Spiritual Duties commanded then, upon Promiſes of Spiritual Bleſſings, even Life Eternal?*

How will any prove that it was a blemiſh to the old Frame, that Infants were Members? What was the Church the worſe for Infants Rights? If it be no blemiſh, why muſt it be done away?

BAPTIST.

Antiq. 27. Though it be true, that Chriſt's Church was always Spiritual in ſome meaſure, and his Services ſuch alſo; yet whether it be not alſo true, that the Church under the Law of *Moſes* was Carnal, in reſpect of the Spirituality of the Church under the Goſpel? Does not the Apoſtle ſay, 2 *Cor.* 3. Theſe two Miniſtrations differ as much as the Letter and Spirit differ; and that the Glory of the one had no Glory in reſpect of the Glory which excelleth? And is it not then rational, that the Churches concern'd under theſe Miniſtrations reſpectively, ſhould differ accordingly? And though it was no blemiſh to the Jewiſh Church, to have Infants Partakers of their Ordinances, *which are called Carnal*; yet whether it be not a more perfect ſtate, when the Church do all know God, from the leaſt to the greateſt of them? And whether this be not the ſtate of the Church under the Goſpel, according to God's appointment? *Heb.* 8.10,11,12,13. And whether that which is leſs perfect ought not to vaniſh away, when that which is more perfect is come? *In that he ſaith a new Covenant, he hath made the firſt old: Now that which decayeth and waxeth old, is ready to vaniſh away*, Heb. 8.13.

PRESBYTERIAN.

Query 28. *In what regard was the new Frame better, ſuppoſing the caſting*

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ing out of Infants which were in the old? How doth Infants Relation detract from its Spirituality? Do not the Adult come in by the same kind of consent for themselves, as they make for their Infants? And do not the Adult blemish the Church with more carnal Sins than Infants? Would any Kingdom be more excellent, if all Infants were disfranchised? Does not Nature teach all Kingdoms on earth, to take them for Members, though but Infant-Members?

BAPTIST.

Antiq. 28. Whether it be necessary to say, Infants are cast out of that whereof they were never possessed, to wit, the use of Ordinances in the new Frame of the Church? Or how can Infants be said to be a Spiritual Seed? How are they living Stones, built up a Spiritual House, to offer Spiritual Sacrifices in a Gospel sense? Or how are your Infants a more Spiritual Seed than our Infants? And whether any other are by Christ's Order to partake in Gospel-Ordinances, than such as therein worship God Spiritually? Whether hence it be not clear, that the way of making Infants Church-Members, doth not detract from the spirituality of the new Frame of the Church? Also where hath God required the Adult to consent for their Infant Church-membership in this new Frame? And whether the comparison between an Earthly Kingdom and the Church of Christ be any way fitting, seeing Infants have as much need of the privileg of Humane Laws, for the preservation of their Lives and Rights, as grown Persons? But how stand they in need of the Laws of the Church (and particularly Baptism) for the preservation of their Souls? And whether this Similitude may not be improved against you, seeing Infants, though Members of Kingdoms, yet are excused from all Duties personal whatsoever; and then why may they not be reputed of the Kingdom of God, and yet exempt from the Duties of his Kingdom? Or how come they to be concern'd so much in that one Duty of Baptism, and no other whatsoever?

PRESBYTERIAN.

Query 29. *Whether any Jew at Age was a Member of the old Church without professing Faith, (in the Articles then necessary to Salvation) Repentance, and Obedience? And wherein the supposed new Call and Frame doth in this differ from the old, save only that a more full and express Revelation of Christ requireth a more full express Faith? Is it not evident, that they were to profess consent to God's Covenant; which who so denied Asa, would be put to Death? And was not Circumcision a Covenanting Act? And did they not thereby profess to take God for their God? Or would God else have taken them for his People? And would not renouncing God have cut them off?*

BAPTIST.

Antiq. 29. What is become now of your Infant Church-membership; if when grown up they cease to be Members upon that account? Were

the Jews Infants twice made Members of their Church? Or is every renewing the Covenant, (as in the case of *Asa*) making Men Members of the Church? But where did the Church ever admit one Member to her Communion by Baptism without Profession? Or where did she ever decree, that those who would not submit to her new Frame should be put to death? And whether in this the new Frame of the Church do not greatly differ from the old? And whether the Gospel-Church be not really new-framed, 2 *Cor.* 5. 17. And why then do you call it a supposed new Frame only?

PRESBYTERIAN.

Query 30. *Whether God's Law obligeth not Persons to devote themselves and their Infants to God, by consenting to God's Covenant for themselves and them? Whether it was not the Duty of the* Israelites, *to engage and devote their Children to God in Covenant? Whether this be not evident from the Penalty (even to be cut off from his People) annexed for the non-performance? (And whether this be not as much our Duty still?) Does not the Law of Nature bind us to give to every one his own due? and are not Infants God's own due? Does not the Law of Nature bind Parents to give them up to God, by acknowledging his Right, with a free resignation and dedication of the Infant to God as his own?*

BAPTIST.

Antiq. 30. Where are Christian-Parents required to devote their Children by consenting to any Covenant for them (or in their stead) as the Jews were in Matters of *Religion*? What Penalty hath God imposed on them that devote not their Infants by sprinkling them as you do? And whether we do indeed omit the duty of devoting our Children to God in any thing wherein the Law of God or Nature obligeth us, (*abating us only what all Men must be abated*?) And who denies Infants to be capable of Infant-Relation, Obligation, or Right; or who opposes their being devoted to God in their capacity? And whether this be not a meer noise of words, as if all that do not as you do, do lay aside their Care and Duty towards Infants? And where is the Institution of your publick Way? Have we not a more certain instituted way to devote them to God by Prayer, and to educate them in his Fear, as they are capable, than you have to cross or sprinkle them?

PRESBYTERIAN.

Query 31. *Whether Anabaptists themselves, all of them that are truly pious, do not virtually (though not actually) devote their Children to God, and consent to their Covenant-Relation, while they vehemently plead against it?*

BAPTIST.

Antiq. 31. Whether you do not greatly wrong your self, and those you call *Anabaptists*, in saying, They vehemently plead against devoting their Children to God? yea sure, they do it actually as far as God's Word requires.

requires. And can you believe, that there is no way to devote Children to God but in your way? How then did *Adam*, *Enoch*, *Seth*, *Noah*, &c. devote their Children to God? And it would do well alſo if you could ſhew us how they conſented to any Covenant for their Infants, more than we do? or prove, if you can, that you your ſelves do conſent to the Covenant of Grace for your Infants, more than we whom you call *Anabaptiſts*?

Does not *Euſebius Pamphilius* count Chriſtianity as old as *Adam*? *l.* 1. *c.* 1. And doth not *Tertullian* ſay, *Enoch juſtiſſimum non circumciſum nec Sabbatizantem*, &c. *Enoch* an upright Man was tranſlated by God, though he were not circumciſed, neither yet did obſerve the Sabbath.——*Ut Æternitas candidatis*, &c. To the end, that he who did aſpire to Eternity might ſhew us, that we might pleaſe God without the burthen of *Moſes*'s Law. And what Law (ſave the Law of Circumciſion) did ever require Infants to be brought to Practical Ordinances in the Church of God?

PRESBYTERIAN.

Query 32. *Is it not a deſperate undertaking, and dare any adventure on it, to juſtifie all the World before Chriſt's Incarnation, except the Jews, from the guilt of not dedicating their Children to God? And do not they that ſay there is no Law in this caſe, ſay there is no Tranſgreſſion? And dare any in like manner undertake to juſtifie, at the Bar of God, all the World ſince Chriſt's Incarnation from the guilt of Sin, in not dedicating their Children to Chriſt, and entring them into his Covenant as Members of his Church? Dare any maintain that all the World is ſinleſs in this reſpect?*

BAPTIST.

Antiq. 32. Whether this be not a very unwiſe Query; As if none of the Fathers did dedicate their Infants to God, unleſs they brought them to ſome Practical Ordinance in the Church, which is the only thing you do ſo complain of? And how, I pray you, did *Abraham*, *Iſaac*, and *Jacob* dedicate their *Female Infants to God*, ſith we find no practical Ordinance for them in Infancy? or who goes about to juſtifie the World, if they do not as the Law of God and Nature wills them to do for their Infants? And may we not well juſtifie all Men, for not doing that which the Law of God never required, and alſo blame you for doing that which God never required at your hands?

PRESBYTERIAN.

Query 33. *Is it not a great Benefit and Privilege to be a Viſible Church-Member of Chriſt as Head of the Church, and of his Church as Viſible? Is it not a benefit in it ſelf (beſides the Conſequents) to be viſibly united and related to Chriſt and his Body? Is not ſuch a Relation to God the Father, Son, and Holy Ghoſt, and to the Church, an honour? And how great is the miſery of a contrary ſtate?*

And

And if Infant Church-membership were no benefit, then how were they that had it (when they came to Age, or their Parents in the mean time) obliged to any thankfulness for it? Will any say, That neither they nor their Parents were obliged to thankfulness upon this account?

BAPTIST.

Antiq. 33. What benefit is it to bring Infants to that which God requires not of them? or whether it be any loss to them till God requires it? And seeing you make your *Pedo-Rantism* all in all, shew us what benefit or priviledge you had when sprinkled, more than the Infants of a pious Baptist? And what is that benefit, that all who are sprinkled by the Papists do receive, which you ratifie for good Baptism? Or how are their Infants Church-members more than ours? And whether our Children, when grown up, have not a fairer way to the Purity of Christianity, in that they are not entangled with such Traditions? How dare you think that you can unite Infants to Christ and his Body, by doing that in his Name, which he never required? And how is that you count all Infants in a miserable state that are not sprinkled as yours are? for in nothing else can you pretend such advantage, which God knows proves your loss.

PRESBYTERIAN.

Query 34. *Is it not certain that Infants are capable of this Benefit, if God deny it not, but will give it them as well as the Aged? And is it not certain, that they are actually Members of all the Common Wealths in the World?* (non perfecte, sed imperfecte Membra) *And does not Nature seem actually to have taught most People on Earth, to repute their Infants in the same Religious Society with themselves, as well as in the same Civil Society?*

BAPTIST.

Antiq. 34. That Infants are capable of what God will give them is very true; And we therefore ask, whether Infants be not as capable of the Lord's Supper as Baptism, if the Lord will give it them? And as far as God's Will is, that Infants should be related to his Church, we doubt not of their capacity for it. And why is the order of Common-wealths so much insisted on in this case? Are we to fetch our Rules for dispensing Ordinances in the Church, from the Civil Policy of Nations? We desire you still to shew us what the Law of Nature obligeth us to do for our Infants, which we do not? Is both the Law of God and Nature broken by all that bring not their Infants to be crossed or sprinkled as you do? Sure you can never make this good. And whether they abuse not the Law of Nature, who say, That it teacheth any Body to repute Infants to be of this or that Religion, seeing it's certain they are ignorant of all Religion. And if bare reputing Infants make them of the same Religion with their Parents, then Infants of Idolaters are Idolaters, which is absurd to imagine.

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PRESBYTERIAN.

Query 35. *Whether according to the tenour of the Covenant of Grace, God will not vouchsafe to be their God, and take them for his People, (that are in a natural, or Law-sense) willing to be his People, and take him for their God? And whether the Infants of Believing Parents are not thus willing? When Infants cannot be actually willing themselves in a natural sense, must not the Reason and Will of another be theirs in Law-sense; that is, if the Parents have the full dispose of them, and are warranted by the Law of Nature to chuse for them, (for their good) till they come to the use of Reason themselves?*

Whether in God's acceptance the Child doth not thus truly consent by the believing Parents, and doth not covenant with God, as a Child covenanteth and consenteth reputatively among Men, who by his Parents is made a Party in Contract, as in a Lease for his Life, or the Like?

And so granting the Relation of Church-membership, to be founded in a mutual Contract, Covenant or Consent betwixt God and us, yet must not this consent on our part differ according to the different age and capacity of Infants, and the Adult? Were not the Israelites *Infants Church-Members, who consented not actually in their own Persons, but virtually, and reputatively?*

BAPTIST.

Antiq. 35. We still require you to shew where this Law is, that obligeth Christians to will the baptizing of their Infants, and that will warrant the baptizing of one Person by virtue of anothers Will? And why may not a reputative Baptism serve as well as a reputative Covenant, sith the Covenant is greater than Baptism? And whether this be an advised Speech, that the Parent hath the whole disposal of his Child in Matters of Religion? And who must judg what is good for his Infant in religious Matters? Must not God's Word do this? And shew us what Command we have omitted, in not bringing our Infants to the Font as you do? Or do you think that your instance of a Lease, is sufficient to rectifie Mens Consciences in Matters of this nature? And what if some of the Jews had failed to consent for their Children, were they therefore not in Covenant? Sure it was the Law, not the Parents consent, that regulated these Matters. Neither do we find that the *Israelites* were bound to repent and believe in the Person of the Child, and accordingly to make profession in his Name, when circumcised, as you do at the Font when you pretend to baptize your Infants, when yet you baptize them not, seeing Sprinkling cannot be truly called Baptism? And seeing that in a lawsense the Parent may bring his Child with himself into slavery, will it not follow, from your way of reasoning, that a Parent may by an evil Covenant in Religion, bring his Infant into Hell? which is an absurdity that cannot be avoided, but by avoiding your Scriptureless reasonings.

PRESBYTERIAN.

Query 36. *Whether it be not the Duty of Parents, by the Law of Nature, to accept of any allowed or offered benefit for their Children? the Infant being not* sui Juris, *but at his Parents dispose in all things that are for his good, have not the Parents power to oblige their Children to any future duty or suffering, that is certainly for their own good? And so may they not enter them into Covenants accordingly? And is it not unnaturally sinful for a Parent to refuse to do such a thing, when it is to the great benefit of his own Child? And doth it not deserve to be called the unthankful Error, that oppoſeth Childrens Rights and Bleſſings?*

BAPTIST.

Antiq. 36. Whether this Query be not the ſame in effect, which we have had again and again? And we would know what offered benefits the Infants of the Pedo-baptiſts meet with among the *Papiſts*, or *your ſelves* either, which we receive not, meerly for this cauſe of not doing to our Infants, as they and you are pleaſed to do? And whether it were not as reaſonable for Parents to be baptized in the Child's ſtead, as to profeſs Faith and Repentance for him? And whether it be reaſonable for a Parent to oblige his Infant to be of his Opinion and Practice, and to ſuffer for the ſame? And what Law of God requires this, and whether this may not be called the unreaſonable Error?

PRESBYTERIAN.

Query 37. *Whether it may be thought, or any dare maintain, that the Covenant of Grace giveth no conditional Right to any Infant in the World? Are they all excluded? And why? Are they worſe than their Parents? If it give any Right to Infants conditionally, as it doth to Parents, muſt it not be on a condition to be performed by the Parents, or ſuch as are ſo far entruſted?*

Or can this be called a Covenant, for God only to ſay [*I will ſave all ſuch Infants as I elect*] *and yet offer Salvation to none of them in the World on any condition, nor give a title to any Perſon that can be known by themſelves or others? Would it not be to confound the Decree of God with his Covenant? And what Right or Hope doth this give to* Chriſtians *for their Children, more than to* Pagans?

BAPTIST.

Antiq. 37. Whether it may be thought that God ſhould require the conditions of the Covenant of Grace on them, which he knows can obſerve none at all? or whether it be his Will that the Grace of that Covenant ſhould depend upon others obſervation of the Conditions for them? And whether this be not to put the Salvation of Infants out of his own hand, and into the hand of ſuch as commonly neglect their own? And is not this to expoſe poor Infants to ruin, whoſe Parents generally are ſo far

far from keeping, that they are ſtrangers to the Conditions of this Covenant?

And where are we taught to doubt the Salvation of the Infants of Pagans? or to conclude ours only are in a ſtate of Salvation?

And is it not much more ſecure to hope the Salvation of Infants on the ground of Chriſt's dying for them, and riſing again for their Juſtification, than upon any practical in Religion? And where did God ever ſince the beginning of the World, give any Ordinance to be neceſſary to the Salvation of any Infant in the World? Can you believe that the cutting off of the uncircumcited Man-child, was a cutting off from Salvation? how then were all the Infants ſaved which were born to the *Iſraelites* for forty years together, ſuch of them, I mean, as died during that time? And why may not Infants as well be made righteous without any thing done on their part, as they are made ſinners without any thing done on their part? Will not the ſecond *Adam*'s Obedience ſalve the firſt *Adam*'s Diſobedience? And may not poor Infants better plead in the Day of Judgment what Chriſt did for them, than what your God-fathers or Pro-parents did for them?

PRESBYTERIAN.

Query 38. *Though all that are ſaved, are ſaved by the meritorious Righteouſneſs of Chriſt by way of free Gift; yet whether the condition be not a ſuitable acceptance? And why may not a Parent accept a Donation for his Child, who hath no will to accept it for himſelf? Shall he be certainly ſhut out unto Damnation? Or ſhall he have that Gift abſolutely, which is conditional to all others? Or is he not concerned in the Donation at all? And have not Infants guilt and miſery from their Parents? And though Life and Pardon be by Chriſt only, yet is it not congruous, that the meer condition of Acceptance may be performed by the Parents, while they cannot accept for themſelves?*

BAPTIST.

Antiq. 38. Whether the meritoriouſneſs of Chriſt is not as available to ſave Infants, without any Man's acceptance thereof for them? Or whether hath God tied the Salvation of any Perſon to the acceptance of another? And whether theſe be not unreaſonable and unſcriptural Conceits? And whether it be not for want of better grounds for Infant-Baptiſm, that you thus continually tautologize, varying little from that which you have ſaid once and again?

PRESBYTERIAN.

Query 39. *Whether it be no advantage for Children to be under an early engagement to God, and Jeſus Chriſt? Whether to dedicate them betimes to God, doth not tend to ſecure God's right and Childrens good, and to prevent their ſin and miſery; they being thus under a double Obligation, which they may be minded of betimes, and which may hold them more ſtrongly to their Duty, and diſadvantage the Tempter that would draw them off from God, &c?*

BAPTIST.

BAPTIST.

Antiq. 39. Who is againſt as early an engagement of Children to God as can lawfully be made? And do not the Baptiſts engage their Children to God as ſoon as they can, by Prayer and Supplication whilſt Infants; and then by the beſt education they are able when docible? But whether any thing be done to purpoſe in your Judgment, (when yet all is done that can be done) unleſs it be rantized in your way? And whether it be not better to leave the Event of their accepting Baptiſm, to the wiſe diſpoſe of God, than to do it *per* force in Infancy, without Precept from God? Alſo whether Infant-Baptiſm be ſuch a means to propagate Religion as you ſuppoſe, may be ſeen, when you conſider how in the darkneſs of Popery, Pedo-Baptiſm was more common than now, but Chriſtianity much leſs? And name one if you can that was bettered in Chriſtian Vertue by Pedo-Baptiſm? We think we can name one, and that your ſelf, which is worſe for it; for had you not that to reſt on, you would probably deſire to put on Chriſt in Baptiſm? Whether it be not the fitteſt time to be buried with Chriſt in Baptiſm, when we are dead with him from the Rudiments of the World, or whether it be reaſonable to bury Sinners therein till they be dead to ſin? and whether it can profit any Perſon to be baptized, unleſs he have the anſwer of a good Conſcience, by the Reſurrection of Chriſt from the dead, 1 *Pet.* 3. therein?

PRESBYTERIAN.

Query 40. *Whether it can be proved, that ever there was one Age or Church (particular) on Earth ſince* Adam, *till about* 200 *years ago, that the Anabaptiſts roſe, wherein Infants* de facto *were not Members of the Church?*

BAPTIST.

Antiq. 40. Whether in your ſenſe of making Infants Members of the Church *de facto*, it can be proved there was any one ſo made a Member from the beginning of the World till *Abraham*'s time? and whether *John Baptiſt*, Chriſt, or any by his order, did receive Infants into the Church *de facto*?

And whether the Baptiſts do not better prove the Antiquity of their Faith and Practice in Baptiſm, than any Pedo-Baptiſt in the World? and doth not your Conſcience tell you, that the Baptiſm of Men and Women, upon profeſſing of Faith and Repentance, is beyond the reach of contradiction? whilſt Mr. *Baxter* himſelf confeſſeth Infant-Baptiſm to be ſo difficult, that many of its Aſſertors, both Proteſtants and Papiſts, are forced to confeſs it cannot be proved by the Scriptures? See his *Cure*, p. 7. And ſeeing you and we are generally agreed, that our way both for Subject and manner is out of diſpute, clear in the Scriptures; and you confeſs by the Pen of Mr. *Baxter*, that yours is very difficult; Is it not reaſon the difficult Way ſhould give place to the clear and evident Way?

PRESBY-

PRESBYTERIAN.

Query 41. *Whether it can be proved, that ever there was any one Infant of true Church-Members, that was not rightfully a Church-Member himself from the Creation till Christ's days? Or from the Creation till this day; except the Anabaptists, who reject the benefit, whose case we will not presume to determine?*

BAPTIST.

Antiq. 41. Whether this Query be not the same we had before? And whether what is said to it, may not also suffice to this?

PRESBYTERIAN.

Query 42. *Seeing that Infants have been* de facto *Church-Members from the Creation to this day, (as far as any Records can lead us); Is it likely that the Lord, and Head, and all-sufficient Governour of his Church, would have permitted his Church till now, to be actually made up of such Subjects, as in regard of Age be disallowed, and suffered his Church to be wrong framed till now? Or is it a reasonable, modest, and lawful Undertaking, to go about now in the end of the World to make God a new-fram'd Church, as to the Age of the Subjects? And is it not more modest and safe to live quietly in a Church of that frame, as all the Saints of Heaven lived in, till the other day, as a few Anabaptists did attempt an Alteration?*

BAPTIST.

Antiq. 42. Whether it be not utterly untrue, that Infants were Members of the Church *de facto, i. e.* to be brought to partake of Ordinances Practical in the Church, save only from *Abraham* to the end of the Law? And whether all the Pedo-Baptists in the World have not hitherto been unable to shew any one instance before *Abraham*, or since the Law was abrogated, so much as one Infant admitted to any such Ordinance in the Church of God, according to what the Scriptures afford in this case? And whether it be not as modest in us to labour to restore Baptism to its pure use in the Church, both in respect of the Subject and Manner of administration thereof, as it was for the Protestants to do the like in respect of the Lord's Supper? Also whether your pretending the Authority of the Universal Church, be not the same figment with which the Papists deceived themselves and others? And how can you pretend the Universal Church, when the Primitive Church is on our side?

PRESBYTERIAN.

Query 43. *Whether considering Christ's own Infant-membership, and his kind reception of Infants, and his chiding those that would have kept them off, and his offers of taking in all the Jewish Nation,* (Mat. 23. 37.) *and that they*

were broken off by unbelief, and consequently the Seed of Believers broken off from the Church Universal, and that whole Houſholds are oft ſaid to be baptized; and that Paul *pronounceth Believers Children Holy, and that Chriſt* (Mat. 28.) *commandeth his Miniſters, as much as in them lieth, to diſciple all Nations, baptizing them?* &c.

BAPTIST.

Antiq. 43. Whether Chriſt's Infant-Church-membership did not pertain to the Jewiſh Church only? *Gal.* 4. 4. *born under the Law only,* &c. And whether he was not about thirty years when he entred into our Profeſſion? *Heb.* 3. 3. *The Apoſtle and High-Prieſt of our Profeſſion Jeſus Chriſt*; See *Luke* 3. And then whether his Example be not flat againſt you?

Alſo whether Chriſt's only praying for Infants, and not baptizing them though brought to him, neither ordering any other to do it that we read of, do not ſhew us that Infants may be under the Bleſſings of Chriſt without Baptiſm? And whether you may not tremble to preſume to do more than he did, or appointed to be done? Are you wiſer than he?

Alſo whether it lies within the power of any Miniſter to diſciple an Infant; or ſhew us one Infant with you, or any Pedo-Baptiſt ever made a Diſciple? Or be pleaſed to come and make my Infants Diſciples if you can, and I promiſe you I will aſſiſt you what I can in the baptizing them? and not only ſo, but do my beſt to employ you elſewhere, I ſpeak it ſeriouſly. And whether this would not do more to decide the Controverſie, than all the Books that are written by any of you? And if you cannot do this, how will *Mat.* 28. 19. warrant you to baptize Infants, ſith it's plain that diſcipling goes before baptizing? And how Diſciples are to be made, we think it beſt to learn of Jeſus, *John* 4. 3. How think you? Do you indeed believe, that any Perſons being of a *Nation*, entitles them to Baptiſm? Why then who is not a fit Subject, ſeeing all Infants and Men too are of one Nation or another? And if there be other Qualifications neceſſary, whether to be taught be not one of the chief of them? and why do you ſay we take Infants away from Chriſt's Church, becauſe we baptize them not; are they in it before baptized? If ſo, how do we take them away?

PRESBYTERIAN.

Query 44. *In ſumm; Whether,* 1. *God would not have Parents devote their Children to him, and enter them according to their capacity in his Covenant?* 2. *Whether alſo he doth not accept into his Covenant all that are faithfully thus devoted to him, and be not peculiarly their God, that ſuch Children are Holy?* 3. *Whether they are not as certainly Members (according to an Infant capacity) of the Viſible Church, as they are of all Kingdoms under Heaven?* 4. *Whether there be not far more hope of their Salvation, than of thoſe without?* 5. *Whether the Covenant doth not make their Salvation certain, if they ſo die?* 6. *Whether the Inveſtiture and Solemnization of their Covenant with Chriſt ſhould not be made in Infancy?* &c.

BAPTIST.

BAPTIST.

Antiq. 44. In ſumm, 1. Whether we do not as much to our Infants, (in our capacity) as Chriſt did to the Infants which were brought to him? and will not that ſatisfie, unleſs we go from him to follow you? And as to the buſineſs of the Covenant, let us hear what Mr. *Baxter* ſaith, *More Reaſ.* p. 86. *All Mankind is brought by Chriſt under a Covenant of Grace, which is not vain nor repealed by God, but as their abuſe of the Grace of the Covenant may ceſt them out; for as a Covenant of entire Nature was made with all Mankind in Innocent* Adam, *ſo a Covenant of Grace was made with all Mankind in lapſed* Adam, *Gen.* 3. 15. *in the promiſed Seed; and renewed again with all Mankind in* Noah, *&c.* And now we ask, Whether our Infants, according to this account of the Covenant of Grace, be not in it without Baptiſm, ſith they have not abuſed the Grace of the Covenant? And whether Baptiſm be not far more proper, when after they have corrupted themſelves by ſin, they come to Humiliation, and ſo to enter into this Covenant upon the terms of the Goſpel?

Whether your Expoſition of the Univerſal Church, upon *Mat.* 28. 19. do take in the Practice of the Apoſtles in purſuance of that Commiſſion in the *Acts of the Apoſtles*, and the Expoſition of the *Baptiſts*? And if not, then you either deny us to be of the Univerſal Church, or elſe you have not the Expoſition of the Church Univerſal?

PRESBYTERIAN.

Query 45. *How inconſiderable a part of the Univerſal Church do the* Anabaptiſts *hold communion with? And do they not unchurch almoſt all the Churches on Earth? (may we not think, that they rob Chriſt of more than nine parts of ten of his Kingdom, or Church Univerſal?* V. p. 305.)

BAPTIST.

Antiq. 25. Whether upon *Luther*'s revolt from the Pope, you were not upbraided with holding communion with an inconſiderable part of the Univerſal Church? Why do you take up the *Papiſts* Weapons? Did not that pious Man that ſuccoured *Athanaſius* in the time of the *Arrian* Perſecution, anſwer the Objection well, when he ſaid, *The cauſe of Truth is not therefore impaired, becauſe I am alone: —Glory not therefore in Multitudes, for it is not the Multitude but the Cauſe that juſtifieth or condemneth?* Alſo whether we may not conclude, That many are of the Univerſal Church, that do not communicate with us or your ſelves? and yet whether your ſeparation from many Pedo-Baptiſts will not juſtifie our ſeparation from you more clearly?

PRESBYTERIAN.

Query 46. *Whether they can poſſibly hope, that ever the Church on Earth will*

will unite upon their terms, of rejecting all their Infants from the Visible Church, and renouncing all our Infant-Rights and Benefits conferred by the Baptismal Covenant of Grace?

BAPTIST.

Antiq. 46. Whether this be not in effect to say, What will these feeble Jews do? And why may we not hope that this great Mistake of yours may vanish, as well as that great Mistake of *Austin*, and the generality of Men professing Christianity, who brought Infants also to the Lord's Table, and that for many hundreds of years together, and defended it by as plausible Reasons as any you have for baptizing them? Could God reform so great and general an Error, forced on by Learning and Authority of eminent Men; And shall we think this thing only too hard for God? Our small number shall not make us doubt, for we know God doth great things by small means. And what Baptismal Grace do we desire you to renounce, when we only desire you to mend an Error? Did the twelve Disciples, *Acts* 19. renounce any Baptismal Grace, when (according to the Interpretation of the Ancients) they were baptized again? *Surely Reformation is no Error?*

PRESBYTERIAN.

Query 47. *And whether if they continue to the Worlds end to separate from almost all the Churches, and unchurch them, their Employment will not be still to serve the great Enemy of Love and Concord, against the Lord of Love and Peace, and against the Prosperity of Faith and Godliness, and against the welfare of the Church and Souls, and to the scandal and hardning of the ungodly?*

BAPTIST.

Antiq. 47. Whether the separation is not justly chargeable upon those which cause Divisions and Offences, by asserting and maintaining such Errors, as being admitted, the Way of God must be corrupted, or laid aside? And whether these are not the Men, that (at least unawares) serve the design of the great Enemy, and whether you are not guilty of the Fault wherewith you would charge us?

PRESBYTERIAN.

Query 48. *Whether too many well-meaning, but weak Christians, are not disaffected to lawful and warrantable things in the Worship of God, meerly because they see such as are ungodly use and own them? And whether if God should but let us have a King and other Rulers, that were against Infant-Baptism, and singing of Psalms, &c. and would make Laws for their own way, and impose it on others, so that the ungodly Multitude should fall in with them, it would not presently cure many that are now for such Opinions?*

BAPTIST.

BAPTIST.

Antiq. 48. Whether many, but weak Christians, would hold to the Error of Infant-sprinkling, but meerly because *J. B.* and Mr. *Baxter*, &c. do so? And whether this be not as much weakness of the one hand, as the case put by you on the other? and whether both ought not to be amended? And whether the latter part of this Query doth not shew, that to follow the greatest number, is not always the best way? And why then would you discourage us by our *paucity*, or small number? And whether such Considerations might not have discouraged the Apostles, seeing they were to alter the state of Religion in the Jewish Church, yea, throughout the whole World?

PRESBYTERIAN.

Query 49. *Whether Mr.* Baxter *in the second and third part of that his second Defence of our Infants Rights, have not sufficiently detected the great and notorious untruths in Fact and History, wherewith Mr. H. D. Treatise of Baptism, and reply to Mr.* Wills, *is fully stuffed?*

BAPTIST.

Antiq. 49. Whether Mr. *D.* and Mr. *Tombs* have not sufficiently detected Mr. *Baxter*'s Mistakes in many of his Works about Infant-Baptism, and particularly in Mr. *Tombs* his *Felo de se*? Also whether Mr. *Wills*'s Exceptions against Mr. *D.* are not well answered by Mr. *D.* in his Two-fold Defence of his Treatise of Baptism? And whether Mr. *Baxter* did ever yet, or ever will accept of Mr. *Tombs* his serious Challenge lately made in these words:

I challeng him to set down distinctly his Theses, *concerning the Grace he means, the Covenant of Grace, what and whose it is, how it is Baptismal, what are the Rights and Benefits conferred to Infants by it, using words in their proper Sense and genuine Notions; and then without Questions, Exclamations, Flirts, Suppositions improved, set down his Scriptures, and form his Arguments substantially —and then I doubt not but learned and accurate Disputants will see his folly, &c.* Postscript *to Mr. D. second Reply*, p. 267.

PRESBYTERIAN.

Query 50. *Whether the* Anabaptists *Schism, or Separation from Communion with our Churches, be not worse yet than their simple Opinion? And whether it be not desirable, and possible, that some may be found out, and Terms laid down, in which good and sober Men on both sides would agree and hold Communion?*

BAPTIST.

Antiq. 50. Whether the *Papists* may not on fairer grounds Query thus with the *Proteſtant*, than you can do with us, eſpecially when the Cauſe you manage againſt us is ſo doubtful in the Judgment of its beſt Friends, as we ſhewed in our Preface; And here we ſhall further add what Mr. *T.* notes in his firſt Reply, *p.* 126. Mr. *Chillingworth* (ſaith he) in his Anſwer to *Knot*'s *Charity Maintain'd*, Part. 1. c. 3. Sect. 44. p. 151. ſaith, *The Doctrine of Infant-Baptiſm is of that ſort, of which the Scripture is ſilent.* And the *Oxford* Divines, in their Reaſons of the preſent Judgment of the Univerſity, *&c. June* 1. 1674. do (Sect. 4. p. 9.) ſay; *That without the Conſent, Judgment and Practice of the Univerſal Church*, (which they diſtinguiſh from the Scriptures) *they ſhould be at a loſs when they are called upon for proof of the Baptizing Infants.* Now this conſidered with what Dr. *Taylor* ſaith, *Diſſuaſive from Popery*, p. 118. *That it is certain, there is no univerſal or prime Tradition* for baptizing Infants. Then whether you may not more ſecurely forbear baptizing your Infants, till endowed with Knowledg and Faith, than to do it without? And in the mean time retain your Opinion about their being in the Covenant of Grace, and let Chriſt's Miniſters or your ſelves pray for them after the Example of Chriſt. And whether this might not be a more likely way for a laſting Peace between the *Baptiſts* and the *Pedo-baptiſts*, and more conſonant to the Scriptures, than the way propounded by you?

And ſeeing it hath come into your hearts to make ſome Overtures for Peace, we deſire you would proſecute that needful Work. And whether it may not better be done by perſonal Conference in a friendly and Chriſtian manner, than by writing Books one to another? And whether the *Baptiſts* have not offered this, and been rejected by you in ſuch their tenders of friendſhip?

May theſe *Queries* and *Anti-queries* have an effectual tendency to the increaſe of Love and Chriſtian-friendſhip; and if not, whether it had not been better they had been unwritten?

Chriſti-

Christianismus Primitivus.

The Fifth TREATISE.

THE FOURTH PRINCIPLE OF Christ's Doctrine VINDICATED.

HOw hard a thing it is to bring those sacred Truths of the Gospel, to their due use and estimation in the Church, which have been abused by the corruption of the Ages past, those cannot be ignorant, whose Lot it hath been to labour in that glorious undertaking, which yet is more particularly made manifest at this time, by a late Book intituled, *A Treatise of Laying on of Hands*. Wherein the Churches adhering to that Principle, are not only represented to the World as founded in Sin, Schism, Error, and Ignorance, by the Author. But the Principle it self also rendred Erronious; * and presented to the World with such a robe of Folly put upon it by the vanity of Men in many Ages past, as may expose it to the Mockage of the Ignorant, who know not how to distinguish between Truth, and Mens sinful Adjuncts, wherewith it hath been incumbred; any more than the Souldiers who cloathed Christ in a Purple Robe, and when they had done, derided him. By which kind of dealing, it were easie for the Adversaries of other Truths, as Baptism, and the Table of the Lord, to disgrace them to the World, sith they also have been as much attended with *Chrisms, Crossings, Creamings, Exorcisms, Exsufflations, Sponsors, Spittings, Saltings*, and *Superstitions*, or *Idolatrous*

* The Principle is this, *viz.* The promise of the Holy Spirit which God hath made, and Christ obtained for the Church under the New-Testament, and Prayer, with the Laying on of Hands as the way of God for his People wherein to obtain it.

latrous Adorations, as this deſpiſed truth of Prayer, with Impoſition of Hands, for the promiſed Spirit. All which ſacred (and in their places precious) Truths ſhall yet be more fully reſtored to their Integrity and Eſtimation in the Churches of Chriſt, *maugre* oppoſition.

His Book conſiſts of two General Parts, the firſt *Hiſtorical*, ſhewing the Opinion of other Men concerning the Laying on of Hands. The ſecond *Polemical*, ſhewing his own Opinion in oppoſition to moſt Men in ſundry important Particulars.

1. From the Hiſtorical part, with the Title Page, there is ſomewhat gain'd for the Truth, which he would deſtroy, whilſt he tells us, *An Account is given both from Scripture and Antiquity, how it hath been practiſed in all Ages ſince Chriſt.* And beginning with the Scripture, he plainly ſets down the uſe of that Service by the Apoſtles in ſeveral places, only he minceth the matter in reſpect of the end for which they obſerved it, as hereafter is ſhewed.

2. He proceeds to other Authorities, about whom he deals not ſo fair as might be wiſhed, and likewiſe he ſeems too bold. 1. Not fair: Becauſe he begins with a ſpurious Author, who would beſmear the Truth in queſtion, with *Unction*, or *Chriſm*, in the firſt Age; and chiefly he inſiſts upon ſuch Authors, and ſuch paſſages in thoſe Authors, who expreſs ſomething of their own, or others Vanities, in conjunction of Prayer, and Laying on of Hands, thereby deſigning (I fear) to make the thing in queſtion, the leſs acceptable to the Reader. And having done thus, he labours to impeach the Impoſition of Hands, (as now contended for) as if Antiquity were not on our ſide in this Controverſie. For the firſt Teſtimony of any Credit (in his own Judgment) which is brought by him, is that of *Calixtus I.* (alias *Caliſtus*) and having made him the Author of *Confirmation*, (which indeed he was not) he puts the Mark of Pope upon him, to make the cauſe he oppoſes ſtill the more hateful: Whereas, though he were Biſhop of the *Roman* Church about the Year 221, yet it is certain, the Popedom (as now commonly underſtood) had then no being in that Church. True it is, *Caliſtus* had his Miſtakes, or Errors, as well as other Fathers, and yet ſome, whom the Author mentions with greater Eſtimation, had as great (or greater) Miſtakes than he. However, all that can fairly be ſaid in this caſe againſt *Caliſtus*, is, that he helped forward the uſe of Oyl in the ſervice of Prayer, with the Impoſition of Hands; but Laying on of Hands, (called by ſome *Confirmation*) was in uſe in the Churches long before, as now I ſhall ſhew.

Euſeb. Hiſt. lib. 6. c. 20.

For ſith we have Scriptures, *Acts* 8. 12, 13, 14, 15, 16, 17. *Acts* 19. 6. 2 *Tim.* 1. 6. *Heb.* 6. 2. moſt clearly ſhewing the practice of Prayer, with Impoſition of Hands, for the Promiſed Spirit, (we ſhall more fully demonſtrate in our ſecond Part) we ſhall not need to produce any other Witneſs for that Age; and for the ſecond, we have better evidence than *Dynis*, or *Juſtin Martyr's Reſponſes*. For *Tertullian* (whom this Author tells us he had quoted, *pag.* 26. but ſtrangely miſtakes himſelf, having not mentioned him, nor any Sentence out of him) is our Witneſs for the ſecond Century, in which he lived and flouriſhed in the Year 202, in the profeſſion of Chriſtianity, under *Severus*, and *Antonius*, and wrote an

an Apology about that time for the Christians, and therefore must needs be able to give an account of the usage of the Church in the second Century, his words are these: *When we are come out of the Laver,* [meaning Baptism] *afterward the Hand is laid on by Blessing,* [meaning by Prayer] *calling upon, and inviting the Holy Ghost.* And again, *Like as in Baptism the Flesh is washed, that the Soul may be made clean; so in Laying on of Hands the flesh is over-shadowed, that the Soul may be illuminated by the Holy Spirit.* *Tertul. de Baptismo.* *Tertul. de Resurrect.*

Moreover, We find in *Eusebius* expresly, Prayer, and Laying on of Hands on Persons to be united to the Church, called, The ANTIENT MANNER, and this was about the middle of this Century, or Age, wherein *Turtullian* lived, being in the days of *Stephen*, Bishop of the *Roman* Church, *Anno.* 256. and here is not the least mention of *Chrysm*, * or any vain Ceremony. Sith then that this Service is said to be Ancient at that time, it may well refer to the Apostolical Century, being but about 150 Years upward; however, it's full evidence for the Practice in the second Century, which is sufficient for our present purpose. *Eusebius lib. 7. cap. 2.*

* And for the *Unction* mentioned in *Tertul. de Bap.* its shewed by the Learned Protestants to be that which was used at Baptism, and not at laying on of Hands.

These Witnesses may also serve for the third Century, living (as before) both in the second and third, to whom we may add *Urban*, Bishop of the *Roman* Church, whose words as cited by the Author, are very harmless words (abating the term Sacrament, *&c.*) which be these: *That the Sacrament of Confirmation be immediately given after Baptism, and that all the Faithful are to wait for the Spirit, by the Imposition of the B. Hands.*

Cyprian also, who flourished about the middle of the 3d Cent. gives Testimony to the Practice now contended for, saying, *It is to little purpose to lay Hands on them* [*that returned from Heresie*] *unless they receive also the Baptism of the Church, for then at the length they may be sanctified perfectly*, &c. *Cyprian.*

For the fourth Century, though enough is done by this Author, to shew they were for Prayer, with Imposition of Hands after Baptism, for the Spirit of Promise; yet sith their Witness may be more clearly set down, I will add somewhat in that behalf.

And how ever *Melchiades* is * *Popified*, yet his Doctrine is not so dangerous as pretended: For when he saith, *Baptism, and Imposition of Hands, are to be joyned together*, he is very consonant to the Apostles Practice, *Acts* 8. and to their Writings, *Heb.* 6. 2. And when he saith, *The one is not to be done without the other*, his meaning may be honest. As if a Man should say, You ought not to observe one Ordinance alone, but keep them all. And his saying, *The one is not perfect alone*: If he mean, that the perfection of one Ordinance is not such, but that we have need of the rest, all is well enough still; but if he mean Baptism, as such is not perfect without the other, then for my part I think otherwise. But supposing him mistaken in some things touching this Matter, yet sure his Errors were as tollerable as theirs, that would destroy the thing altogether.

* Sure I am, in this Mans days, both Christians and all Men, had free liberty to serve God as they see they ought, this Man not seeking to hinder it, which is not like the Popes of our days. He governed the *Roman* Church, *Anno* 312. and it certainly gratifies the *Papists* too much, to acknowledg Popes to have been ever since the time of *Clement*, as Mr. *D.* is pleased to do, *pag.* 7.

Jerom. *Jerome* (who flouriſhed *Anno* 390, under *Valentinian* junior, does not only ſay, *That it is the Cuſtom of the Church, that upon the Baptized Hands ſhould be impoſed:* But he alſo ſaith, *It's an obſervation Apoſtolical,* (which he might well ſay, *Acts* 8. *Acts* 19. 2. 2 *Tim.* 1. 6.) And plainly ſaith, *It is found in the Acts of the Apoſtles.*

Auguſtin. *Auguſtine,* who lived 395, in the Reign of *Theodoſius,* informs us, *That Hands were laid upon Hereticks (returning to the Church) for the uniting of Charity, which is the greateſt Gift of the Holy Ghoſt.* Which well agrees with the Author, who brings him in, ſaying, *Impoſition of Hands after Baptiſm was neceſſary for the Gifts of the Spirit.*

Thus much for the Fathers. We ſhall now obſerve briefly, what Mr. *D.* hath brought out of the *Councils,* touching the point in Controverſie.

Conc. Laod. And firſt, I obſerve, He fronts his Liſt of them, with the Council of *Laodicea, Anno* 315, rather than with the *Council* of *Eliberius,* which bears Date (even from his own Pen) five Years before the other; the Reaſon is manifeſt. For though the firſt ſet down ſpeaks not a word of Impoſition of Hands, or Confirmation, yet it mentions *Chriſm*; and the other ſpeaks plainly of *Impoſition of Hands,* but mentions not *Chriſm.* Therefore that the Reader might more ſtumble at the Truth in hand, he hath occaſion given to do ſo by the ſtrange Phraſes of the Counell of *Laodicea*; and yet this Author pretends to *take up the ſtumbling-blocks out of the way of God's People.*

Well, for matter of Fact: However theſe Councils may witneſs for the Impoſition of Hands (at leaſt that of *Eliberius*) in the 3d and 4th Centuries, they living the greateſt part of their Time (probably) in the third. That we have much elder Evidence than this, may, I conceive, be fairly collected (yet I will ſpeak under Correction) from the 72 Epiſtle of *Cyprian,* written to *Stephen,* Biſhop of the *Roman* Church, about

Conc. Elib. 50 Years before the Council of *Eliberius*; in which one Reaſon rendred, why the Council of *Carthage* before that time had concluded for the Baptizing of returning Hereticks, is grounded upon the *unprofitableneſs of Impoſition of Hands without it*; which ſhews that both this Council and *Cyprian* approved thereof. Now add that forecited out of *Euſebius,*

Cyprian. That in the Days of this writing between *Cyprian* and *Stephen,* Prayer, with Impoſition of Hands, was called the *Ancient Manner,* &c. Then we infer, that here were Fathers in this Council with *Cyprian,* who were ſufficient evidence for the Practice contended for, for the ſecond Century. For if there were any at that Council aged 70, or 80 Years, they then had lived ſo much of their time in the ſecond Century, as to be able to atteſt of their own knowledg the Practice now called *Ancient.* And for the firſt Century, the Scripture is our Canon. So then, we have ſufficient evidence from Scripture, and good Antiquity, that this Truth began to be practiſed in the Apoſtles Days, and continued in the Churches for four hundred Years together; (not without Corruption creeping into it, I grant, and alas! that was the caſe of moſt Truths, as well as of that.)

It were needleſs to proceed to the following Ages, from which more plenty of Teſtimonies may be produced, the Church encreaſing, and

Records

Records being more carefully preserved, than they could be in the first Ages, yet here I will add that notable Testimony of the Council of *Mentz*, or *Moguntine*, who saith: † In the beginning, the Sacrament of Confirmation was exhibited only by the Imposition of Hands, the Holy Ghost appearing by evident Signs, there was no need of outward Anointing. The same is testified, *Intervil. chap.* 16. *The Sacrament of Confirmation was celebrated in the beginning only with the Laying on of Hands.* And saith Alex. de Hales, *The Apostles confirmed with the only Imposition of Hands, without any certain form of Words, or outward Element.* Thus the purity of Truth in this, as in other Cases, is evidenced even by those that have not kept it in the Purity thereof. Now whereas I said, this Author was too bold, *&c.* my meaning is in this, That he so confidently tells us, the *Greek* Church did reject Imposition of Hands, *&c.* and that the *Waldenses* did the like; for such Negatives are hard to be demonstrated. For what if some, or many of them did reject it, yet if many, or some of them did receive it, what then is become of this Negation? That they did reject (or at least many of them) the Popish Sacrament of Confirmation, in respect of divers usages therein, I can readily believe, but that they did reject Prayer, with the Laying on of Hands for the Promised Spirit, I see no good reason to believe: Partly, for that we have an account from a great Antiquary of the form of Words, and of the Prayer used by the *Greek* Church, in their Imposition of Hands, translated out of the *Greek Euchologian*: Αὐτὸς δέσποτα, &c. *Thou, O Lord, the most Compassionate and Great King of all, graciously impart to this Person, the Gift of thy Holy, Almighty, and Adorable Spirit.* * Partly, for that some of the *Grecian Bishops* are certainly found to approve of Prayer, with Laying on of Hands; as *Eusebius* for example: Who not only Records it (as I shewed before) for the *Ancient Manner* of the Church, but also reckons it amongst the Errors of *Novatus*, for that he slighted the Imposition of Hands, for the obtaining the Holy Spirit, *lib.* 6. *chap.* 42. From whose neglect, it's like his Followers (whom this Author so highly commends) did also lightly esteem it to their own reproach; and the ill example of Mr. *D.* and others, in this and former Ages.

† *Sacramentum Confirmationis ab initio sola manuum Impositione, exhibitum: Nam cum initio Spiritus Sanctus, ad evidentiorem recentis ad hinc fidei Confirmationem signo visibili influerit confirmatis, externa Unctione tum opus non erat.*

* The form of words used in their Confirmation, is so far from a rejection of all that the *Papists* hold in that Point, that they seem to have too great affinity therewith, viz. *Sigillatos primo scilicet unctos unguento Chrismatis & signantes eos dicimus sigillum doni Spiritus Sancti.*

Again, *Gregory Nazianzen*, and *Theodoret*, both *Grecians*, are alledged by the said *Antiquary*, as giving evidence for the Truth in Controversie; calling it. *A holy Mystagogy, wherein they that are initiated, receive as in a shadow, the invisible Grace of the most holy Spirit.* *Greg. Naz. Theodor.*

I have not the History whence this Author fetches the Testimony concerning the *Waldensian Brethren* their rejecting Imposition of Hands; nor need much be said to it, sith from the very Passage alledged by him, it appears not that they were Enemies to Prayer, with putting on of Hands for the Promised Spirit, but only of those Vanities wherewith it was incumbred in the Papacy.

For;

For to ſay nothing of the ſlender evaſion of that Teſtimony born by ſome of them to that Truth, alledged *pag.* 27. which is no better an Argument than if he would prove us his Brethren, not to be of the Baptized Churches, becauſe we preſented to King *Charles the Second* an Apology, or Confeſſion of Faith, wherein we aſſerted Laying on of Hands, and the General Point, or Chriſt's Death for all Men; when yet divers of our Chriſtian Brethren, no leſs fearing God than our ſelves, do oppoſe us in both Particulars, and print againſt us. Yea, in their Addreſſes to Authorities, do preſent (perhaps) ſomething contrary to us in theſe Particulars. What then? Are either they, or we therefore to be accounted none of the Baptized Churches? God forbid. In like manner thoſe called *Huſſites*, are not to be denied to be *Waldenſes*, becauſe of ſome variation about Impoſition of Hands; ſith it's evident, ſuch diverſities have befallen in one thing or other, the moſt ſerious Chriſtians in every Age. But I ſay, to let this paſs,

Perrin. The very paſſage cited out of *Paul Perrin*, *pag.* 329. *&c.* proves not that for which it is brought, for the things denied in that Sentence, are: Firſt, That *the Sacrament of Confirmation was inſtituted by Chriſt*; meaning the Popiſh Sacrament, they having occaſion only to witneſs againſt that. Secondly, *That Chriſt was not Confirmed in his own Perſon.* Meaning in the Popiſh way of Chriſm, *&c.* [For that he prayed, and that the Father (who only could ſeal him) did ſeal him with the Holy Ghoſt immediately after his Baptiſm, is evident; and ſo he was Confirmed in his own Perſon.] Thirdly, *That Baptiſm is perfect without that Sacrament.* Hereby only rejecting their conceit that think, or make it an appurtenance of Baptiſm. That this only is their meaning, is evident. For, ſay they, *God is blaſphemed by it.* 2. *It was introduced by the inſtigation of the Devil, to ſeduce the People, and deprive them of the Faith of the Church.* 3. *To draw them to believe Ceremonies, and the neceſſity of Biſhops.* [Meaning doubtleſs Lord Biſhops, *&c.* and not the Overſeers of Chriſt's poor People.]

Luke 3. 21, 22. *Job* 6. 27.

But ſurely, No Man can imagine that thoſe *Waldenſes* were ſo Mad-headed, to ſay, or think, that Prayer, with Impoſition of Hands, for the Spirit of Promiſe, according to the Example of the Apoſtles, ſimply ſo conſidered, and as the next priviledg to holy Baptiſm, was introduced by the Devil! No, himſelf is not offended thereat, *pag.* 51. And truly, ſhould the *Waldenſes* have had ſuch a meaning, their Teſtimony for our Churches Succeſſion, would be very inconſiderable.

Wherefore (to ſuppoſe ſome of them ignorant of what ſome Churches in this Age do know concerning the ſimplicity of this Practice, having ſo continual occaſion from the *Papiſt* to be ſcandalized againſt it) ſhall this plead for you to follow them in that particular? I tro not. Our Fore-fathers may find that tolerable in the Day of Judgment, which we ſhall not find ſo, having the advantages which they were not acquainted with. Wherefore, though it be the unworthy deſign of this Author, in the Hiſtorical part of his Book, to make the Impoſition of Hands (as now contended for by his Brethren) to be originally a *Papiſtical*, *Babyloniſh*, and *Antichriſtian Ceremony*, not uſed by the *Greeks*, or any other Churches

Churches differing from the *Papists*, (except our late Reformers, some of them) yet this being little more than his bare word; it may be sufficient to ballance him with the Testimony of Dr. *Jer. Taylor*. Who saith,

That Laying on of Hands, *was firmly believed by all the Primitive Church, and became an universal Practice in all Ages; the* Latine *Church and the* Greek *always did use it.*—— *It was Ancient, and long before Popery entered into the World; and this Rite hath been more abused by Popery than any thing. And to this Day the Bigots (or* Jesuites *of the* Roman *Church) are the greatest Enemies to it, and from them the* Presbyterians. Dr. *Taylor.*

Yea, such is the evidence of this despised Truth, that Mr. *Calvin*, a Man sufficiently (and yet justly) sharp against *Chrisme*, and such Vanities; yet is constrained to own the primitive use of this Ordinance, (so I call it) and desires once and again it were restored; and because the Author hath not fully set down his words, I will here recite them. *Such Laying on of Hands* (saith he) *as is done simply, instead of Blessing, I Praise, and would that it were at this Day restored to the pure use thereof.* Calvin. And again, *I would to God we did keep still the manner which I have said, to have been in Old Time.* Calv. Instit. l. 4. c. 19. S. 4. and S. 13. To whose good desires, we may joyn those of *Hommius*, and the *Leyden* Professors, set down by Mr. *D. pag.* 27. viz. *That this business of Confirmation, was drained from Antichristian mixtures, both as to Name, Nature, Matter, Form, Administrator, and Subject also.* From all which it's remarkable, That there hath been as holy Breathings after the Restoration of this precious Truth, as other of the Paths of Righteousness; and therefore the more intollerable it is for this Author, or any other now to oppose themselves against it, being now as graciously restored to its pure Use in many Churches of Christ, as any other Ordinance whatsoever.

So that by this time I hope it is apparent, how little reason the Author had to ask this insinuating Question, *pag.* 32. *Is there not good ground, think you, to suspect the justice and truth of that Cause that cannot otherwise be defended, nor maintained, but by subborned Witnesses, and Knights of the Post?* For truly, as these Witnesses are not suborned, but in the rank of Humane Testimonies for matter of Fact very considerable, so neither is it true, that there are no better ways to maintain this Truth, seeing the Divine Authority of this sacred Truth standeth not upon Man, but upon the Word of God; as we have in some former Treatises, and shall now again in our second Part, further demonstrate.

The Second Part.

TO say nothing here of this Author's Exceptions against the grounds and ends for, or from which, others, beside the Baptized Christians, do observe Prayer, with Imposition of Hands. But to leave them to their own defence, we shall consider briefly the force of his Opposition against his Brethren; among whom, respecting the practice of Prayer, with the Laying on of Hands, he very well observes,

First, *The Name which we* (or rather the Lord) *gives this Rite*, viz. *Laying on of Hands.*

Secondly, *The Subjects*, viz. *All Baptized Believers, Men and Women*, [Even as God hath made his Promiſe of the Spirit to both Men and Women.]

Thirdly, *The Adminiſtrators*, viz. *The Elders, or Presbyters*, [Or Meſſengers of Chriſt and his Churches]; who, as they are all Stewards of the Myſteries of God, of which this of Laying on of Hands was one, they muſt needs be Diſpenſers of it with the reſt.

Fourthly, *The end of the Promiſed Spirit to confirm the Baptized, and orderly to admit into the Church.* [To Confirm, only as the Ways of God do; all help to Edifie, and ſtrengthen God's People.]

Fifthly, *The time and order in which this is adminiſtred, between Baptiſm and the Supper, or preſently after Baptiſm.*

Sixthly, *The Principal Ground upon which they aſſert it*, viz. *The Scripture, eſpecially from* Heb. 6. 2, Acts 8. 17. & 19. 2. 6.

When he comes to oppoſe us in theſe Particulars, *pag.* 40. he inverts the Order here propounded, and begins with the laſt Particular in the firſt place; but firſt he premiſes ſeveral things. And firſt he is pleaſed to ſay, That we do not affirm, or deliver our opinion upon *Heb.* 6. 2. with ſo much Modeſty, or Sobriety, as the *Presbyterians*, or *Independents*; and the reaſon is only, becauſe we determine plainly what by *Laying on of Hands* is meant, *Heb.* 6. 2. and paſs it not only as a probability, or to this purpoſe.

To this I anſwer, That this is ſo far from Inſobriety, that there is a neceſſity that we be poſitive in this Caſe; elſe it muſt be granted that this firſt Principle cannot be known, and then it ſuppoſes no Man able to teach another which be the firſt Principles of the Oracles of God. And indeed, upon this Rock hath he run himſelf, after all his Expoſitions on *Heb.* 6. 2. And is forced, *pag.* 49. to ſuppoſe, that he is not able to tell us, what by *Laying on of Hands* is intended, *Heb.* 6. 2. and gives this as a reaſon of his * Suppoſition, *viz. There are many things in* Paul's *Epiſtles, which are hard and difficult to be underſtood, which* (ſays he) *the Ignorant do wreſt.* Which ſentence he hath verified: for not knowing what to ſay, concerning *Heb.* 6. 2. certainly, he hath (by ſaying many things at a venture) exceedingly wreſted this place. And firſt, By ſuppoſing this Laying on of Hands, to be one of the *hard things in* Paul's *Epiſtles*; the contrary being moſt plain: For theſe Principles, *Heb.* 6. 1, 2. are oppoſed to the things that are hard to be uttered, *Heb.* 5. being alſo called *Milk for Babes*, and not ſtrong Meat. As alſo, becauſe the *Hebrew* Chriſtians are blamed, for that they might have been (and were not) Teachers of theſe Principles, but needed to be taught again which were the Firſt Principles. Yea verily, this is to make all things in Chriſtianity hard and difficult; For if the firſt Rudiments be ſo, what can be eaſie?

It is high time therefore for the Author, and others with him, to ſee the vanity of theſe pretences, and ſpeedily to conſider, that there is as much need to be poſitive in the buſineſs of the Fourth Principle, *Heb.* 6. 2. as any of the reſt; and that a Teacher may with as much ground and credit, plead Ignorance to them all, as to any one of them. And how dangerous it is to make Principles (or any of them) but Probabilities only,

* But alas, its more than a Suppoſition: for if he do not know infallibly which it is, why doth he not tell us which it is, and why are we counted immodeſt for ſhewing poſitively, unleſs he arrogate more to himſelf than he will allow us?

only, a Man that hath but half an Eye may easily perceive.

Secondly, He sets down two Principles (as he calls them) to be *as a Line to carry us through the Work*, * viz.

1. *That to every Ordinance of Christ, there must be some plain positive word of Institution to confirm it.*

2. *To practise any thing in the Worship of God for an Ordinance of his, without an Institution, is Will-worship and Superstition.*

* As if the Author's Principles were more Infallible than those in *Heb.* 6.

But surely, the first of these Propositions is not taken without some such Exposition as this, *viz.* That *what any Man affirms to be a solemn part of the Worship of God, for the Church of God, it must be warranted by the holy Scriptures without wresting them.* But the Author taking the first Proposition in a rigid sense, counts all we say from *Heb.* 6. 2. as nothing, unless we can shew where it's said, *Let all Baptized Believers have Hands laid on them*, with as much plainness as it's said, *Let all Believers be baptized, and eat the Lord's Supper.* But this is very irrational to imagine, that every Institution of Christ must be expressed in the Scripture with *equal Plainness*; for if they be but *found there*, it is sufficient. Nay, the very Ordinances he mentions, are not equal in their plainness, in respect of the Individuals that are to partake of them; Precept, and President, being in that behalf much plainer for Baptism than the Lord's Table. Again, The Government of the Church by *Messengers, Bishops*, and *Deacons*, &c. is an Institution of Christ. But if I ask for a Precept in *terminis*, that in the Ordination of these Officers, Prayer and Imposition of Hands, must be used, I dare say he cannot shew it. Neither is he able to shew me any President, that any but the Apostles, laid Hands on Deacons; nor any President at all, of any one Elder of any particular Church, that was ordained by Prayer, with the Laying on of Hands, yet surely there is sufficient in the Scriptures to warrant us in these things respectively. And thus we shall come to consider more particularly, what he hath done to clear the same of *Heb.* 6. as he promises in his Title Page, and yet in his Lines pretends it cannot be cleared, as I have shewed. Whilst the most he himself arrives at, or allows us (with his Good liking) to attain to, is but Probability, *pag.* 40. Heb. 6. 1, 2.

For the ground of our Practice in praying to the Lord, with the Imposition of Hands, the connexion of the Principles, or the order wherein they are propounded to us, is eminently considerable; because Principles, or first Rudiments of Religion, both in Faith and Practice, (as they are practical) do equally concern Individuals, both in respect of the things so denominated, and the order of them (except in cases of immergency) as is more fully shewed in our *S. for Peace, Part the second.*

Pag. 41. *He denies that there is the least warranty in this Text for the Faith, or Practice of the Church, in praying with the Imposition of Hands*, &c. And yet in the next page, he tells us, *It is very true, the Doctrine of Laying on of Hands, is here reckoned among the Principles of the Doctrines of Christ: But withal he denies Laying on of Hands on all Baptized Believers to be taught, or practised by Christ; observing from the Waldenses, that* John *did not lay Hands upon Christ after he baptized him*, &c.

I answer, Christ himself being he that was sent of God to Baptize with

with the Holy Ghoſt, as the great Author of that Donation from the Father, it was not meet that *John* ſhould pray for Chriſt; yet behold the very Order wherein Chriſt received the Spirit, is very teachable to the Saints, in their waiting upon God for that Heavenly Gift: For when he was Baptized, then he Prayed, and the Holy Ghoſt deſcended upon him, being then ſealed by God the Father, who alſo by Voice from Heaven, declared him to be his beloved Son, *Mat.* 3. 16, 17. *Luke* 3. 21. *John* 6. 27. How ſuitable therefore is it, to the Example of Chriſt, for all ſuch as are Baptized, ſpeedily to wait upon God for the Gift of his Holy Spirit, with Prayer, and Impoſition of Hands, having the Apoſtles walking in that very Path before us; and God Almighty crowning that Way, by giving a Bleſſing to his Children, even then ſealing them alſo to the Day of Redemption, by the Spirit of Promiſe, *Acts* 19. 6. *Epheſ.* 1. 13. and 4. 30.

But ſaith he, *We find not that Chriſt taught this Laying on of Hands*, &c. To which it were ſufficient to ſay, That we do not find where Chriſt either taught, or practiſed Laying on of Hands on Deacons, or other Officers: All that we find, is, *That he lifted up his Hands and bleſſed his Apoſtles.* And yet who dare doubt, but that the Apoſtles were taught of God, how to Ordain his Miniſters? And there is the ſame Reaſon to believe they were taught of God to Pray, with Laying on of Hands, for the Promiſed Spirit, ſpecially when God ſo ſignally owned them in that Undertaking, *Acts* 8. 17.

He names many Churches, that are not ſaid to have Hands laid on them: And that to be reckoned among their Principles, which is ſo frivolous an Objection, as I marvel he ſhould uſe it. He knows there be ſome Churches who are not ſaid to be Baptized, nor to have the Lord's Table among them, nor any Church ſave one, to have had Deacons ordained by Laying on of Hands; and yet finding theſe things Religiouſly held in ſome Churches, we ſafely conclude other Churches had the like. And why may not the Example of two or three Churches, in the caſe of Prayer, with the Laying on of Hands for the Promiſed Spirit, ſatisfie, as well as the Example of one Church only in another caſe?

Page 43. He puts this Objection, *Why ſhould Laying on of Hands be reckoned among the beginning Principles, if it was not to be practiſed by all*, &c. Which he anſwers after this manner: *Your Argument is fallacious, as though no Act done upon, or practiſed by others, might be Matter of Doctrine to us, without being engaged to do the ſame.*

But I reply, That the Argument being uſed, only with reſpect to things Fundamental, or the firſt Principles of Chriſtian Religion, is very ſound and concluding, (and therefore not anſwered nor touched by the Author's extending it to all other Acts, but diſingenuouſly abuſed) for both the Doctrine and Practice of all the Principles, *Heb.* 6. 1, 2. belongs equally to all; otherwiſe it will follow, that the firſt Churches had the Principles of Religion, both in the Doctrinal and Practical parts, but we muſt have only the Theory, we muſt learn them, but not practiſe them. For thus ſaith he, pag. 45. *Believers muſt be thought it,* (meaning Laying on of Hands) *but that they are obliged therefore to practiſe it, is not here*

(i. e.

(i. e. *in* Heb. 6.) *or else-where to be found.* Surely, this is the way to destroy such Principles as are practical, to leave nothing of them in the Churches now, but talking of them only.

Again, 'He being pressed by the consideration of Laying on of Hands, 'as it is Milk for Babes in Christ, undertakes to shew, that some other 'Laying on of Hands may be that also; and names the Imposition of 'Hands to heal the Sick, *ver.* 16, 18.

Answer. Surely he may with as much truth and reason tell us, That the drinking any deadly Poyson, *Mark* 16. 18. is Milk for Babes in Christ also. This is the effect of Mens stumbling at Truth, they make themselves ridiculous: For who would think that so judicious a Person should make that a Principle, and such an one too as belongs to all Christians equally, as it is a Principle, which indeed scarce belongs to one of ten thousand? Again, Laying on of Hands to heal the Sick, belongs to them that are without (the sick Persons in the Church, having a special Ordinance provided for their comfort in Sickness, *Jam.* 5.) and therefore not to be called Milk for Babes in the Church. But suppose that Laying on of Hands to heal the Sick, do at all belong to the Church, yet the oldest Christian is as much concerned in it, as the youngest Christian, who being Sick, may seek for Cure that way as well as the other. Neither is this Laying on of Hands properly called *Confirmation*, as he imagines, *pag.* 44. for the word was confirmed with Signs, which followed Prayer and Preaching, as well as Laying on of Hands on the Sick; Yea, Prayer, and Laying on of Hands on Baptized Believers, had Signs also following them: so then all these may as properly be called Confirmation, as any one of them, and yet he will not allow Imposition of Hands for the Holy Spirit, to be properly so called. But, *Similis simili est ratio.* And to conclude this, note further, That seeing Imposition of Hands for the Holy Spirit, is for the *obtaining of Spiritual Gifts*, and the Imposition of Hands on the Sick, for the *exercise of Spiritual Gifts received*; the first is even therefore much more like to be Milk for Babes, than the latter.

He further saith, *Laying on of Hands*, Heb. 6. 2. *contains that for the Investiture of Church-Officers; and his reason is, because these Principles are very comprehensive.* He saith also, *That the Lord's Supper may pass for a beginning-Teaching as well as Baptism.* He tells us also, *That the Laying on of Hands*, Heb. 6. 2. *is as plural as Baptism*, pag. 43, 50, 51.

1. I answer, To make Imposition of Hands on Deacons, and other Officers, a Principle appertaining to the beginning of a Christian Man, is very absurd: because First-Principles are necessary to the being of Churches; whereas the Imposition of Hands on Officers, presupposes a Church already founded, and, as such, to have made their Election of some to manage their Affairs as a Church; after which Election, the Laying on of Hands to ratifie it, is to be performed.

2. His circumspection in thus expounding *Heb.* 6. 2. may well be suspected. For doth he indeed make it his work to preach, That Laying on of Hands, which is the next Principle to Baptism, *Heb.* 6. is the Imposition of Hands on Deacons? *&c.* Doth he, I say, teach the Babes this, as he teacheth the other five Principles? I believe, if he do so, he

is singular. Sure I am, before the Controversy arose, about Laying on of Hands for the Promised Spirit, none of them (that I could ever hear of) said any thing at all about the Imposition of Hands, *Heb.* 6. 2. And as I have reason to believe, that there is not one Minister in those Churches, not under the Fourth Principle, as by us urged, that doth teach the Babes that they must recieve as that Principle, *Heb.* 6. that Doctrine touching the Investiture of Church-Officers: so if they did teach thus, I would gladly know the ground of such Doctrine at least from some example in that Case. And I am sure, all the Objections made by them against us, would be far more forceable against themselves.

3. I grant the Principles, *Heb.* 6. to be very Comprehensive; yet as Principles to be owned by Babes in Christ, I say, they do not contain all Christian Performances. For if so, it would follow that few, or none have yet learned their Principles; and then why the Apostles should make it so strange that the *Hebrews* should need to be taught these Principles, I can see no reason. So then, the Principles, *Heb.* 6. 1, 2. may be duly learned, where many things in point of Christian Faith and Practice, are not yet attained. The Foundation I grant, hath relation to the Superstructure, but yet the Foundation may be perfectly laid where the Superstructure is yet wanting. The Seed-time and Planting leads to the Harvest, and time of Fruit, but yet these things are truly separable.

4. To make the Lord's Supper pass for a beginning-Teaching, as well as Baptism, is *presumption indeed.* The one appertaining only to the New-born, for admission into the Church; the other to the most grown Christian (as well as others) for his Edification. And one would think that he who must have such plain Scripture for what we urge as Beginning-Principles, should not thus vary from his own Rule, when he assigns any thing for such.

5. I fear he is somewhat guilty — of pertinacity, in saying, the Laying on of Hands, *Heb.* 6. 2. is as *plural* as *Baptisms*, seeing he cannot be ignorant how Mr. *Fisher* hath unvailed that mistake in answer to a Query, wherein I think he was concerned; which, as he terms *a grievous and gross mistake*, so he shews that the *Laying on*, Heb. 6. 2. *is a substantive of the singular number, both in the* Greek *and* English. And some of the learned and judicious of his own party, have (to my knowledg) confessed that to be an *egregious mistake*: And sith he gives no reason for his persisting in his former opinion, but barely contradicts his Opponents, it is to me very suspicious, that he hath nothing to defend himself withal, save his *Sic volo, sic jubeo.*

And here let me note, That seeing *Heb.* 6. 2. speaks but of one Laying on of Hands, there is a necessity that we determine which it is, else we must confess none can know the First Principles. But to take off the force of our Arguments for the necessity of Imposition of Hands, with prayer for the Holy Spirit, as a Principle in the more compleat Constitution of Christian Churches, he is pleased to ask this Question.

If every one of these Principles in Heb. 6. *are so absolutely to be taken in by Babes, and without which we are not to esteem them communicable, what do you say to the Doctrine of Baptisms in the Text, one of the Principles and Foun-*

Foundations of the Gospel? must all be baptized with the Baptism of the Holy Ghost, and of Sufferings also, or not to be received into Communion?

Answ. 1. The reception of the Holy Spirit, according to the Promise made to the Church, is not a thing in our power; but the means to seek for it, is in our Power. We must believe and pray for the Promise; so must we also believe and wait for the Resurrection, and Eternal Judgment. And so must we believe and expect Sufferings for Christ, else we have not rightly laid the Foundation in respect of the Doctrine of Baptisms. But now, to argue from the things which are in our power to do, to the things which are only in the Power and Disposing of the Almighty, is irrational and dangerous, and may be retorted upon the Author after this manner. Seeing you suppose a Man may be admitted to Communion without two Baptisms of the three, *Heb.* 6. 2. Why do you make the other so absolutely necessary? Now let him defend himself for that Practical part of the Doctrine of Baptisms, and thereby he will defend me for that Practick part of the Fourth Principle.

2. But if any should deny the Promise of the Spirit, with which all Christians are to pray that they may be Baptized, [contrary to the late dangerous Doctrine of some, who would restrain the Baptism of the Spirit to miraculous Gifts, Operations, or Signs, *&c.* and perswade us, the Baptism of the Spirit is ceased,] or that shall deny the Doctrine of Sufferings, or Sufferings themselves, as not pertaining to them. Or if any shall teach others to deny these Truths, as you teach others to deny Prayer, with Imposition of Hands, and will needs persist in opposing themselves against all endeavours used to reform and amend them; I say, such may lawfully be denied Communion in the Churches of God. And thus we have considered his several Expositions upon *Heb.* 6. 2.

Of the Laying on of Hands, 2 Tim. 1. 6.

Neither hath this Author wrote advisedly, *pag.* 48. where he teacheth that the Imposition of Hands, 2 *Tim.* 1. 6. and 1 *Tim.* 4. 14. are both one, for as much as they are evidently distinguished in three respects. As first,

In respect of the Persons administring them. That in 2 *Tim.* 1. 6. being performed by *Paul* only, *The Laying on of my Hands.* The other by more than he, 1 *Tim.* 4. 14. *The Laying on of the Hands of the Presbytery.* Surely, if more had acted in the first than *Paul* himself, he would not have arrogated the whole Service to himself, as if the Blessing received came by what he did, and the rest stood but for Ciphers; no, this is nothing like that humble Apostle, who was less in his own eye than the least of all Saints. Neither can it be proved that he was one of the *Presbytery* that ordained *Timothy*, (though he concludes he was) though perhaps he might be one of them.

2. *The Gifts are clearly distinguished.* Those 2 *Tim.* 1. 6. being the Gifts which are *common to all Saints*, as much as to *Timothy*: Namely, 1. The Spirit of Love, which all that are born of God, do share in by the Holy Ghost, *Rom.* 5. 5. 2. Power, or Strength, δυνάμεως, *virtutis*, not ἐξουσία, *potestas*,

poteſtas, Authority; and this ſtrength all Saints have need of. 3. Σωφρονισμὸς *Sobrietatis*, Sobriety, or ſoundneſs of Mind, which alſo every true Chriſtian ſhould have. Hence it's plain, that the Gift of God which *Timothy* received by the Laying on of Hands, 2 *Tim.* 1. 6. in every part of it, is that which is common to all Saints; in ſo much as he that hath not the Spirit of Chriſt in theſe reſpects, may well fear he is none of his.

On the other ſide, It is evident to all Men that *Paul* in 1 *Tim.* 4. 14. ſpeaks of the Miniſterial Gift, Authority, or Truth, which was committed to *Timothy* by the conſent of the Prophets, and by the Laying on of the Elderſhip.

3. *From the Scope of the Apoſtle in theſe places reſpectively.* For in 1 *Tim.* 4. 14. *Paul* is clearly in hand with the matters of *Timothy*'s Office, *ver.* 11. to the end. But in 2 *Tim.* 1. 6. he ſpeaks to him as he might have ſpoke to any other Chriſtian, Man, or Woman; for finding him under ſome Temptation and Fears, he comforts him, by telling him he hoped his Faith was unfeigned; and ſupports him againſt Fear, by noting, that it was not the effect of the Spirit which God gave him by the putting on of his Hands, and therefore exhorts him not to be aſhamed of the Teſtimony of the Lord, nor of *Paul* the Lord's Priſoner, but to be a partaker of the Affliction according to the Power of God. Then he moves him to conſider how free the Grace of God was, by which he is ſaved, and not to be valued by the Works of Righteouſneſs which he had done; and thus he ſpeaks from *ver.* 1. to *ver.* 13. and then begins to treat of the buſineſs of his Office, the whole Matter and Contexture of the former part of the Chapter, being ſuch as touched not his Office, but his State as a Chriſtian. This Text being duly conſidered, helps more to the opening *Heb.* 6. 2. than any other place, in this reſpect, *viz.* For that it plainly ſhews the common Graces of the Spirit were as really the end of Prayer, with the Impoſition of Hands, as the Gifts which are notified by many.

Nor is it material which ſome object in this Caſe, that δυνάμεως is interpreted elſewhere of Miraculous Gifts, *&c.* Becauſe, 1. If the Interpreter had ſo done, he had forſaken the proper ſcope of the Apoſtle, whoſe buſineſs being to ſupport *Timothy* againſt Fear, *&c.* the Spirit of inward grace and fortitude, was moſt ſuitable to be inſiſted on to that purpoſe. 2. Becauſe the word δυνάμεως, is frequently uſed to expreſs inward Strength, or fortitude of Mind: For example, 1 *Cor.* 12. 10. Δυνατός ἐιμι, *potens ſum*, I am ſtrong, or when I am weak, then I am ſtrong, *Epheſ.* 6. 10. Ἐνδυναμοῦσθε ἐν Κυρίῳ, *Confortamini in Domino*, be ſtrong in the Lord.

Of the meaning of Acts 8. 15, 17. & 19. 2, 6.

How clear places theſe are that the Apoſtles prayed with Laying on of Hands for the newly Baptized indifferently, even for both Men and Women, that they might receive the Spirit of Promiſe; and that as generally as Baptiſm it ſelf was performed in the Cities of *Samaria*, and *Epheſus*, and by conſequence firſt at *Jeruſalem*, and ſo in other places alſo

ſo. I need ſay but little in this place, having fully ſpoken to theſe things, in my *S. for Peace, and Pedo-Bapt. Apol.* which are yet unanſwered; yet I ſhall endeavour to ſhew the Miſtakes of the Author concerning them. And firſt,

He will needs ſuppoſe *Peter* and *John* to perform Prayer, with Impoſition of Hands at *Samaria*, by virtue of their extraordinary Gifts, not being willing to allow their Office as Miniſters, or Apoſtles, to have any thing to do with that Action: but this is far from truth. For if extraordinary Gifts had ſufficiently capacitated Men to do this Work, without Miniſterial Authority, *Philip* the Deacon, being eminently gifted that way, might have impoſed Hands for the Promiſed Spirit, as well as *Peter* and *John*; yet he meddles not with this Service at all, neither his Office as a Deacon, nor his Gifts to do Wonders, impowering him thereto in his own Judgment: For had he been otherwiſe minded, or underſtood his priviledg to be ſuch as he ſuppoſed it to be, he had opportunity and occaſion enough to do that Work, as well as any other. But his forbearance is an argument he knew, it did not belong to his Miniſtry in an ordinary way, ſith there was a Miniſtry to be had, to whom that and other things for the ſettlement of the Church, did more properly belong. Wherefore we muſt needs reject that paſſage, *pag.* 6. where he tells us, The *Adminiſtrator of Laying on of Hands, was any gifted Believer*, &c. By which conceit, even Women, from whom extraordinary Gifts are not withheld, might adminiſter this Service.

But that this was an act of Office, appears partly by what is already ſaid, and partly for that the Church at *Jeruſalem* ſent not Gifted Brethren only, but Men endowed with Authority, to ſet in order ſuch things as were wanting in that Church; which though much prepared for ſettlement by the labours of *Philip*, yet cannot rationally be ſuppoſed to be ſo ſettled as was meet; for it is ſaid, *Only they were baptized in the Name of the Lord Jeſus.* And the firſt thing we hear they do for them, is to pray they may receive the Holy Ghoſt, *&c.* And this they did for them all, both Men and Women, as is in part granted by Mr. *D.* whilſt he grants it to be performed upon thoſe on whom the Holy Ghoſt was not fallen; and ſaith the Text, *He was fallen on none of them.* Yet he would make an exception of ſome of them, becauſe *Simon* was found in the *Gall of bitterneſs*. But this corruption appearing not till after the ſervice of Prayer, with Laying on of Hands, was performed, it concludes not at all but that *Simon* might be included in the Prayer of the Apoſtles, and have Hands laid on him alſo; yea, and receive of thoſe Gifts too, ſeeing God doth not withhold them from *Hypocrites*. And beſide, the words of *Peter* denying him to *have any part or lot in that Matter*, refer to the Adminiſtration of the Ordinance, and not to his ſubmiſſion to it; *Give me this Power alſo, that on whomſoever I lay my Hands, he may receive the Holy Ghoſt.* In this Matter *Peter* denies *Simon* to have any part.

Furthermore, He doth certainly miſtake *Acts* 19. 2. in ſaying the Twelve Diſciples at *Epheſus* were of the Church, whereas the Scripture and Reaſon, do both inform us they could not be Imbodied with the Church there as yet, becauſe they are now ſaid to be found, and called *cer-*

vain Disciples, the words implying they were hitherto unknown: For otherwise, Why should they be said to be found by *Paul*, more than the whole Church, if indeed they had been a part of the Church? Again, Their great ignorance of the Holy Ghost, shews plainly they were not united to the Body, or Church at *Ephesus*, where doubtless *Aquila* and *Priscilla*, had not been wanting to teach the Way of the Lord perfectly. And lastly, Their being baptized again, shews plainly they were not of the Church: * For if they had, why must not the Church also be baptized again as well as they?

Now therefore, let it be considered, That had there been 120 instead of these twelve Persons, in the same case with themselves, the Question of the Apostle, *Have ye received the Holy Ghost since ye believed?* had concern'd them all; and then he must be but a partial Minister that would refuse to pray for all, seeing all wanted the same Blessing, and had equal right to it by virtue of the same Promise. And that *Paul* had an eye to the Promise, as it is general, is most plain, by his next Question; *Unto what then were ye baptized?* As if he should say, your very Baptism, if it be right, did inform you of, and intitle to the Promise of the Holy Ghost, into whose Name also ye ought to be baptized.

Thus, I trust, we have sufficiently cleared the first Ground of our Religious observation of Prayer, with the Imposition of Hands for the Promised Spirit. 1. From the consideration of the Nature, Order, or Connexion of the Principles, as they are contained and propounded, *Heb.* 6. 1, 2. 2. From the care of the Apostles, in seeking to God in the use of this † *Ordinance*, that the Churches might enjoy the benefit of the Promise of the Holy Spirit, which they knew belonged to them, as they were the called of the Lord. And because the nature and extent of that great Gospel-Promise is a weighty consideration, whereupon to ground the practice of Prayer, with the Imposition of Hands, and without which the Practice would be very insignificant; I shall therefore add something, to shew the perpetual right of the Church to that blessed Promise, even to the end of the World. For it is remarkable, That those that oppose us in the Fourth Principle, deal much after the manner of the *Quakers* in their opposing Baptism, hammering only upon the Practick part, which they can easily despise; but when the more Spiritual part of these Ordinances is considered, this takes off the Courage of the most confident Opposer.

* You see, I do adhere to the Ancient Exposition of this place, rather than to our late Curtail'd Expositions made by the Pedo-Baptists, who because they are unwilling to mend their Errors in Baptism, would fain have *Paul* to be of their mind, but they should remember that Reformation or amendment is no Error.

† So I call it, for five Causes, 1. Because of Prayer, the Moral part. 2. Because of Imposition of Hands, the Ritual part. 3. Because of the Promise to which it refers, as the Blessing signified by it. 4. Because it is placed among the Fundamentals of Religion or called a Principle of the Doctrine of Christ. 5. Because it will bear the denomination of an Ordinance, as well as Imposition of Hands on Deacons, or other Officers of Christs Church.

Of

Of the second Ground of the Practice of Prayer, and Laying on of Hands; to wit, the Promise of the Spirit, and the Churches Right to it, to the end of the World.

The Author is pleased to say, *pag.* 47. *That in neither of those two places* [meaning Acts 8. Acts 19.] *can we find that there was a Laying on of Hands immediately after Baptism, nor with any certainty upon all and every Member of the Church. Nor to such an end as can be attainable in after Times.*

Answ. 1. But though he cannot find the two first, yet many have found them there: Unless by the word *immediately*, he would be more curious than wise, for that this Service was performed *Acts* 8. within a short time after, and as soon as they had a fit opportunity to do it, is plain enough, *ver.* 15, 16, 17. And for *Acts* 19. 5. 'tis said, *When they heard this, they were baptized in the Name of the Lord Jesus.* And in the very next words, 'tis said, *When* Paul *had laid his Hands upon them, the Holy Ghost came on them.*

And that the same Individuals said to be Baptized, are as clearly found to have Hands imposed, and Prayer made for them, that they might receive the Holy Spirit, is so very plain, that nothing but exceeding weakness, or great perverseness can hinder any Man from seeing it. And whether the end for which Prayer, with Imposition of Hands can now be attained, is the Business now to be considered.

And if it *cannot*, the reason is, for that the Promise made to the Church then, is since taken away *de jure*, so that we may not lawfully ask it. For Men not having the Promise, is no Argument: James 4. 2, 3. —— *Ye have not, because ye ask not; ye ask and have not, because ye ask amiss.*

Now, that the gracious Promise of the Holy Spirit (at least) as it belonged to the Members of the Church in the Primitive Times, and that in every part of it, from the time of its first effusion upon the Day of Penticost, *Acts* 2. doth belong to the Church throughout all Ages, to the end of the World; I hope hath been evinced to the satisfaction of such as desire to know the Truth, in the second part of the 2d Book. *

* But Note that we have proved that the Promised Spirit is truly received where the Sealing Graces are received, though Gifts be not received, and the Promise being received, the end of Imposition of Hands is received. See our *Sigh for Peace.*

Beside, The Cloud of Witnesses, ‖ which the holy Scriptures do afford in this Case, we shall more particularly consider what the Apostle hath offered, 1 *Cor.* 12. 13, 14. *Chapters.* And 1. Whereas it is his designed Subject, to discourse of the Gifts of the Spirit: So he doth inform us, that God hath *set* those Gifts *in his Church, i. e.*

‖ Some of which I will here insert in a Column by themselves. John 14. 16, 17. *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirt of Truth.*

John 7. 38. *He that believeth on me— out of his Belly shall flow Rivers of Living Water,— but this spake he of the Spirit, which they that believe on his Name should receive.* Acts

Acts 2.23. *Therefore being by the right Hand of the Father exalted, and having received of the Father the Promiſe of the Spirit, he hath ſhed forth that which you now ſee and hear.*

Acts 2.38,39. *For the Promiſe is to you, and to your Children, and to all that are afar off, even to as many as the Lord our God ſhall call, ye ſhall receive the Gift of the Holy Ghoſt.*

Eph.4.4,11. *There is one Body and one Spirit, even as you are called in one hope of your calling.— And he gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, and ſome Paſtors and Teachers, —till we all come to the meaſure of the ſtature of the fulneſs of Chriſt.*

Epheſ. 4. 30. —*The Holy Spirit of God, by which ye are ſealed to the Day of Redemption.*

i. e. hath placed and fixed that one Spirit (whoſe operations are divers, or many) in that one Body, not for a few days only, and then to leave her as a Body without a Spirit for ever after, in reſpect of SPIRITUAL GIFTS, but to abide there as in his *Temple*, both by Gifts and Graces, even the ſame, which Chriſt by virtue of his Aſcention obtained; when He aſcended on High; which Gifts are given to the Church for the Work of the Miniſtry, for the edification of the Body, till the whole be compleated.

1 Cor. 31. *Covet earneſtly the beſt Gifts.— Covet to Propheſie, and forbid not to ſpeak with Tongues. We Propheſie in part,— but when that which is perfect is come, then that which is in part ſhall be done away.*

Gal. 3. 13, 14. *Chriſt hath redeemed us,— that the bleſſing of* Abraham *might come upon the* Gentiles, *that they might receive the Promiſe of the Spirit through Faith.*

Iſa. 59.21. *As for me, this is my Covenant with them, ſaith the Lord, My Spirit which is upon thee, and the words which I have put into thy Mouth, ſhall not depart out of thy Mouth, nor out of the Mouth of thy Seeds Seed, from hence forth for ever.*

What ſhall I ſay? The Scriptures are evidence ſufficient that this Ordinance is of Divine Inſtitution, is from Heaven. The Promiſe which it leads to, is Perpetual and Univerſal, it belongs to the whole Body. *There is one Body and one Spirit, even as ye are called in one hope of your Calling.*

'Neither is there any reaſon for the Author to be aſtoniſhed, (as he 'pretends, *pag.* 35.) becauſe we urge him to produce better Evidence for 'Womens receiving the Lord's Supper; or clearer Precept, or Preſident 'for the Ordination of Officers by Prayer, and Laying on of Hands, 'than we are able to 'produce in our Caſe; nor need he count this a thing 'either unreaſonable, or dangerous, *&c.*

For how ſhould this be dangerous? May not the grounds of one Practice be examined as well as another? Or why unreaſonable? Are not our Brethren bound to ſtand to their Principles one time as well as another? Or will they impoſe Principles to lead us through the whole Work, and not be lead by them themſelves?

For my part, I am fully ſatisfied there is ſufficient ground in holy Scripture for *Womens* coming to the Table of the Lord; and for the Ordination of Church-Officers by Prayer, and Laying on of Hands. And I do ſolemnly profeſs, to diſlike any Principle, or Practice in Religion, which cannot fairly be demonſtrated by the Evidence of holy Scripture: But yet, this I muſt needs ſay, That there is as clear (if not clearer) grounds for the Fourth Principle, as we hold it, as there is for either of the other Points, ſpecially the latter. For firſt, Womens receiving at the

the Lord's Table, it is gathered by a rational deduction from the holy Scripture, as appears by Mr. *D. pag.* 54. wherein he hath done well, as others in the same Case have done before him: Yet should any Man use his own Weapons against him, which he uses against his Brethren, they might worst him, because of his Inconsistency, though his Cause be good.

2. In all the Scripture, there is no express command to lay Hands on Deacons, nor any example that Prayer was used at all in their Ordination, nor that any but Apostles ordained such Officers, and but one Example for that neither; and for Elders of particular Congregations, not one example that Hands were imposed on them, or Prayer used in the act of their Ordination, nor any plain Precept for so doing (as is said before). Yet this Author is satisfied in these things, and thinks 2 *Tim.* 5. 22. a full precept for Imposing Hands upon Officers, (howbeit his Brethren, no less judicious than himself, believe no such thing, as is seen in their *Search for Schism*). And to speak as it is, this place is an express Prohibition to lay Hands on any Man suddenly. And though it may hence be inferred, that Hands ought to be laid on some Men deliberately; yet this is a Consequence, and when so much is granted, he is yet to prove that this is meant of Officers (for some think otherwise) and here he must use our *Logick*, from *Heb.* 6. 2. It can be no other, *Ergo* it must be that on Officers. And his Antecedent must be demonstrated by Reason, with which he may easily satisfie me. But if another will not be satisfied with him, I cannot help him; because he denies the same Reason in our Case, which he makes use of in his own.

By this it may appear, how little cause he had to be grieved at us, as if we should slight the Wisdom, or Authority of Christ; or as if we should think we had *not sufficient direction in the Scripture, for all parts of God's Worship*; for we do cordially believe these holy Directions to be sufficient: Yet as one of the Ancients truly said, these things are so penned, *As that he that will learn, may learn; and he that will cavil, may finde occasion.* And the truth is, those are they whose arguings do render these Directions insufficient, who destroy, or condemn the same reason in another, which they allow in themselves, specially when they become Pertinacious.

Sufficient therefore is that which hath been said, if not to convert them (in this particular) yet to leave them without excuse.

But to the residue, who have stumbled at this Truth, either through our default, in not asserting this Truth as was meet; or their own, in not duly considering what we say, or through those unhappy Divisions which have fallen out, through the heats of Men, intemperately Zealous on either side; I say to those, I now address my self;

Declaring in all faithfulness, that though the Truth in question is to me as dear as other Truths, (and therefore am resolved, what in me is, to defend it with the rest) yet I stand ready to abate whatsoever, upon a fair Trial, may appear too harsh, or any way justly offensive as to the business of Separation; not doubting (though I was unconcern'd in the original of the Division) that he hath too much cause to complain of some, whose unkindness to their Brethren, in the ill management of a good

Cause might prejudice the Truth it self; but withal, I must tell him, he was too short in that he did not also blame some of his own Party, whose Impatience and Imprudence, too much provoked to that Division, which by all means should have been prevented. And let me be faithful to him, in remembring him of the saying, *Medice cura teipsum*: For he that blames another for making unnatural Separations, should remember, that he that judges another, and doth the same thing, is in danger of the Judgment of God.

The Conclusion.

Finally, I am resolved to meet my Opposite (after all this Conflict) in that friendly and moderate Passage wherein at length he delivers himself, saying, Pag. 51. *We are not offended at a Practice of that kind, be it Lifting up, or Laying on of Hands, provided it be not urged as a thing of absolute necessity.*

To which, I say, Let the Spirit of opposition to the Practice of Prayer with Imposition of Hands for the Spirit of God, but be laid aside, that the Truth may grow as God shall enlighten his People in it; and then let an Expedient be concluded, for settling all the Churches concern'd in such a state, as may comport with the Peace of the whole, and the Prosperity of every part.

A Defence of the Office of Subordinate Apostles of Christ, or Messengers of his Churches, and the perpetuity of his Ministry by Divine Institution, for the more orderly Promulgation of the Gospel, and the better settlement of Churches to the end of the World.

SEeing all sorts of Christians do allow of an Itinerate, or Travelling Ministry, as necessary to promulgate, publish, or preach the Gospel where it is not known, and to strengthen the Churches of God, specially where there is a Paucity, or Insufficiency of Instruments; it may therefore seem strange that any should give occasion to write a defence of that which themselves do allow; and yet so it falleth out at this time, through some mistake, partly about the Titles, or Appellations prefixed, and partly about the nature of the Institution of this Ministry, whether it be Divine, or of Humane Prudence only?

But surely, for Men to strain more at the word *Apostle*, [as some do at the word *Bishop*] than at the Work, or Office signified thereby, is no other thing (as I conceive) than groundless Humility, or hypocritical Subtilty; seeing it is evident, that these Titles are as lowly, as any that can be given to suit with the Matter thereby intended: [*Apostle*] signifying a Messenger, or Sent: [*Bishop*] importing an Overseer.

Therefore that I may avoid this Humour, I will not fear to call Old things

things by their old names, and therefore shall call the Officers of Christ's Church by the same names which the Wisdom of God hath given them; not to make Men proud, but rather humble, being fitted as a *memento* concerning the Work, which by their Office they stand engaged to do.

What the meaning of the other Scruple should be, which supposes the Office of Messengers or Apostles, as aforesaid, to be only of *Humane Prudence*, and not of Divine Institution, is to me very suspicious, being in effect to make all the Offices in the Church of Christ to be no Divine Institutes, which yet I hope will not be hastily asserted; however, it is by us here affirmed, *That the Office of Messengers or Apostles, as aforesaid, is of Divine Institution, in the same manner as the Office of Bishops, Elders, and Deacons, and not otherwise.*

Wherefore, albeit we do say, that as other Officers in the Church have Successors, so the Apostles also have some to succeed them, yet our meaning is not that they, to wit, the chief *Apostles*, have any to succeed them in all the parts of their Office; because there were some things in their Office extraordinary and temporary, and some things ordinary and fixed; the latter are the things by us to be insisted upon only, but for the former we say,

That it is certainly a very sinful and impious thing for any to pretend to any Power or Office Apostolical like that of the Twelve, or others of that Dignity, in respect — In what respect there are now no Apostles.

1. Of their immediate Mission, which was so much like the Mission of our great Apostle Christ himself, that he saith, *As my Father sent me, so send I you.*

2. They learned their Doctrine either from the sacred Lips of the Lord Christ, or received it by infallible Revelation of the Holy Ghost, and were not taught it by Man, as *Timothy* and other their Successors were; *Heb.* 2. 3. —*so great Salvation which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him,* 1 John 1. 1, 3. *That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled the Word of Life,* —*that which we have seen and heard, declare we unto you.* Gal. 1. 11, 12. *But I certifie you, Brethren, that the Gospel which was preached of me, was not after Man: for I neither received it of Man, neither was I taught it, but by the Revelation of Jesus Christ.* *Mat.* 28. 19, 20. *Gal.* 1. 1. 2 *Tim.* 1. 13.

3. They were to lay an Infallible Foundation, and to deliver Rules for Government, which all other Teachers are to build upon, and to observe as their Pattern and Standard, by which to try other Doctrines and Spirits; 1 Cor. 3. 10. —*As a wise Master builder I have laid the Foundation, and another buildeth thereon.* 1 John 4. 6. *He that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of Truth, and the Spirit of Error.*

4. They were necessarily endowed with the Gift of Tongues, Miracles, Signs, or mighty Deeds, to demonstrate that they were sent of God, and that their Doctrine was from Heaven: Luke 24. 49. *But tarry ye in the City of Jerusalem, until ye be endowed with Power from on high.* 2 Cor. 12. 12. *Truly the Signs of an Apostle were wrought among you in all patience,*

patience, in Signs, Wonders, and mighty Deeds. Heb. 2. 4. *God alſo bearing them witneſs with divers Signs, Miracles, and Gifts of the Holy Ghoſt.* In theſe and the like reſpects, the chief Apoſtles can have none to ſucceed them; for if they had, then muſt their Words and Writings have the ſame force and authority; and thus we ſhould ſtill be receiving new Oracles, and ſo never know when the whole Counſel of God is made known to us. Howbeit *this we do ſay.*

In what reſpect there are now Apoſtles.

That God hath given to his Church, a Miniſtry of Meſſengers or Apoſtles, (though much inferior) yet truly to ſucceed the firſt Apoſtles, in ſuch things as were ordinary and fixed to that Office: As,

1. In reſpect of lawful Power, or Authority, to preach the Goſpel in all Places, at all Times, to all Perſons, as occaſion and opportunity by God's Providence ſhall be given them. *Mark* 16. 15. *Mat.* 28. 19, 20.

2. Unwearied diligence in teaching and ſtrengthning both Paſtors and Churches, (chiefly thoſe which are but newly ſetled in the Faith) in all the Counſel of God; and by labouring to perfect that which is lacking concerning the Faith of any Churches. *Act.* 20. 31. *Act.* 19. 1, — 6. 2 *Cor.* 11. 28. 2 *Pet.* 1. 12, 13, 14, 15. *Tit.* 1. 5.

3. In being ſet for a Defence of the Goſpel, or Doctrine once delivered, againſt falſe Apoſtles, or ſuch as would introduce falſe Doctrines, *Phil.* 1. 16, 17. 1 *Tim.* 1. 3. and alſo to ſtrengthen the hands of particular Paſtors againſt Uſurpers, or ſuch as deſpiſe the Miniſters of Chriſt, 3 *Epiſt. John* 5. 1 *Tim.* 1. 17. *Gal.* 4. 17, 18.

Now that the chief Apoſtles have ſome to ſucced them in the Apoſtleſhip, as we have affirmed, in theſe and the like Services, as we have now declared: Will appear,

1. From a due conſideration of the perpetuity of every part of that Commiſſion, *Mat.* 28. 19, 20, *Mark* 16. 15, 16.

2. From the duration of theſe Spiritual Gifts which our Lord obtained, and gave to his Church by virtue of his Aſcenſion.

3. From the Order and State of the Primitive Churches, their having ſuch Apoſtles or Meſſengers, and the non-abrogation thereof, by good authority to this day.

4. From the Practice of thoſe who moſt queſtion the being of a Miniſtry of Meſſengers, or Apoſtles, in the Churches at this day.

5. From the State of the World, their neceſſity to be taught the Truth as it is in Jeſus, and the danger they lie under by means of falſe Apoſtles.

Firſt from the Commiſſion, *Mat.* 28. *Mark* 16. It is very evident that it is the Will of God that the Nations be taught, and that the Goſpel ſhould be preached to every Creature: ſo that we muſt of neceſſity ſtick to one thing out of three, and that is, Either ſome body in ſpecial are bound to preach the Goſpel to thoſe that are without, to the Nations that know it not; or elſe that all Chriſtians are equally bound to perform this Work, if capable, in reſpect of Gifts; or elſe that this Work ended with the Apoſtles.

The laſt of theſe will not be ſaid by any that conſiders, how the making void any one branch of that Commiſſion, as not obliging the Church, or

any

any Perſon in it, is in effect to make the whole Commiſſion void; for ſeeing there is nothing more plain, than that this Commiſſion did once impower a Miniſtry of Meſſengers or Apoſtles to preach the Goſpel to the Nations; if this great part of the Commiſſion ſhall be ſuppoſed to be vaniſhed, and no Man bound thereby to preach the Goſpel, how can any Man, with ſhew of Truth or Reaſon, pretend any Power by virtue of this Commiſſion to baptize, ſith both works are commanded, as it were, in one breath? Neither can the Church be truly ſaid to obſerve all things whatſoever Chriſt commanded his Apoſtles, if they do not obſerve this great Work, to preach the Goſpel to the World, by Men endowed with fit Power to do it.

Nor can it rationally be ſaid that this Work belongs to every Gifted Chriſtian alike, becauſe the imployment of the Goſpel conſiſts in divers Offices; and all ſuch Members have not the ſame Office, meer Gifts do not (in any ordinary way) make Men Officers in any part of the Miniſtry; and that the Teaching, *Mat.* 28. and the Preaching, *Mark* 16. is a preaching, not by virtue of Gift only, but by Office or Authority alſo, cannot be denied; and doubtleſs as this Work of preaching the Goſpel to the World, or thoſe that are without, requires the greateſt Abilities, ſo it requires the greateſt Care, that none do enter into that Miniſtry without fit Qualifications, and Authority to go forth to plant, and ſettle Churches, according to the Pattern of the firſt and beſt Apoſtles, *Phil.* 3. 17. But they that would have this Work no Man's concern, by virtue of Office, (and no Officer in the Church, as ſuch, is bound to do this Work, unleſs he be an Apoſtle or Meſſenger) whilſt ſuch deny the being of a Miniſtry of this nature, they contradict themſelves, in ſending Men about this great Affair; or if they be not ſent, then we demand how they can preach? And the Anſwer muſt be ſilence for ought I can ſay, ſith extraordinary Miſſions are not by wiſe Men pretended.

Againſt what is ſaid from the Commiſſion, it is objected, 1. *That this place contains the Authority, by which all that are Chriſt's Miniſters do preach or officiate in any miniſterial capacity.* 2. *Others more wiſe (as themſelves believe) tell us this place gives no ſuch Authority at all, to any Miniſters of Chriſt, but this Commiſſion was only for the Apoſtles, to whom it was firſt delivered,* &c. Objection.

To the firſt Objection I anſwer, by granting what is ſaid to be very true; but ſaying withal, That this confirms rather than weakens that which we have for the Meſſengers Office; for here our Lord being inveſted with all Power, in Heaven and in Earth, gives a Commiſſion for preaching the Goſpel, baptizing the Converts, and for teaching them to obſerve all things whatſoever he commanded to the end of the World; and hitherto we have believed that no Power Miniſterial, contained in this Commiſſion, died with the Apoſtles: and therefore the ſecond Objection appears, *leviſſimus fructus ingenii*, like ſome light or undigeſted Matter; for how ſhould any ſolid Chriſtian once imagin that any thing here commanded, is not obliging to the Church? eſpecially the Objectors, who, whilſt they hold that here is a Commiſſion for baptizing to the end of the World, they can with no fairneſs deny a Commiſſion here alſo for teach- *Anſwer.*

ing them who are to be baptized; otherwiſe they muſt inform us when this miſchief befel this Commiſſion, *Mat.* 28. that it loſt its force, for enabling us to preach to the Nations, and yet kept full power to enable us to baptize Diſciples.

2. That there is ſuch a Miniſtry of Meſſengers or Apoſtles as we have defined, of right remaining to the Church to the end of the World, is yet more evident, from the fixedneſs of the Gifts beſtowed on the Church through the aſcenſion of Chriſt, *Epheſ.* 4. *When he aſcended up on high — he gave Gifts — and he gave ſome Apoſtles and ſome Prophets*, &c. *— till we all come to the unity of the Faith*, &c. See 1 *Cor.* 12. 28. Here we obſerve the Gift of God's Spirit is that which fits Men for the Miniſtry; this Miniſtry ſo fitted, is fixed in the Church to the end of the World; part of this Miniſtry are Apoſtles, and therefore to continue in the Church to the end of the World. *Diodat* takes the word *Apoſtles* here in a ſtrict ſenſe, yet grants that the Miniſtry here ſpoken of, *is to remain in the Church till the end of the World*: I conceive he had been more conſiſtant, if he had here taken the word *Apoſtles* largely, as he doth elſewhere, namely in *Rom.* 16. 7. & 2 *Cor.* 8. 23. *Phil.* 2. 25. where, as he grants the Title of *Apoſtle* to have been given to many beſide the chief Apoſtles, ſo he interprets it to intimate a larger miniſterial or paſtoral Authority, than is committed to particular Elders.

However, the Text *Epheſ.* 4. gives being to the Miniſtry of Apoſtles in the Church of Chriſt, till the whole Church be perfected, as clearly as to Paſtors and Teachers; and a Man may as ſoon deprive the Church of the latter, as of the former; but in vain are the attempts of Men to deprive her of either.

Our third Argument is taken from the Order of the Primitive Churches, who certainly had many *Apoſtles*, beſide thoſe which were Foundation-Layers, and Maſter-Builders, ſuch were *Andronicus* and *Junia*, *Rom.* 16. 7. who are ſaid to be Men *of Note among the Apoſtles*. By Apoſtles here ſome do underſtand the LXX, and that theſe two were of note among them; however they were Apoſtles, and Men of note in that Miniſtry: for, it is a ſtrange Interpretation, to turn the words thus, They were noted by the *Apoſtles*, being a plain perverſion of the Text from its native ſenſe.

Aſſemb. Divines, on *Rom.* 6. 17. The word Apoſtles (*ſay they*) is aſcribed not to the twelve alone, but in a larger ſenſe to other Doctors and Miniſters of the Church.

Dr. *Ham.* on *Rom.* 16. Ἀπόστολος ſignifies primarily that Office whereto the 12 were ſet apart by Chriſt immediately, and ſo *Paul* and *Barnabas*; ſecondarily, it belongs to others that receive the like Commiſſion from the 12, or from *Paul*, &c.

Of this ſort of Miniſters, in all probability (and 'tis the Opinion of ſome Interpreters), were thoſe mentioned in 3 *Ep. John*, who are ſaid to go forth for the Names ſake of Chriſt, taking nothing of the Gentiles; whom *Gaius* is commended for courteouſly entertaining, and *Diotrephes* reproved for rejecting. For, had not theſe Brethren been ſent to preach, I ſee not how *John* ſhould ſharply reprehend them that received them not, nor ſtir up *Gaius* to bring them on their Journey *whitherſoever* they would go. But *John*'s care of them, and his holding them in reputation, and defending them againſt Oppoſers of their Miniſtry, and therewithal

their

their forſaking all for the Name of Chriſt, preaching freely to the Gentiles that they might be ſaved, ſhews that they were the Miniſters and Meſſengers of Chriſt, and the Churches: otherwiſe if they ran before they were ſent, they could not manage the great Affairs of the Goſpel among the Gentiles; nor doth their being termed Brethren only, argue that they were not in miniſterial capacity; for we find the ſame phraſe uſed concerning thoſe that are expreſly called the Apoſtles or Meſſengers of the Churches, and the Glory of Chriſt, 2 *Cor.* 8. 23. Ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ.

Dr. *Hammond* on 3 Ep. *John*, calls theſe brethren the Miniſters of Chriſt. *But they were not Paſtors of particular Churches.* Ergo, *Itinerate Miniſters or Meſſengers of Chriſt, and the Churches.*

To ſay thoſe Brethren, 2 *Cor.* 8. were Meſſengers or Apoſtles, only as they were ſent with contribution from the Gentile Churches to the Church at *Jeruſalem* (as ſome would have it) is a very cold Expoſition, (and juſtly ſlighted by our beſt Expoſitors). For firſt it cannot be proved that they were employed in that buſineſs at all; or if it could, how ſhould they for this ſervice be called the Glory of Chriſt? Surely this Character muſt refer to their being intruſted with better Treaſure than Silver or Gold, ſith either Brethren or Siſters, of very ordinary capacity, (if faithful) might have been ſent with earthly Treaſure.

Epaphroditus is no: only called the Apoſtle or Meſſenger of the Church at *Philippi*; but *Paul*'s Companion alſo, and fellow-Souldier: which ſhews that though he might bring the Churches Bounty to *Paul*, yet this did not confer upon him the title of *Apoſtle*, ſith he had a greater Imployment which better deſerved that Title, even to War in the Holy Warfare of the Goſpel, as *Paul* himſelf did.

Of this ſort of Miniſters of the Goſpel were *Barnabas*, *Luke*, *Mark*, *Sylas*, **Silvanus*, *Tichicus*, *Trophimus*, and *Apollos*; as appears by their being frequently Fellow-Travellers, and Fellow-Labourers in the Goſpel with the Apoſtles; concerning whom I argue thus.

* Some take *Silas* and *Silvanus* to be the ſame Men, but it is uncertain, wherefore I note both.

Theſe Perſons were Miniſters of the Goſpel, and not gifted Brethren only; but they were not Miniſters of particular Churches. Therefore their Office was general, and by conſequence Meſſengers or Apoſtles. The *Major* is true, otherwiſe they ran before they were ſent; and then how could they Preach? *Rom.* 10. or be Fellow-Labourers with *Paul*? The *Minor* is out of doubt, becauſe of their unfixedneſs in reſpect of place, (as before we have ſaid) being frequent Travellers through ſundry Countries upon the Buſineſs of the Goſpel, and ſome of them are expreſly called the Apoſtles of Chriſt: 1 *Theſſ.* 1. 1. Here *Silvanus* is joined with *Paul*, as ſpeaking by this Epiſtle to the *Theſſalonians*. And *Chap.* 2. 6. it is thus ſaid, *Nor of Men ſought we glory, when we might have been burthenſome, as the Apoſtles of Chriſt.* Here *Silvanus* is as openly called an Apoſtle of Chriſt, as *Paul* himſelf: Of this Opinion was the *Aſſembly of Divines*, ſee their * *Annotations*.

* Their words are theſe, *We might have taken upon us, and exerciſed our Apoſtolical Authority, as might beſit the Ambaſſadors of Chriſt, yet we took a contrary courſe.*

Timotheus is evidently a Miniſter of the ſame Order, as appears from the place even now alleaged, in which as *Paul* and *Silvanus*, ſo alſo *Timotheus* is expreſly called an *Apoſtle* of *Chriſt*; which is yet further evident, from the tenor of thoſe Epiſtles which *Paul* ſent to him, 1 *Tim.* 1. *As I beſought thee to abide ſtill at* Epheſus, *when I went into* Macedonia, —*that thou ſhouldſt warn ſome that they teach no other Doctrine, ſo do.*

Now

Now had *Timothy*'s Charge been only at *Epheſus*, as the Paſtor of that Church only, there had been no need to beſeech him to abide there, it being not unknown to him, that it was by all means needful for particular Paſtors, to reſide near their reſpective Congregations, and not to go to Forreign Countries to manage the Affairs of other Churches: But evident it is that *Timothy* was *Paul*'s Fellow-Traveller in divers Countries, and frequently ſent by him to ſundry Churches, from the time he was called to go forth with the Apoſtle, till *Paul* ſent for the Elders of the Church at *Epheſus*, which was not long before he was a Priſoner; ſee to this purpoſe *Act.* 16.1,2,3,4. & 17.25. & 18.5. & 19.22. & 24.4,10,18.

And though in a certain Poſtſcript added to 2 *Ep.* to *Timothy*, he is called the firſt *Biſhop* of the Church at *Epheſus*; yet this cannot be true, ſeeing the Church at *Epheſus* had Biſhops, *Acts* 20. even when *Timothy* was a Fellow-Traveller with the Apoſtle *Paul* in divers Countries. Nor are the Ancients poſitive in this Matter, for I find *Euſebius* only ſaying, That it is reported that *Timothy* was the firſt Biſhop of *Epheſus*, and *Titus* of *Grete*, but he affirms it not. But this we know is plain, that *Timothy*'s care was as much for other Churches as that at *Epheſus*, Phil. 2. 19, 20. *I truſt in the Lord Jeſus to ſend* Timotheus *unto you,—for I have no Man like minded, who will naturally care for your ſtate.—But ye know the proof of him, that as a Son with the Father he hath ſerved with me in the Goſpel.* Finally, I could ſhew that in the Writings of the Ancients, *Timotheus* was frequently called *Timothy* the Apoſtle; and ſo was *Clement*, and divers others; * and why this Appellation ſhould now be thought ſtrange by any that have conſidered theſe things, I cannot eaſily imagin. But to proceed;

* *Theodoret* ſaith theſe called *Biſhops*, were in the firſt times called *Apoſtles*. *Diſtinguend.*

Of *Titus* the ſame conſideration may be had, ſeeing he was left in *Crete* to ſet in order things that were wanting, and to ordain Elders in every Church; plainly ſhewing, that his Power in the Affairs of the Goſpel, and his Care for the Churches, was the ſame for every Church that it was for any of them, which is a far different Charge from that which was given to the Elders of the Church at *Epheſus*, Acts 20. for they are not bid to look to all the Churches in *Aſia*, but only to the Flock over which the Holy Ghoſt had made them *Biſhops* or Overſeers. Neither was *Titus* his care for the Churches in *Crete* only, for *Paul* calls him his *Partner and Fellow helper* concerning the Church at *Corinth*, 2 Cor. 8. 23.

Of the ſame import is that place, *Gal.* 1.18,19. *I went up to* Jeruſalem *to ſee* Peter,—*but other of the Apoſtles ſaw I none, ſave* James *the Lord's Brother*. Here *James* the Lord's Brother is called an *Apoſtle*, and yet he was not one of the Twelve, for that *James* is called the Son of *Alpheus*, Mat. 10. 3. and of this mind is *Euſebius*. *Jerom* indeed would ſometimes make theſe two the ſame Man, yet other-whiles he calls him *decimum tertium Apoſtolum*, *i. e.* the thirteenth Apoſtle. But that *James* the Lord's Brother was not one of the Twelve, may be collected from 1 *Cor.* 15.5,*to* 8. our Lord is ſaid to appear, *firſt to* Cephas, *then to the Twelve*; after that he was ſeen of *James*, then of *all the Apoſtles*. Here we ſee *James* diſtinguiſhed from the Twelve Apoſtles, and the Twelve are diſtinguiſhed from *all the Apoſtles*. By *all the Apoſtles* therefore are meant (probably)

bably) the Seventy, whom Jeſus ſent forth by two and two, to the places whither himſelf would go, who were ſent forth with theſe words, ἐγὼ ἀποστέλλω ὑμᾶς, *I Apoſtolize*, or ſend you, *&c.* Luke 10. 3. and theſe became famous Preachers and Officers in the Church after the Aſcenſion of our Lord, as *Euſebius* and others have intimated in their Writings. We ſee then partly, from evident places of Scripture, and partly from rational demonſtration of the places which probably hold forth ſuch things, that the Primitive Churches were endowed with a Miniſtry of many Meſſengers or Apoſtles, beſide thoſe who were the Foundation-Layers, and Maſter-Builders in the Church of Chriſt.

The ſum of that which hath been ſaid, from the State or Order of the firſt Churches, lieth in this *Syllogiſm.*

The firſt Churches had a Miniſtry of many Apoſtles or Meſſengers, beſide the chief Apoſtles.

This Miniſtry was never taken away, or *de jure* made to ceaſe.

Therefore the Church of Chriſt hath, or ought to have, ſuch a Miniſtry of Apoſtles or Meſſengers to the end of the World.

Againſt this it is objected, *That though it be true, that the Primitive Churches had a Miniſtry of Meſſengers or Apoſtles, beſide the chief Apoſtles; and that the Church ought now to ſend her Miniſters to preach to the World to gather and ſettle Churches,* &c. *yet it is denied that either the former or latter Meſſengers of the Churches, are or were the Apoſtles* † *of Chriſt, or that they were, or any other are, Meſſengers or Apoſtles by Divine Inſtitution.* Objection.

† The twelve Apoſtles and *Paul* are here excepted.

To this Objection I anſwer, That as the Church is of Divine Inſtitution by Chriſt, ſo are all her Officers; in whoſe Name ſhe ſends them forth, and not in her own Name, or in the Name of any other Creature, and ſo of no humane Inſtitution, nor to act in their Miniſtry by humane Authority. *Mat.* 16. 18. *Heb.* 3. 6.

2. We have ſhewed ſome of thoſe Inferior Apoſtles of Chriſt, from 1 *Theſſ.* 2. 6. which may be further evinced from 2 *Cor.* 5. where *Timothy* is called in conjunction with the Apoſtle *Paul*, an Ambaſſador of Chriſt, [*now then we are Ambaſſadors for Chriſt*]: and it's granted by the Learned, that πρεσβεύομεν, here rendred *Legatione*, or Ambaſſador, is a word of the ſame import with that of *Apoſtle*: Hence the Argument is, If *Timothy* was an Ambaſſador for Chriſt, then he was an Apoſtle or Meſſenger of Chriſt. But, *&c. Ergo,*

3. That this Office is of Divine Inſtitution, may appear thus; It is either of Divine or Humane Inſtitution; not of Humane, *Ergo*, of Divine Inſtitution. Or thus,

If any other Offices in the Church (as Biſhops, Elders, or Deacons) be of Divine Inſtitution, then the Office of Subordinate Meſſengers or Apoſtles (ſuch as *Timothy* and *Titus*) is of Divine Inſtitution alſo. But, *&c. Ergo.*

If any deny the *Minor*, he is too far gone in Error to be diſputed with by me. And for the conſequence of the *Major*, 'tis thus demonſtrated.

Such as by virtue of their Office are to ordain others to Offices that are Divine, muſt themſelves have an Office that is Divine: But *Timothy* and *Titus*, and other ſuch Meſſengers, are to ordain others, by virtue of their Office, to Offices which are Divine.

Ergo, They had, and ought themſelves, to have an Office which is Divine.

That *Timothy* and *Titus* were, by virtue of their Office, to ordain Biſhops and Deacons, is evident enough by thoſe Epiſtles which the Apoſtle *Paul* wrote to them reſpectively. And that they ſhould do this, and have no Divine Authority, is not to be imagined; ſith here they were not upon an Emergency, (which may alter the caſe) but in the ordinary courſe of the exerciſe of their Miniſterial Authority in the Churches of Chriſt.

4. Our fourth Argument is taken from the practice of our Brethren, who queſtion the Being of Meſſengers, as a Miniſtry remaining in the Church at this day. For, do they not frequently ſend forth Men to act Authoritatively, both in preaching to the World, and ſetting things in order in remote Congregations, to exerciſe Diſcipline by Excommunication of Offenders, and remitting the Penitent; by ordaining them Elders, and diſpenſing to them the Holy Myſteries or Ordinances? As theſe things cannot be denied, ſo we may juſtly require how it comes to paſs that they do thus, if indeed the Church hath none to act in the capacity of Meſſengers or Apoſtles, as we have defined? ſith it cannot be proved, neither do our Brethren affirm, That Elders of particular Churches have equal Power, or any Power as Elders in other Churches: Neither is it in the Power of any Congregation to take the Paſtor of another Church from them, nor may any Church impoſe their Paſtor upon another Church: wherefore, unleſs there be a Miniſtry remaining in the Church, which is related by virtue of their Commiſſion to all Churches indifferently, we may perceive what confuſion is like to enſue.

For, if thoſe who go to preach to the World, cannot juſtifie their Calling, as being inabled with lawful Power from God, and his Church; how ſhall they comfort themſelves in their Undertakings, or anſwer Oppoſers when queſtioned, concerning their Commiſſion, eſpecially in ſuch places where the Holy Scriptures are received? ſith all that read may know, that as the Goſpel is to be preached, ſo thoſe that go forth as Miniſters thereof, muſt be ſent, either by immediate Miſſion from Heaven, or ſome mediate Miſſion from him by his Church, which none can pretend to, who deny the Office of Meſſengers, becauſe other Officers are not by virtue of their Office, to go out into the World to teach the Nations, to plant Churches in remote Countries, or to ſettle the Affairs of remote Congregations.

If now to that which we have ſaid, it ſhould be replied, *That ſuch Churches as want Elders, and are diſtinct from one another, may allow by conſent, that the Elders of one Church do act as Elders in another*, &c.

To

To this we rejoyn, ſaying, This is ſooner ſaid than proved: for ſeeing Officers have their Commiſſion at what time they are ordained, it cannot be that they ſhould have their Power, *de jure*, made either leſs or greater, by the conſent or non-conſent of any Perſon or Perſons whatſoever, unleſs it be by conferring another Office upon him; nor can that be done, but by another Ordination.

Again, it would be underſtood how long the Power given by our Brethren, to Elders of one Church, to act as Elders in another Church, doth remain? Whether they thence-forth ſtand equally engaged to over-ſee thoſe Churches as the Church who firſt called them to ſerve as Paſtors? And alſo how many Churches ſuch Elders may act in as Paſtors by conſent? whether two only, or ten, or an hundred, and *ad infinitum*? Surely, if once they give particular Paſtors power to act as Paſtors in more Congregations than they were at the time of their Ordination appointed to over-ſee, they can never bound their Power; And then what Meſſenger of the Church did ever exceed them in that reſpect? And further, if our Brethren can give their Paſtors power to act as Paſtors in many Churches for a Month, or a Year; then why not for five or ten Years, yea, for term of life, the occaſion ſtill being the ſame? And how much comes this ſhort of the Power committed to any Meſſenger in the World at this day? Wherefore ſeeing your Brethren do exerciſe as great Authority in ſending Men to Preach, or *to exerciſe Miniſterial Authority in the Churches of Chriſt* as we do, it is ſtrange they ſhould diſlike us for calling thoſe Officers by ſuch a Name as the Scriptures give them, rather than by ſuch a Name as is excluſive of that Power which of neceſſity they put into exerciſe, whether they miniſter to the World, or to the Churches.

True it is, *Peter* calls himſelf an Elder, and that he was an Elder in one Church as well as in another; but this was becauſe he had an Office which was comprehenſive of all Offices in the Church. And hence it is that we find the Apoſtles ſometimes performing the Office of Deacons, when it might be done without let to the preaching of the Word, *Acts* 6. 2. *Gal.* 2. 9, 10. But though it be true, the greater does thus contain the leſs, yet the leſs does not contain the greater, for it's evident that the Office of a Paſtor of a particular Congregation, and a Charge to Teach all Nations, and to Overſee all Churches, are things inconſiſtent to the ſame Perſon.

What may or ought to be done in Preaching the Goſpel by Perſons gifted in the Church, as a general Duty or Priviledg, it is not my buſineſs here to diſcourſe, but only to ſhew what is the true intent of the Offices which he hath ordained in his Church: otherwiſe it were eaſie to ſhew, That God hath not only provided a liberty in his Church for the modeſt exerciſe of the Gifts of his Spirit, that the Church may be edified; But alſo when by his Providence any Gifted Diſciples are expoſed to remote Places, or otherwiſe called to teſtifie their Faith, they may then lawfully *Evangelize* or Preach the Goſpel, as is evident both from Holy Scripture, *Act.* 8. 4, 5. and other very Ancient Authors. See *Socrates Scholaſticus*, *l.* 1. *c.* 15, 16.

5. Our

5. Our laſt Argument is from the ſtate of the World, in reſpect of their continual need to be taught the Goſpel in the ancient purity thereof, and the rather, becauſe of falſe Apoſtles which are gone out into the World, and do corrupt the Word by ſundry Artifices, to the hindrance of the Salvation of Mankind.

The World is God's Harveſt, where-into he is pleaſed to ſend his Labourers; and the Church is commanded to Pray, that the Lord of the Harveſt would ſend forth more and painful Labourers into his Harveſt, *Luke* 10. Now theſe Labourers (at leaſt generally) muſt be ſuch as are in Miniſterial Capacity to Preach the Goſpel; and they can no way ſo well be underſtood of any particular Function in the Miniſtry, as that of Meſſengers, partly for that the other Miniſters are bound to particular Churches, (as is ſhewed before) partly for that our Saviour gave this direction to his Church, upon the occaſion of ſending forth *an Inferior Order of Apoſtles or Meſſengers*, to wit, the Seventy. * And hence I argue, If it be the Duty of the Church in all Ages, to pray to the Lord that he would ſend forth ſuch a Miniſtry into the World, there is not any room left for any to doubt of the continuance of ſuch an Office, as that of Meſſengers or Apoſtles, as by us aſſerted; for that very clauſe of being *ſent*, and that as *Lambs in the midſt of Wolves*, doth ſtill more familiarly inform us what manner of Miniſters theſe Labourers are. A neceſſity thereof lieth upon the Church to diſpoſe of her Members to that needful Work, as the Lord vouchſafes to fit them for it, leſt otherwiſe ſhe be like thoſe which make many Prayers, for that they never intend to do, but rather to hinder the doing thereof.

* Which may ſerve to give ſome light to the Divine Inſtitution of the Office which we contend for, ſeeing thoſe that are given to the Miniſtry at the Prayer of the Church, are here ſaid to be ſent by the Lord, and they that are ſent by the Lord into his Harveſt, are ſent by Divine Authority.

It is certain the Church hath no power to cauſe the World to come to her Aſſemblies; and yet conſidering that the Goſpel is for the Illumination of all, it muſt needs be, that God ſhould yet have his Ambaſſadors to beſeech the World in Chriſt's ſtead to be reconciled to God; even as one Fruit of Chriſt's Aſcenſion, is a Gift for the Rebellious, *that the Lord God may dwell among them*, Pſal. 68. 18. which being compared with *Epheſ.* 4. may very well be interpreted of a gifted Miniſtry, to turn rebellious Sinners from Darkneſs to Light, and from the Power of Satan to God. To which agrees *John* 16. 8. where our Lord doth aſſure his Diſciples, that when he ſhould ſend the Holy Ghoſt, he ſhould convince *the World of Sin, of Righteouſneſs, and of Judgment*; and this no doubt, as he ſhould operate or work upon Men by the Miniſtry of the Word; which Promiſe either ended with that Age (which is abſurd to think) or elſe remains to this day, it ſuppoſes a Miniſtry to hold forth to the World the everlaſting Goſpel, for the Obedience of Faith, ſuch I mean as are bound by their Office, as Debtor to the Wiſe and Unwiſe, to preach to them that are without.

There is no doubt but Satan hath his Apoſtles in the World at this day, as well as in times paſt, 2 *Cor.* 11. It were ſtrange if our Lord ſhould

should have none to withstand them, with an *Are they Apostles?* So am I; as well as with an *Are they Bishops or Elders?* so am I. And it's observable *Paul* did not deny the Appellation of *Apostle* to others beside himself, and the chief Apostles; whereas had it been unlawful to be called so, he had a ready way to discover them to be Deceivers, even by their saying their professing themselves Apostles, was proof sufficient; but this Argument he never mentions, but vindicates himself, by shewing he was not inferior to them, no, not to the chief Apostle. The Church, *Rev.* 2. 2. is not commended for denying any to be Apostles beside the Foundation-Layers, but for trying them which said they were Apostles, and were not, and found them Lyars. And like as if any shall arise, saying, I am Christ, his very saying so would be the best evidence he is a Lyar, (seeing there is one only Lord Jesus Christ); so, if there were no more Apostles than the Twelve, *&c.* it were one of the easiest things in the World to discover a false Apostle, because his saying he was an Apostle, would be the badg to know him for a Deceiver.

Finally; The Gospel must be preached in all the World, for a Witness to all Nations, and then shall the end come, *Matth.* 24. 14. which supposes the being of a Ministry, whose Work it is to Preach to all Nations, even to the end of the World, *Rev.* 14. A Ministry must go forth *to preach the Gospel to every Nation, Kindred, Tongue, and People,* immediately before great *Babylon's* fall; so then, though darkness hath much prevailed since the first publication of the Gospel, yet Light shall rise out of obscurity, and the Earth shall still be enlightned. *The Wisdom of God,* said he, *would send Prophets and Apostles,* Luke 11. 49. Which is interpreted of wise Men and Scribes, *Matth.* 23. 34. and that they should be persecuted and slain. This Prophecy was not so amply fulfilled by the Jewish Nation; but that Mystery *Babylon* shall bear a part in the fulfilling of it, *Rev.* 18. 20. which doth further shew a succession of Apostles, after the Jewish Nation had done their worst to those whom God sent unto them.

Object. *The Signs of Apostles are Wonders and mighty Deeds: these Signs are not found,* Ergo *there are no Apostles.*

Answ. This Objection is deceitful, because it distinguisheth not between the chief and subordinate Apostles. Signs were a necessary concomitant to the Office of the chief Apostles, because they were to deliver New Oracles, and to abrogate Old ones; but the inferior Apostles needed no such Signs: nor do we read of any mighty Deeds done by *Timothy* and *Titus,* who yet were Apostles of the Order which we contend for.

2. Though we hold it unsafe to say Miraculous Gifts are so ceased, as that the Church may in no case ask them, yet we say, If Men should shew Signs to prove themselves Apostles, it would now rather prove them Deceivers.

Object. *If there be any Meſſengers or Apoſtles in theſe days, ſhew us the Men and that ſufficeth us, leſs than this will not ſatisfie.*

Anſw. Exra 5. 4. *What are the Names of the Men that make this Building?* or, what would it profit you to tell you their Names?

2. Is not this curioſity the *Filum certiſſimum*, or leading Thread, to call in queſtion your *Biſhops*, *Paſtors*, *Deacons*, yea in fine, your *Church* it ſelf?

3. Therefore let the Office contended for be granted or denied upon the grounds of Holy Scriptures, and not aſſerted becauſe of the eminency, or rejected becauſe of the meanneſs of the Perſons concern'd in this Vocation.

Object. *If there be any ſuch Apoſtles as you contend for, why do they not magnifie their Office, and impoſe themſelves upon the Churches where they come?*

Anſw. 1. Although he that gave this Miniſtry, hath endowed them with Power and Capacity to ſerve his Churches, yet have they no dominion over their Faith, to force themſelves upon them whether they will or no, eſpecially ſuch Churches as they never planted: For *Paul* (that great Apoſtle) hath taught them more modeſtly, 1 *Cor.* 9. 2. 2 *Cor.* 10. 12, *to* &c.

2. Theſe Meſſengers, or Apoſtles, do magnifie their Office in defending it againſt Gain-ſayers, and by doing what they can, in the Services they are obliged to by it; and when *Diotrephes* hath learned more modeſty than to reject them, they may be more ſerviceable than now they are.

Object. *But do you not give to theſe Miniſters, or Meſſengers, a ſuperintendency over Biſhops or Elders? And may not this in time lead to the ſetting up Arch-Biſhops, or ſome Anti-chriſtian Uſurpation?*

Anſw. 1. There is no better way to prevent ſuch Uſurpation, than by preſerving the Miniſtry by us contended for, becauſe it preſerves all particular Churches Right to ſend forth ſuch Miniſters as there is occaſion for them ſo to do, and no one Church is herein priviledged above another.

2. We give them no more ſuperintendency than *Timothy* and *Titus* had, whoſe care was for the Churches indifferently, ſo that their preheminence was only a degree of Honour, (not of Power) in being greater Servants than others, as Chriſt taught them, *He that is greateſt, let him be your Servant.*

3. The neceſſity of this Miniſtry lieth in three things chiefly; 1. To plant Churches where there is none. 2. To ſet in order ſuch Churches as want Officers to order their Affairs. And, 3. To aſſiſt faithful Paſtors;

stors, or Churches, against Usurpers, and those that trouble the Peace of particular Churches by false Doctrines, 3 *Ep. John* v. 10. 1 *Tim.* 1. 3.

Object. *But do you not give the sole Power of Ordination to your Messengers, or Apostles?*

Answ. In no wise: for though we say they only are in a regular capacity to ordain Elders in Congregations newly planted, which have no Officers; yet where the Churches have an Eldership, there they are in a capacity to ordain their own Officers; yea, they may ordain and send forth Messengers, 1 *Tim.* 4. 14.

Object. *But who shall deal with, or correct those Messengers, if they shall fall into Errors in Life or Doctrine?*

Answ. 1. It is meet every Christian (and so every Minister) be a Member of some particular Church, and this Church is the most proper Judg to execute Justice (as far as it concerns the Church) against such Offenders.

2. Any true Church may lawfully anathematize, or hold in execration an Angel, or an Apostle of the greatest dignity, if they prevaricate in Doctrine, *Gal.* 1. And therefore these subordinate Messengers may be dealt with accordingly, if they deserve it.

To conclude, The sum of that which we have said, is this, That as God hath given to his Church a fixed Ministry of Bishops, Elders, Pastors, *&c.* to take the care of particular Churches, so he hath given her a travelling Ministry, unfixed, in respect of particular Societies, to whom it pertains, by virtue of their Ministry or Office, to take all occasions to cause the Light of the Glorious Gospel to shine unto such as sit in Darkness, to plant Churches, to confirm or settle them in the Faith, to visit and comfort those who have believed through Grace.

And when we say the Messengers are unfixed, in respect of particular Societies, our meaning is not thereby to deny, but that for the more convenient management of the great Affairs of the Gospel, they may divide themselves into divers parts, and accordingly be called the Messengers of such Countries, as with whom they most frequently converse of the Gospel, *Gal.* 2. 9.

In *Asia* we read of seven Messengers, and those related to seven Churches, in seven principal Cities in that Country: yet it may not be doubted, but that there were many Churches, and scattered Disciples in Country Villages, and so many Elders also in *Asia*; yea, in these very Churches which are particularly named: for in the Church of *Ephesus* there were divers Bishops long before *John* wrote these Epistles from the Isle of *Patmos*, Acts 20. 17, 28.

It is true, the Ancients call these seven Messengers *Bishops*, or chief *Ministers*; But then we know by Bishops, they mean ordinarily such as had

had the care of many particular Societies or Churches: Thus they make *Timothy* a Biſhop, yet confeſs him to be a Preacher of the Goſpel throughout *Hellas* in *Achaia*, and from *Epheſus* unto *Illiricum*.

Titus they make Biſhop of *Crete*, yet ſuch an one as preached the Goſpel in all that Country, which was very large. And our Modern Writers call him and *Timothy*, *Evangeliſts*, which they ſay, was an Office much inferior to that of *Apoſtles*; and ſo ſay we, if by *Apoſtle* be underſtood the chief Apoſtles: However the difference between us is not great, lying more in the name of the Office, than the Office it ſelf.

Silvanus alſo is by ſome Writers made Biſhop of *Theſſalonica*; but the Scripture, as we have ſeen, calls him, and other ſuch Miniſters as he was, *Apoſtles*. Now, whether it be more ſafe to call theſe Travelling-Miniſters of Chriſt *Biſhops*, after the manner of Men, or *Meſſengers*, or *Apoſtles*, after the manner of the Holy Scriptures, is the buſineſs for the ſober and unprejudiced Reader to conſider: which that he may the better do, I ſhall note briefly what is granted by the Learned in this particular.

1. And firſt, *Euſeb. lib. 2. cap. 24.* calls *Mark* an *Apoſtle*; *When* Nero (ſaith he) *had reigned eight years, firſt after* Mark *the Apoſtle, and Evangeliſt* Anianus *took the Government of the Church of* Alexandria.

2. *Idanius* in *Photius*, calls *Timothy*, Τιμόθεον Ἀποστολον, *Timothy the Apoſtle*; and *Theodoret* calls him, Ἀσιανῶν Ἀποστολον, the *Aſian Apoſtle*.

3. The ſame *Theod.* calls *Titus*, Κρητῶν Ἀποστολον, *The Apoſtle of the Cretians*.

4. He alſo calls *Epaphroditus* an *Apoſtle*, Ἀποστόλου ὑμῶν, &c.

5. *Glem. Alexandrinus*, calls *Clement*, *Paul*'s Companion, Ἀποστολικὸς ἀνήρ, *The Apoſtle* Clemens.

6. *Chryſoſtom* terms *Ignatius*, (who lived in the firſt Century) both *Biſhop* and *Apoſtle*.

And ſaith Dr. *Hammond*, (out of whom theſe Collections are taken) *Irenæus* informs us, that the followers of *Marcus* contemned the very Apoſtles in reſpect of themſelves, which he expounds of the *Biſhops*, or *Apoſtles*, which were in the time of *Irenæus*, who flouriſhed, *Anno* 175.

Now ſaith *Theodoret*, in proceſs of time, they left the Name of *Apoſtles* to them that were immediately ſent by Chriſt, and impoſed the Name of *Biſhops* on thoſe that had been anciently called *Apoſtles*.

Hence it is evident, the Office, in reſpect of the very Name and Authority, which now we aſſert, continued in the Church unqueſtionable for about two hundred years; and by what Authority that Title ſo ſuitable to the Office was taken away, and another impoſed (as is confeſſed) inſtead thereof, may admit of conſideration.

For when the Churches had thus deprived themſelves of their ſubordinate *Meſſengers*, or *Apoſtles* of Chriſt and his Churches, then were they conſtrained to ſet up *Dioceſan-Biſhops*, *Lord-Biſhops*, *Arch-Biſhops*, &c. For ſeeing the word *Biſhop* was formerly uſed to expreſs the *Office* of particular Paſtors, or Elders, (as *Jerom. Epiſcopum & Presbyterum unum eſſe*); and yet having given divers of their *Biſhops* the government of whole Countries,

tries, or many Churches, they were forced to devise distinctions of their own, to know one sort of *Bishops* from another. Nor can this miscarriage or disorder be rightly reformed, till the good old way of the Primitive Churches be re-assumed to the Glory of God, and better settlement of the Churches, which is the real and only design of this Treatise.

A POSTSCRIPT,

In Answer to three *Queries*, received from a Judicious Friend in *London*, since the finishing the precedent Work.

Question 1.

Whether there be Messengers or Apostles of Christ to exercise a Ministerial Authority in the Churches of Christ, by Divine Institution, to continue to the end of the World?

Answer.

This Query doth not deny a Ministry of Messengers to be sent to preach the Gospel where it is not known; to plant Churches where there is none; to ordain Elders in Churches remote, and to assist in dispensing the Holy Mysteries, *&c.* for it is known the Enquirer allows of this.

The Question therefore is only about the Nature of their Office, *(viz.) Whether it be of Divine Institution, or of Humane Prudence only?*

To which I Answer, 1. Negatively, This Ministry is not of Humane Prudence only; because no Men, or Society of Men, meerly as such, though endued with much prudence, are in any capacity to transact Affairs of the Church of God, specially those that relate to the Ministry, 1 *Cor.* 1. 12, 13, 14. 1 *Tim.* 2, 3.

2. I say, this Ministry is of Divine Institution, because the whole Ministerial Authority, which the Church hath received as such, is of Divine Institution; yea, the very Church her self is of Divine Institution; and therefore said to be built up a Spiritual House, to offer Spiritual Sacrifices; called also an Holy Nation, a Royal Priesthood; the Temple of the Holy Ghost, which also is Holy: The House of the Son of God, dignified above the House or Church under *Moses*, which yet was an Holy People, and their Ordinances Divine, specially those that concern'd the Ministry of that Church, *Numb.* 3. 3, 9, 10, &c. Sith therefore I suppose it will not be denied that the Offices in the Jewish Church were of Divine Institution, it were strange that the Church of Christ should only enjoy a Ministry *jure humano*, or of humane Prudence only: for albeit this Que-

ſtion doth only ſuppoſe the Itinerating Miniſtry, or Meſſengers of Chriſt and his Church, to be of humane Prudence, yet it's well known there is the ſame opinion of the Office of Elders, Deacons, *&c.* and the Meſſengers Office is only made the Mark to ſhoot at, whilſt yet the reſt do ſtand or fall with it, as to the nature of their Inſtitution. From the Premiſes therefore I ſhall offer this Argument.

The Miniſtry of the Jewiſh Church was of Divine Inſtitution. Ergo, *The Miniſtry of the Church of Chriſt is of Divine Inſtitution.*

That the Miniſtry of the Jewiſh Church was of Divine Inſtitution, (though ſaid to be but carnal in reſpect of that which was more glorious) will not (I think) be denied, and ſo the Antecedent is certain. That the Conſequence is good, is evident, becauſe the Miniſtry of the Church of Chriſt is more excellent than the Legal Miniſtry. And to this very purpoſe doth the Apoſtle argue, 2 *Cor.* 3. the whole Chapter, compared with the latter part of the 2d *Chap.* and the beginning of the 4th *Chap.* And he moſt clearly ſets out the Glory, both of the Miniſtration, and the Miniſters of the Goſpel, to be ſuch as that; that of the Law had no Glory in reſpect of the other, the Miniſters of Chriſt being Miniſters, not of the Letter, but of the Spirit, *&c.* So it is very remarkable, that he gives this Character and Commendation to the ſubſequent Miniſters, as well as to himſelf, *viz.* to *Timotheus*, whom he joyns with himſelf in the dedication of the Epiſtle, 2 *Cor.* 1. 1. and likewiſe perſonates him frequently with himſelf in the greateſt part of the Epiſtle, and particularly in *Chap.* 4. 1. Therefore ſeeing We have this Miniſtry, as we have received Mercy, we faint not; otherwiſe they muſt both have fainted under thoſe preſſures which did attend them.

And here we have a full Argument for the Divine Inſtitution of *Timothy's* * Office, (who was a Meſſenger) and conſequently of all ſuch Miniſters as he was. The Argument is this;

Such Meſſengers, or Subordinate Apoſtles, as have received their Miniſtry [not their Gifts only] of the Lord, are Miniſters by Divine Inſtitution. But *Timothy*, and all ſuch Meſſengers or Apoſtles as he was, have received their Miniſtry of the Lord; *Ergo*, ſuch Meſſengers or Apoſtles as he was, are Miniſters by Divine Inſtitution.

This Argument *à pari* between the Inſtitution of the Legal and Goſpel Miniſtry might be abundantly improved; but I ſpeak to wiſe Men, I hope a word to them will ſuffice.

* Note, It hath been told me, in words at length, that *Timoth* & *Titus* their office, was not of Divine Inſtitution; which is a dangerous Error.

Argument 2. from 1 *Cor.* 4. 1.

Thoſe that are to be accounted Miniſters of Chriſt, and Stewards of the Myſteries of God, they are Miniſters by Divine Inſtitution: but the Subordinate Miniſters, ſuch as Soſthenus, Apollo, *and* Timotheus, *are to be accounted Miniſters of Chriſt, and Stewards of the Myſteries of God.* Ergo, *as they are ſuch Miniſters, they are of Divine Inſtitution.*

If

If any deny the *Major*, he fights against *Paul* himself: and for the *Minor*, it is evident *Paul* includes such with himself as were his Companions, or Fellow-helpers, calling them also Ministers of Christ, and Stewards of the Mysteries of God, and that in conjunction with himself, as a Steward or Minister; and that *Timothy* and *Sosthenes* were his Companions, doth appear 1 *Cor.* 1. 1. & 4. 17. whom also he calls *Apostles*, *vers.* 9, 10, 11, 13. For surely as they were his Companions, of whom he saith, *to this present hour we both hunger and thirst, and are naked, and are buffeted, and labour, working with our hands*, &c. so *vers.* 9. he expressly calls the same Persons *Apostles*, and that in conjunction with himself also, (though they were much inferior to him); so that we conclude these Subordinate Ministers of Christ, Stewards of God's Mysteries, Messengers or Apostles, had this their Ministry by Divine Inspiration.

* Though it's certain he was some degrees above them.

As for *Apollo* and *Cephas*, (who also are included in 1 *Cor.* 4. 1.) it appeareth not that they were *Paul*'s Companions at this time; and so all things said concerning the other that were with him, cannot be so applicable to them; yet that they are included also in the Ministerial Appellations, is not hard to be demonstrated.

Question 2.

Whether you are such [Messengers] *or Apostles? This you must answer before any one is bound to obey you.*

Answer.

The Apostle *Paul* was constrained to *become a Fool*, 2 Cor. 12. 11. and it is no marvel if such as are not worthy to loose the latchet of his Shoes, be constrained, by the unfriendly dealing of some of their Brethren, to come into the same predicament. And therefore (leaving others to do as they see cause) I here expose my self to your contempt, (if so it must be), and I am the rather content to do this; for that I am the last, and therefore the least of all my Father's Children in this Nation, (that I know of) called to this so much despised Employment. Thus *I am become a Fool*, but *ye have compelled me.*

Question 3.

Whether all Churches of Christ are bound to receive you as such? or whether any Church is guilty of Sin, if they refuse to receive you? By being bound or guilty, I mean, by virtue of some Divine Institution antecedaneous to any Compact or Agreement of their own, &c.

Answer 1.

That such Messengers, as *Timothy*, *Titus*, *Sosthenus*, and *Apollo*, and consequently our selves, if such ought to be received by the Churches generally

generally as Ministers of Christ, and Stewards of the Mysteries of God, 1 *Cor.* 4. 1. *Let a Man,* (viz. every Christian Man) *so account of us,* &c. Nor know I any agreement of their own necessary, antecedaneously, save the knowledg of the same Truth in this particular. But the Churches, ignorant of the Mind of God in this particular, are to be instructed in it; which being faithfully performed, I say the Churches which shall then reject such Servants of Christ, do sin, and are to be blamed as *Diotrephes* was, who would neither receive such Brethren himself, nor suffer them that would, 3 *Ep. John*; And it were well if he had none in this Age to follow his ill Example.

* Though it's not certain he was of those degrees above them.

Yet in this Answer these things are to be considered; 1. That they bring the Doctrine of Christ, 2 *Epist. John* verf. 10. And that they either are such whose praise is so in the Church as not to need, or else that they have Letters of Commendation from the Church of Christ, for * some do not need such Letters, 2 *Cor.* 3. 1. Yet others had such Letters to the same Church, *Acts* 18. 27. However, for the greater security of the Churches, such Testimonials are expedient for all, and necessary in remote places.

* *Viz.* The Companions of *Paul* as well as himself.

3. How far the Justification of this Ministry is Divine, and so obliging to the Churches, may be considered from what hath been said before.

Christi-

Christianismus Primitivus.

The Sixth TREATISE,

GOSPEL-SEPARATION,

Briefly considered and limited, according to

TRUTH & CHARITY:

LEST

Under a pretence to the Later, the Former do suffer Injury.

CHAP. I.

The Separation maintain'd by the Baptized Churches, Warrantable upon two Important Considerations, beside the case of Baptism.

The clear grounds of Separation between the Church and the World, in general is shewed in the Second Part of the Second Book.

I Omit the case of Baptism at present; there are many, but specially Two Causes which Warrant the Separation maintained by the present Baptized Churches from National Churches. And, that is, Fifth, That Impiety, and Ungodly Living, which too frequently attends such Communities. For the worst Livers to be sure will croud into those Churches as their Sanctuaries; yea, let the most vigilent Magistrate, and the well minded persons in National Churches do what they can, there will they be; as is undenyable, by common experience throughout many generations, so that a Demonstration herein is superfluous. But,

Secondly, The manifold Innovations and continual * Alterations in Religion, not to be avoided in National Church-Conſtitutions and Government, by reaſon of the Revolutions incident to the Government of Nations, do neceſſarily inforce a Separation, or Diſtinction between thoſe Churches which depend upon National Government, with reſpect to their Rituals, and the Baptized Churches; whoſe profeſſed Principles, are conſtantly to adhere to the Apoſtolical Inſtitutions only, in reſpect of Eccleſiaſtical Oeconomy, which ought to be *ſemper idem*, however the Nations do change or alter with reſpect to the ſettlement of Religion.

* It is worth Obſervation, how earneſtly the Papiſts and the Proteſtants do maintain their Separations reſpectively, each from other; and we know the chief grounds, are taken from the Innovations of the one hand, and the Alterations on the other, which have been made to the offence of each other. See the ſeverity of the Papiſts in their Expoſ. in 2 *Cor.* 6. *Num.* 7. And the Proteſtants on the ſame place, ground their Separation from the Papiſts. See *Diodat. Annot.* on 2 *Cor.* 6. Their words are as followeth, *Generally here is forbidden converſation and dealing with all Infidels, and conſequently with Heretickes, but eſpecially in Prayers or meetings at their Schiſmatical Service* ——— *which the Apoſtle here uttereth in more particular and different terms, that Chriſtian Folk may take better heed of it; No ſociety (ſaith he) nor fellowſhip, no participation nor agreement, no conſent between light and darkneſs, Chriſt and Baal, the Temple of God, and the Temple of Idols: all Service as pretended worſhip of God ſet up by Heretickes, or Schiſmatickes, being nothing elſe but the Service of Baal, and plain Idolatry,* ——— *from ſuch therefore ſpecially we muſt ſever our ſelves always in heart and mind, and ſometime alſo in body alſo: according as the Children of Iſrael were commanded by God to ſeparate themſelves from the Schiſmatickes, Korah, Dathan and Abiram, and their Tabernacle, by theſe words:* Depart from the Tabernacles of theſe impious men, and touch ye not those things which pertain to them, leſt ye be inwraped in their ſin.

2. The Proteſtants, which more care do thus Expound the Text, 2 *Cor.* 6. 14. *Be not unequally yoked, &c. namely by fellowſhip in their ſins, or by any tye of common Life, which may hinder you from ſerving God in Liberty, or may draw you to do evil, eſpecially by Matrimony,* ——— *withdraw your ſelves from all manner of intimate Converſation and Communion with them, which may draw you to the participation or imitation of their ſin.*

Now it is not to be imagined that the Lord Jeſus would conſtitute a Church, which was to excel the Jewiſh Conſtitution, as far as the Goſpel excels the Law, and the Spiritual man the Natural, 2 *Cor.* 3. *throughout*, and yet leave her under ſuch unavoidable pollution in matters of Life, and mutability or uncertainty in things pertaining to the Worſhip and Service of God: But rather that he hath graciouſly provided for her continual purity in Doctrine, Life and Diſcipline. That his Churches might conſtantly live under the obſervation of all things *whatſoever he commanded them, even to the very end of the world*, Matth. 28. 20. *and keep the Ordinances as they were delivered unto them*, 1 Cor. 11. 2. as they are a people diſtinguiſhed from the World. 1 *John* 4. 4, 5, 6. *Ye are of God, little Children, and have overcome them, becauſe greater is he that is in you then he that is in the world. They are of the world, therefore ſpeak they of the world, and the world heareth them: we are of God. He that knoweth God, heareth us; and he that is not of God heareth not us; hereby know we the ſpirit of truth and the ſpirit of error.*

From which then it is evident beyond contradiction, that all Nations (even in that part of the World called Chriſtendom) for the greater part are ungodly Men, and are too likely to remain ſo, let the moſt pious Rulers thereof do what they can to have it otherwiſe; Chriſts intereſt muſt needs be aſſerted, and a diſtinction maintained in matters of Religion, between them and the Church of Chriſt: and as for other cauſes, ſo in a ſpecial manner for this, that by occaſion of this Separation, thoſe unrighteous Livers may ſtill be provoked to turn to God, *and be tranſlated from the power of darkneſs into the Kingdom of the dear Son of God*, which is his Church; *Coloſ.* 1. 13, 14. where they ſhall find *Redemption*

demption through the blood of Christ, and obtain *the forgiveness of their sins.*

Thus then Separation in it self is allowed on all hands as a most holy thing, and that which is necessary for Mans salvation. We have therefore no further concern upon us to maintain the thing it self, but only to state it in its due bounds. And though we might inlarge very much upon these two Considerations, to the Vindication of the Separation, which is held needful by the Baptized Churches, from all National Churches, in the sence explained, notwithstanding the many thousands of Vertuous, and (in their way) very Pious Persons among them; yet we shall intermit any further prosecution of these Particulars, and insist upon the case of Baptism only, which alone will suffice to justifie us in our Separation, from those who (in our judgment at least) are unbaptized.

CHAP. II.

Sect. I.

Baptism as necessary to a true Church-state, is essential to Christian-Communion in a Church capacity.

THat the Baptism of Repentance for Remission of Sins is necessary to a true Church-state, is, I trust, evinced above, and may be further argued after this manner: *All the first Principles of the Doctrine of Christ are necessary to a true Church-state, ever since they had a being in the Christian profession: But the Baptism of Repentance for the Remission of sins, is found among the Principles of the Doctrine of Christ, and hath an evident being in the Christian profession.* Ergo, *it is necessary to a true Church-state.* The *Minor* is evident from *Heb.* 6. 2. & *Ephes.* 4. 5. *One Lord, one Faith, one Baptism*; as well as *one Body, and one Spirit.* The *Major* is as plain, because first Principles are either necessary in the Constitution of a Church, or else not necessary at all: Now to say they are not necessary at all, is to destroy the being of Christianity; and if we remove them out of the beginning of the Christian Profession, we shall certainly lose them; because we can assign no other time for the Profession and Observation of them; but more may be objected against the time so assigned, than can lie against the time of any Adult beginning to be a Christian. Wherefore while Milk is necessary for Babes, these Principles, *Heb.* 6. 1, 2. (wherein Baptism of Repentance is recounted) will be found necessary to the beginning of Christian Profession; and while the whole Foundation (to wit, the Doctrine of Christ and his Apostles, or Christ as held forth in his holy Doctrine) is necessary to the superstructure, every one must allow the Doctrine of Baptism a place in the foundation, being as evidently a branch thereof as the rest.

Now if Men offering this injury to the third Principle of Christs Doctrine, as either to deny the Baptism of Repentance, to be necessary at all, or to set up *Pedo-rantism* in stead thereof, must be indulged and no Separation made about it; it is certain none of the other Principles

can be secured from the like injuries, and consequently they will all be lost in Conclusion. This will evidently appear by yielding to each Party the same plea, which in the case of Baptism lyeth thus: *You ought not to Separate from us, saith the Pædobaptist; for though we do condemn your Baptism & Anabaptism, and say it is not any part of Christs Doctrine,* Heb. 6. *yet we own the Doctrine of Baptisms there mentioned to be a part of Christs Doctrine, and we say, our Pædobaptism is the Baptism there intended.*

If now we may hold Communion with the Pædobaptist, then come the Quakers and plead, *That though they do indeed deny our Faith towards God, or the Lord Jesus Christ, as our own carnal imagination; yet they grants that Faith mentioned,* Heb. 6. 1. *to be true Faith, and affirm their Faith to be that Faith which was once delivered to the Saints; and hence urge that our Separation from them is unwarrantable. And the same plea will serve them in the case of the Resurrection and eternal Judgment, &c.* So that evident it is, if we yield to those who have no Baptism, or that have set up their own Tradition instead of sacred Baptism, to be communicable Christians, as members of the visible Church of Christ, we cannot possibly make any one of these great Truths the boundaries of our Communion in a Church-capacity. And if none of these Principles be necessary in that case, it will be hard to assign any Doctrine or Practice in Religion which will have Authority above these, to limit the Communion of Men professing Christianity; yea Popery it self will obtrude upon us, and we cannot avoid it, if this gap be once opened; and it will be utterly uncertain what is true Faith or Baptism, or when Men should be Baptized. The Pastor is disabled to assign the time for Mens submission to Baptism, that is wholly left to every Mans will, since 'tis not now made necessary to his being embodied in the Church, and if he neglect it to the day of his death the Minister cannot blame him. To avoid all which pernicious inconveniencies, this sacred Ordinance of the Baptism of Repentance for Remission of Sins, must be held necessary to Christian Communion in a Church-capacity.

Sect. II.

Pædobaptists themselves make Baptism necessary to Church-Communion.

THE Papists (the greatest assertors of Pædopabtism in the World) do not only make Baptism necessary to Church-communion, but even to Salvation also. And so do many Protestants also, as is very well known by their Printed books, which may be seen; wherein they teach, That without Baptism, or the desire of Baptism, the Salvation of Infants is (at least) doubtful. But to leave that as too uncharitable an Opinion; it is certain they generally agree in this, That *without Baptism there is no orderly admittance into the Church of Christ, That no unbaptized Person may lawfully Communicate at the Table of the Lord.*

Mr.

Mr. *Baxter* himſelf acknowledging, *that it is to deſtroy all Order* to gather Churches without Baptiſm, giving many inſtances in the holy Scriptures to juſtifie his Doctrine in that behalf. Doctor *Hammond* alſo tells us, That *in Baptiſm we are entred into one body to be fellow-members with all Chriſtians of what quality or ſort ſoever we are.* And that it is a known rule, That *all of what ſort ſoever that have received the Faith, and are accordingly Baptized into it, are made members of Chriſt.* And that as we have *but one Maſter, whoſe commands we are bound to obey* ——— Some have *the ſame form of imitation, the ſame vow of Baptiſm appointed to be adminiſtred to all.* And ſaith Mr. *A. If Baptiſm be the viſible means of admiſſion into the Church, then this end is not to be expected without this means, where there is opportunity of making uſe of it; God never being uſed to vouchſafe things in an extraordinary way when ordinary means are at hand and neglected: and conſequently that none are to be looked upon, as regularly viſible members, no not of the univerſal, who are not Baptized; for Men are not left to their own Liberty herein, but are tied up to a rule to judg by; and indeed ſhould there not be a certain ſtanding rule, ſuch as Baptiſm is, by which to determine when Men are viſibly of the Church univerſal, and when not; there would be a great deal of uncertainty, by what, how, and when to eſteem them members thereof.*

Mr. *Baxter.* Dr. *Hammond.*

Sect. III.

Nothing to be propoſed, more apt then Baptiſm, to be a rule of viſible Church-membership.

AND becauſe the Author laſt named hath made ready certain diſcourſes to my hand, in Vindication of the Separation maintained by the Baptized Churches, from the Pædobaptiſts, I ſhall inſiſt upon them with very little alteration, ſave that I ſhall take occaſion to reckon with ſome Objections elſewhere found in the ſame Author, as they ſhall occur in due place. And certainly ſhould we make any thing elſe (ſo as to exclude Baptiſm) the rule of this judgment, we ſhould find our ſelves at a ſtrange loſs to give judgment herein. For example, Should we make a mans profeſſion of the Chriſtian Religion in general this rule; then the Queſtion will be, Whether every profeſſion of the Chriſtian Religion does render a Man reputatively a member of the univerſal Church? If not (as I ſuppoſe it will not be aſſerted that it doth) then the Queſtion will be, To what a degree a Man muſt profeſs, before he be worthy of that denomination? And who is able to give the rule to his Brother in this caſe? yea, or unto himſelf either? but that he will be in danger of making it too high or too low, too narrow or too wide. But now if we take the rule which God hath fitted to our hands (Baptiſm *of Repentance* I mean) we ſhall then find our ſelves delivered from thoſe uncertainties, difficulties and diſſatisfactions; yea, from that ungoſpel-like arbitrarineſs in the things of God (*which leaves every Man to form his own methods in forming of Churches*) which will otherwiſe of neceſſity befall

us herein. For according to Scripture rule, all they, and only they, are to be esteemed of the visible Church, who so far profess Repentance from dead Works, Faith towards God, and the rest of the foundation-Principles; as thereupon to submit to the Ordinance of Baptism, as ingaging themselves thereby to be no longer the servants of Sin, but thence forth the servants of Jesus Christ.

Object. It is here Objected, *That in probability the* 120 *Disciples*, Act. 1. *were not under Laying on of hands, nor yet the first Church of the Gentiles*, Act. 10. For the first, *The holy Ghost was not given to them till the day of Pentecost*: and for the second, *They received the holy Ghost before they were Baptized, and consequently had no need of Laying on of Hands, and so that part of the foundation was wanting in both these Churches, yet they were communicable Churches: and then why may not such as are defective in the case of Baptism be looked upon as communicable also?*

Answ. 1. *I Answer*, to the last instance, in the first place, That the ground of this Objection is faulty in two respects; first, for that it supposeth, that if the end of an Ordinance be obtained, the Ordinance ceaseth; which supposition is fully confuted in this very place, *Act.* 10. for Baptism it self, in Gods ordinary way, goes before the pouring out of the gifts of the holy Ghost, *Act.* 2 38. and yet we see it is here given before Baptism. Nevertheless the Apostle shews, that this gave no Man power to forbid Water; and commands these very Persons to be Baptized. 2. This Objection supposes, there could be no more blessings of the Spirit given to those that received it, whiles *Peter* was Preaching to them, which is a great mistake; for the best of Gods Children, do always find cause to beg more of his holy Spirit; yea *Paul* desires the prayers of others for him in that behalf, *Ephes.* 6. 18, 19. And how should any Man forbid Prayer that these should not yet receive the continual supplies of Wisdom and Grace, to use those gifts which they had already received; and if no Man can forbid Prayer for such, why they should forbid imposition of hands, no reason can be shewed.

Answ. 2. To the first instance, *I Answer*, That seeing the 120 Disciples, *Act.* 1. continued purposely together in Prayer and Supplication, and that in continual expectation of receiving the promised Spirit; and fith the Apostles received their instructions how to order the affairs of the Gospel, during the time that Christ was with them; why is it not more rational to believe, that as they Prayed and waited for the promised Spirit (as Christ directed) even so they might Pray for the promise of the Father, with the putting on of hands too; and much more safe it is thus to conjecture (for there is but conjecture on both sides) seeing we find Laying on of Hands a Principle in which the Hebrew Church had been instructed, *Heb.* 6. 2. without the least intimation that any one of them were ignorant of it. 2. There must be some time for every truth to take its being in the Church of God. If then Christ had ordered the Apostles not to use this service till after the holy Ghost was given to them, according to his Promise, then they were not to observe it till after that time, and so this instance is not at all to the purpose. But if they had order to Pray with putting on of hands before the day of Pentecost without doubt

doubt they were faithful and did wait for the promiſe of the Father, in the very way wherein they were directed; So that let the Adverſary take which hand he pleaſe there is no weight in this Objection.

Now whether ſome Chriſtians neglect of the Impoſition of Hands, *Heb.* 6. 2. will not as well render them Incommunicable, as the neglect of Baptiſm by others will juſtifie our Separation from them; or whether both may not be alike communicable with true Churches? (which is the import of the Objection) is, I confeſs, a caſe I delight not to diſcuſs. Nevertheleſs, I ſay, as we ought to preſer all Men in point of Chriſtianity, according as they excel others in their approaches to the ſimplicity thereof; ſo there is a vaſt difference between a Baptized Believer, and ſuch an one as does not only reject the Counſel of God in that particular, but alſo ſets up that Innovation of Pædobaptiſm in ſtead thereof. And though it is true, Baptiſm and laying on of Hands, are indifferently called Principles of the Doctrine of Chriſt, yet we know that by Baptiſm they are Incorporate with the univerſal Church, 1 *Cor.* 12. *By one Spirit we are all Baptized into one Body.* And therefore to Separate from ſuch, as no members of the Body, cannot be Warrantable. *We are all the Sons of God by Faith in Chriſt Jeſus.* And as many as are *Baptized into Chriſt, have put on Chriſt. There is one Lord, one Faith, one Baptiſm.* Hence all Baptized Believers muſt be deemed as perſons in Chriſt; born of Water and of the Spirit, and called by (or Baptized into the Name of) the Father, Son and holy Spirit, and muſt therefore be received as Brethren and as Members of the viſible Church, conſidered as univerſal. Howbeit they are not in a better capacity (in reſpect of the Order of their Chriſtian-ſtate) then the *Samaritans* were, *Act.* 8. 12, 13, 14. before *Peter* and *John* came to them; or the Diſciples at *Epheſus*, *Act.* 19. 1, 2. And are therefore to be taught the way of the Lord more perfectly. And as we have good reaſon to believe, that had the Chriſtians at either of theſe Cities rejected the Apoſtles, in their Miniſtery of Prayer and laying on of Hands, they would not only have rendred themſelves thereby leſs perfect in the Conſtitution of their particular Church-ſtates, but alſo have been diſtinguiſhed from thoſe Churches which had received their Doctrine intirely. And if ſo, it cannot be evil for thoſe who bring the ſame Doctrine, to uſe the ſame method in theſe days, not becauſe they are not Churches, but becauſe they refuſe to ſerve the Lord in due Order. *Anſw.* 3.

Sect. IV.

None to be eſteemed Members of particular Churches till Baptized.

IF then none are to be eſteemed Members of the univerſal Church, but only ſuch as are Baptized; Then only ſuch as are Baptized may be admitted Members of a particular Church. For it is altogether irregular, indeed abſurd, to admit any into particular Church-fellowſhip, who are not firſt viſible Mem-

Members of the univerſal; becauſe particular Churches, and ſo particular Church-members, receive their right of being ſuch, of and from the univerſal Church, and from that precedent ſtanding they had there as Branches and Members of it. As the ſpecial doth and muſt agree with the general kind, in the general nature of it, or elſe it is no ſpecial of that general, as *Logicians* ſpeak: ſo muſt a particular Church agree with the univerſal, in the univerſal nature of it; otherwiſe it is no particular of the univerſal, but is ſomething of another kind.

But now Baptiſm is ſo eſſentially, formally, and univerſally neceſſary, to the viſible being (I ſay, viſible being) of the univerſal Church, and of every Member of it; as that it is the diſtinguiſhing mark between thoſe that are, and thoſe that are not viſibly of it ---- The Baptiſm of Repentance then, being ſo much of the general nature of the Churches viſible being, as that that no man can according to Scripture rule, eſteem any one duly, and regularly a Member thereof, without it; thoſe particular *Churches*, or *Church-members* then, that partake not hereof, cannot in due form of Evangelical Law, nor according to the principles of Reaſon be eſteemed particular Churches, or Church-members of the univerſal; but either of ſome other kind, or at beſt of an Ungoſpel-like form and conſtitution.

This being Gods order, method and way of bringing Men into the injoyment of Church-Communion, by the Baptiſm of Repentance for the Remiſſion of their Sins, as is largely ſhewed above; this his Order ought to be very ſacred unto us, *For God is the God of Order, and not of Confuſion in all the Churches of the Saints*, 1 Cor. 14. 40. And he hath *commanded us to do all things Decently and in Order*. Now what is it to do all things in Order? but to do every thing in due place; that firſt which in Order of Inſtitution is firſt, and that afterward which hath a Relative dependance upon that which goes before. That example of Gods diſpleaſure, 1 *Chron.* 15. 13. is written for our Admonition, where the inverting or neglecting that Order, which he had preſcribed, occaſioned ſuch a breach, as that *David was afraid of God.* And he will make all the Churches know, that it is he which ſearcheth the heart, and is a ſtrict obſerver of what and how all things are done in his Churches, *Rev.* 2. 23.

We know that none were admitted of old to the Paſover (how holy ſoever they might otherwiſe ſeem to be) but ſuch as were Circumciſed, *Exod.* 12. 48. and therefore if Baptiſm bear the like relation to the Supper of the Lord, as Circumciſion did to the Paſover (which is a thing generally acknowledged by all) then it follows that as no Uncircumciſed perſon might be admitted to the Paſover, and ſo none Unbaptized may be admitted to the Table of the Lord, and conſequently not to Church-Communion, whereof that is a ſpecial part.

I would gladly know according to what rule or principle of Reaſon, Judgment or Wiſdom, any Man is to ſteer his courſe in Spiritual affairs, in a way that is more dubious and dark, when he hath opportunity of proceeding therein upon terms of clear and certain ſatisfaction, and ſuch as are full of Lights; the footſteps of ſo many of the Primative Churches ly-

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ing fare before them. We ſuſpect them *that wait for the twilight, and unto whom the morning is as the ſhadow of death,* Job 20. 15, 17. 'Tis the property of thoſe that work Righteouſneſs to come to the Light, that *their deeds may be made manifeſt that they are wrought in God.*

And now is it not as clear as the Light at noon day, that Baptized perſons were received into the fellowſhip of Baptized? yea, ſo clear that none can deny it? But that Baptized and Unbaptized perſons did Incorporate themſelves into Church-Bodies, I ſuppoſe none will affirm, at leaſt it will be found there is no reaſon ſo to do. And beſide, he oppoſeth himſelf againſt the conſent of all Men (or the generality of them) profeſſing Chriſtianity, in all ages ſince Chriſt, though differing in many other particulars.

CHAP. III.

SECT. I.

Objections Anſwered, uſually brought in oppoſition to the neceſſity of Baptiſm for Church-Communion.

SOme may poſſibly Object, *That though it do not lie ſo fair and clear in Scripture, with that degree of evidence, that Unbaptized Perſons were admited into Church-fellowſhip with thoſe that were Baptized, as it does appear that ſuch as were Baptized held Communion together; yet it ſeems probable that Unbaptized Perſons were Church-Members with thoſe that were Baptized in the Churches in* Galatia *and* Rome, *Gal.* 3. 27. *Rom.* 6. 3. for do not theſe words, *ſo many of us, &c. as many of you as have been Baptized, &c. imply that there were ſome in, and of thoſe Churches that were not Baptized into Chriſt? for the form of ſpeech and manner of phraſe, is partitive or diſtributive, and ſuppoſes the Churches to whom he writes to be part of them Baptized and part of them Unbaptized.* Object. 1.

Upon conſideration of the manner of ſpeaking, the ſcope of the Apoſtle, and the collation of other Scriptures herewith, it will appear, that no ſuch thing can be duly collected from the Scriptures mentioned, as is pretended in the Objection. For, firſt, Though this form of ſpeaking, *As many of you; and ſo many of us, &c.* is ſometimes uſed in a partitive or diſtributive ſenſe, and doth denote a difference between the perſons of whom the predication is made; yet it is not always ſo uſed, nor doth it always import ſuch a thing. For example, 1 *Tim.* 6. 1. *Let as many Servants as are under the yoke, count their own Maſters worthy of all honour, that the Name of God, and his Doctrine be not blaſphemed.* Now if we take the words here in a partative or diſtributive ſenſe, then we muſt ſuppoſe that only ſome ſervants were under the yoke of ſervitude, and others were not; and that it is the duty of ſome ſervants to honour their Maſters, and that ſome are not bound to honour their Maſters; which were abſurd to imagine. But the Apoſtles meaning is, that all Answ. 1.

ſervants, foraſmuch as they are under the yoke, ſhould give all due reſpects of honour to their Maſters, which as ſervants it becomes them to exhibit.

Anſw. 2. Secondly, *I anſwer* therefore, That the ſcope of the Apoſtle being conſulted, the Objection is altogether groundleſs and unreaſonable; for the Apoſtle having ſaid, *Gal.* 3. 26. *Ye are all the Sons of God, by Faith in Chriſt Jeſus*; thoſe words, *verſ.* 27. *viz. For as many of you as have been Baptized into Chriſt, have put on Chriſt*, are alledged by him as the reaſon of what he had ſaid before in *v.* 26. But now if their puting on of Chriſt in Baptiſm, was a proof of their relation to God as Children, (as the Apoſtle brings it to that very end;) then that which he gives in by way of reaſon and proof, *that they were all the Children of God by Faith*, would fall very ſhort of this end, if only a part of the Members of theſe Churches had been Baptized, and not all: for how would it follow, *that they were all the Sons of God by Faith*, from ſuch a ſaying as this, *i. e. for ſome of you have been Baptized, and thereby have put on Chriſt?* ſure this were to faſten a *Soleciſm* upon the Apoſtle, yea to render him abſurd and altogether unconvincing in his Argument. But on the contrary, it is very rational for him to conclude, *they were all the Sons of God by Faith*, becauſe they had all given Teſtimony of their Faith by puting on Chriſt in Baptiſm.

Neither will the ſcope of that place, *Rom.* 6. 3. admit of a diſtributive ſence, *Know ye not, that ſo many of us as were Baptized into Chriſt Jeſus, were Baptized into his death.* For the Apoſtles preſſing the great duty of Mortification upon this whole Church at *Rome*, he, to make his Exhortation the more Effectual, remembers them how they ingaged themſelves to the Practice thereof by their Baptiſm; now ſeeing he preſſeth them all to *reckon themſelves to be dead to ſin: and alive unto God through Jeſus Chriſt our Lord*; and had ſhewed them that Baptiſm did ſignifie both, and therefore he makes it Argumentative for both. It follows that he muſt needs uſe that as an Argument equally to all, wherein all were equally concerned; and therefore of neceſſity they had all been *Baptized into one Body*, as well as the *Corinthians*, and had all, *one Lord, one Faith, one Baptiſm*, as the *Epheſians*.

Sect. II.

Anſwereth an Objection taken from the Faith and excelling Piety of many who are not Baptized.

SOme Object, *That ſuch Perſons as have Repented, and do believe, and are Sanctified, are fit matter whereof to make a Church, and accordingly are to be admitted into Church-fellowſhip. For the Chriſtian Churches in the Apoſtles times, are deſcribed to be ſuch, as are Sanctified in Chriſt Jeſus, called to be Saints*, *Rom.* 1. 7. 1 *Cor.* 18. *and ſometimes* Faithful in Chriſt Jeſus, *Epheſ.* 1. 1. *Col.* 1. 2. *and conſequently ought to be admitted into Church-fellowſhip, their want of Baptiſm notwithſtanding.*

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There is a twofold fitneſs in reſpect of the matter of a Church, the one Remote, the other Immediate; that which is Remote may be conſidered with reſpect to certain degrees of fitneſs; yea, perhaps to ſuch a degree, as that there wants but that only thing to render them capable of Church-membership: but yet this other qualification which they is not yet inveſted with muſt intervene, before they be regularly, compleatly, and according to Goſpel-order capable of admiſſion. Now we deny not but that there are very many, fit matter to become Church-members, who are not Baptized, and that there is nothing wanting but their Baptiſmal obedience to render them Members of the viſible Church of Chriſt. How far Prayer, with impoſition of Hands, for a more full injoyment of the Spirit, may be needful to their admitance to ſuch or ſuch a particular Church (which was wont to be practiſed next after Baptiſm, in the the firſt Churches, *Act.* 8. 15, 16. & 19. 5, 6. *Heb.* 6. 2.) I ſhall not here diſpute.) For we may well ſuppoſe the Perſons we now ſpeak of, to be as fit for admiſſion to Church-membership, as the Converted Jews, *Act.* 2. and the Eunuch, *Act.* 8. or as *Lydia* and the Jaylor, *Act.* 16. before they were Baptized, and only profeſſing Repentance, and Faith in the Lord Jeſus. *Anſw.*

But that either the one or the other are or were immediatly fit for admiſſion into Church-fellowſhip, by virtue of their Repentance, Faith, or Sanctification, without the Baptiſm of Repentance, is that which muſt ſtill be denyed, there being no ruled caſe in Scripture to juſtifie ſuch an admiſſion: what ever the Faith or Holineſs of any man was before his Baptiſm, yet his Baptiſm did ſtill go before his Church-membership in the Primitive times, as is fully ſhewed above. Let us illuſtrate this Caſe by a ſimilitude; Suppoſe a Man be as fit as fitneſs can make him, to be the Husband of ſuch a Woman, yet he may not have ſociety with her as a Wife, untill the Solemnities of Marriage are paſſed between them. And the ſame God which hath ordained Marriage for the uniting Perſons in the ſtate of Husband and Wife, hath ordained Baptiſm to unite us to the myſtical Body of Chriſt His viſible Church.

2. To the Scriptures alledged in this Objection, I anſwer, three things, 1. Though they to whom theſe writings were ſent, are not deſcribed by their being Baptized, yet that the Perſons deſcribed by their Faith, were Baptized, is ſo evident that it cannot be unknown to ſuch as make theſe Objections, being to be found in theſe very Epiſtles, 1 *Cor.* 12. 13. *Col.* 2. 12. *Epheſ.* 4. 5. & 5. 26. with *Act.* 19. 1, 5. as is alſo ſhewed above.

2. When they are ſaid to be Sanctified in Chriſt Jeſus, they are Inclufively, or by way of Implication ſaid to be Baptized, becauſe their Baptiſm was a ſpecial means of their Sanctification: *Epheſ.* 5. *Chriſt loved his Church and gave himſelf for it, that he might ſanctifie and cleanſe it by the waſhing of water through the Word,* Act. 22. 16. *Ariſe, and be Baptized, and waſh away thy ſins, calling on the Name of the Lord.* Or if we take into the ſignification of the word *Sanctified,* their being ſeparated from the reſt of the World, and ſet apart and dedicated unto God (which moſt properly anſwers the notion of Sanctification;) then their being

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ſaid to be Sanctified may be underſtood of their Baptiſm (as well as any other part of their Chriſtian Profeſſion,) becauſe by their Baptiſm they were viſibly put into a new Condition, and into new Relations, being thereby tranſmitted or carried over from the fellowſhip of the World, into the fellowſhip of Chriſt and of the Saints, and ſolemnly ſet apart for the ſervice of Chriſt.

A ſummary of the Objections againſt the Separation of the Baptized Churches from the Pædobaptiſts. Mr. A. retract. Sep.

The ſum of all that is Objected againſt the Separation maintained by the Baptized Churches, from the Pædobaptiſts, lieth in theſe Propoſitions. 1. *The Pædobaptiſts are godly men.* 2. *Such as are Believers in Chriſt.* 3. *Have the Spirit of God.* 4. *Have the Doctrine of Baptiſm in the Spiritual part.* 5. *Are confident they have it Practically in the Literal part.* 6. *That we have no example of the Primitive Saints refuſing Communion with ſuch as the Godly Pædobaptiſts are.* 7. *They have Communion with God, and therefore as God hath received them, we ought alſo to receive them to the glory of God,* Rom. 14. 1, 3.

Anſw. 1:

The Anſwer to theſe Objections ſhall be ſhort. And firſt, It is not Godlineſs in general that renders any Man capable of Communion in the Church of Chriſt: for it may be ſaid of the Eunuch, *Act.* 8. that he was a Godly-man, before he believed in Chriſt; and the ſame may be ſaid of the Centurion, *Act.* 10. who Prayed to God daily and gave much Alms, and yet neither of them by virtue of that Godlineſs capable of Church-membership. Yea there is no doubt but there are many at this day among the Papiſts who are as Godly as any other Pædobaptiſts; and among the Turks not a few who have a great ſhare of Piety, ſo as to excel the greateſt part of Men profeſſing Chriſtianity, both in Devotion to the God of Heaven, and in honeſty of Life, and love towards their Neighbour: yet aſſuredly theſe things will not prove them fit for Communion in the Church of Chriſt. And the reaſon is, that *they do not perform their Devotions according to the Doctrine of Godlineſs. Now if any teach otherwiſe, and conſent not to wholſom words, even the words of our Lord Jeſus Chriſt, and the Doctrine which is according to Godlineſs*; or that receives not the *form of Doctrine once delivered to the Saints*, and eſpecially when they are ſo abundantly put upon the Conſiderations of their doings in that behalf; certainly ſuch Men (even thoſe that are called Godly Pædobaptiſts) are not fit for Communion in the Church of Chriſt. But this is not all neither, for they do not only reject the Counſel of God againſt themſelves, being not Baptized, but they alſo labour as violently as any to ſet up an Humane Inſtitute inſtead thereof; and it is impoſſible, or at leaſt very unlikely, that that Innovation ſhould go alone.

2. To ſay they are Believers, does not infer their right to Communion in the Church: for they may believe aright concerning God and Chriſt in many things, and yet worſhip God in vain, *Matth.* 15. 9. For as our Saviour did not blame the people for worſhiping an Idol, but allows that they worſhipped the true God, and ſo juſtified them in reſpect of their Faith, in that caſe; and yet proteſts againſt their Worſhip as being *in vain*; Even ſo may we by his example, grant the Faith of many Pædobaptiſts to be ſound in moſt things, and yet ſay that *they*

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worſhip God in vain, whileſt their fear towards God is taught *by the Precepts of Men.*

3. That the Pædobaptiſts have the Spirit of God, is ſooner ſaid then proved, at leaſt it will be hard to aſſign which ſort of them hath it; and whether we may not as charitably believe *the zealous Papiſt hath it*, as well as the *zealous Presbyterian.* It is out of my underſtanding to make a real difference between them in that reſpect; or if I ſhould ſpeak my thoughts, I ſhould doubt the Presbyterian rather the more, becauſe of the greater means of Light which he injoys above the other ordinarily: but I hold it beſt to judge neither this way nor that, but this we know, if they have the Spirit of God, they daily rebel againſt his Doctrine, who commands even them that have received the Spirit to be Baptized in the Name of the Lord Jeſus. And had *Cornelius* done ſo, he had certainly been unfit for Communion with the Church; and I know no allowance which God hath given to the Presbyterian, &c. above other Men; and therefore cannot imagine them fit for Church-Communion without Baptiſm.

4. If the Pædobaptiſts have the Doctrine of Baptiſm in the Spiritual part, then it is certain they live in the daily Tranſgreſſion of their own Doctrine; for the Spiritual Doctrine of Baptiſm is, *to put on the Lord Jeſus Chriſt in Baptiſm, to be dead with him from the Rudiments and* Traditions *of the World.* But they are ſo far from being dead with Chriſt from the Rudiments of the World, that as Men living in the World they are ſubject to many Humane Innovations. Now unleſs Mens having the Spiritual part of the Doctrine of Baptiſm, to tranſgreſs from day to day, be a qualification for Church-Communion (which, I hope, none will affirm) then this objection does not weaken us in the grounds on which we found our Separation from Pædobaptiſts.

5. But *they are confident* (ſaith the Objecter) *that they have Baptiſm practically in the Literal part.* But are not the Baptized Churches as confident they have it not; and abundantly more ground for their confidence too, in the Opinion of Mr. *A.* himſelf. We ſhall therefore anſwer our *Confidents* out of the Mouth of the Appoſtle, only applying his words to the Caſe in hand, *Rom.* 2. 17. Behold thou art called a Presbyterian, &c. and makeſt thy boaſt of God, and *art confident that thou thy ſelf art a Guide to the blind, &c. Thou therefore that teacheſt another* that he ſhould not Worſhip God after Mens Precepts, doſt thou thy ſelf do ſo? Thou that ſayeſt *Chriſts Ordinances are to be kept as they were delivered*, doſt thou keep them as Men have prophaned them? and doſt thou think theſe things no impediment to thy Communion with the Church of God?

6. As we have *no Example that the Primitive Chriſtians did refuſe to Communicate with ſuch as the Godly Pædobaptiſts are*: So the Reaſon is, for that we had no ſuch kind of Godly Men in thoſe days, for true Godlineſs led Men to juſtifie God, being Baptized with the Baptiſm of Repentance, in the Primitive times; we find ſome (but we cannot call them Godly Men) that rejected the Counſel of God in the caſe of Baptiſm, *Luke* 7. 29. And that though they were convinced in their

Conſcience the Baptiſm of Repentance was from Heaven, yet they had not the goodneſs to comply with ſuch conviction, but had rather pretend they could not tell what to ſay about it, then to obey God in it. And we have cauſe to fear many of theſe Godly Pædobaptiſts too much like theſe their Predeceſſors. Now like as thoſe were not admitted either by Chriſt or *John* the Baptiſt into the Church of Chriſt, we think it well becomes all Chriſts followers, to walk as they have him for an Example: and to believe his holy Doctrine, which ſhews, *John* 3. 3, 5. *that except a man be born again, i. e.* Baptized (as the Antients and many Modern Writers expound the place) of Water and the Spirit, *they cannot enter into the Kingdom, i. e.* the Church of God. And hence our Saviour himſelf, according to this Expoſition (allowed to be the true Expoſition even by a * Pædobaptiſt) Baptiſm is made a boundary of Church-Communion, and therefore may not by any ſpecious pretences to Godlineſs be removed out of that place where God hath fixed it. Nor was it in vain that our Lord himſelf would not enter upon the Miniſtry in the Chriſtian Church, or the Goſpel, before he was Baptized; whereby he reproveth all thoſe that preſume to take in hand ſo Sacred an Imployment, without hearkning to his voice, who ſaith, *Thus it becomes us to fulfil all Righteouſneſs*, Matth. 3. 15.

* Dr. *Hammond* on *John* 3. 5. Jeſus anſwered him, Except a man be received as a Proſelyte, and that not of an ordinary ſort, ſuch as are among you Jews, but a Chriſtian Proſelyte, ſuch as received Baptiſm in the Chriſtian Church —— he cannot enter, &c.

7. What Communion thoſe *Presbyterian* and *Independent* Pædobaptiſts *have with God*, I do not certainly underſtand; nor do I think but ſome among the *Prelates* or *Papiſts* have as much Communion with God as themſelves. And yet even the Objector himſelf would not have the Baptized Churches go joyn with the Papacy. But alas there is no ſtay when once we have gone beyond the *antient Landmarks* which *our Fathers* (I mean the *Apoſtles*) have ſet us. Surely Mens Communion with God, is a thing of which no certain Judgment can be made; we may think ſuch a Man to have it, and another to be without it, and yet be deceived in both; nor hath God made this inviſible or difficult Caſe the rule of our Communion; according to which we ſhall be more apt to reject a ſincere ſoul, then an Hypocrite.

SECT.

Sect. III.

Considereth the Scripture, Rom. 14. 1, 2, 3. *upon which the Objections are wont to be framed which are brought against our Separation from Pædobaptists.*

Him that is weak in the Faith, receive ye, but not to doubtful Disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth, despise him that eateth not; ——— *For God hath received him.*

For Answer, 1. It is not to be supposed that the Pædobaptists are willing to be taken for those that are weak in the Faith, and therefore do not make this Objection cordially. 2. The *Romans*, to whom these things were first spoken, were all Baptized into the Death of Christ, planted with Christ in the likeness of his Death, and Buried with him by Baptism; so that the Apostle saying nothing at all in this place of Baptism, the Objection is weak. And that, 3. Because it is manifest from the place it self that he intends things indifferent in themselves, as the eating or abstaining from Flesh or Herbs, and is not treating of the solemn Institutes of Christ, such as Baptism is. But because this Text is thought to be considerable against our Separation, we shall therefore give a more full Answer to the Objecters, in this Particular.

Several things admit of consideration here by which we may gradually come to a clear Resolution and full Satisfaction in the Case; as, First, It must be granted on the one side that it is not every weakness in Faith, or error in Knowledge about the things of the Gospel, that does either keep a Man off, or exclude him from Communion with the Church of Christ; this is evident from the Text under consideration: But then it is as true on the other side, that it is not every Profession of Faith which Men do make, that does render them duly capable of Church-Communion; for then the worst of Men, if but making any Profession of the Christian Religion, should be admittable into the Communion of the Church of Christ, but this is contrary to the Laws of that holy Communion. Some Errors therefore must be acknowledged to be in some Men professing the Gospel, which do justly debar them from Church-Communion.

Secondly, This being granted, Then to the end we may be certain what Errors they be, which do *de jure* put a bar against Communion in the Church, and what do not; recourse must be had to some fixed standing Rule, by which to make a right Judgment in the Case, otherwise Men will walk at random, and be in danger of making such Errors

to

to comport with Church-Communion as do not, or else to make Mens access to that Communion more difficult then it ought to be.

Thirdly, The Standard or Rule therefore in this Case must needs be something which God hath certainly appointed, as the next and immediate means, which also must be of general use, to admit Men to visible Communion in the Church of Christ; and the Reason hereof, is, Because on the one hand, less then a Mans coming up to that mean (what ever it be) which is the immediate inlet to Communion or Membership in the universal Church visible, cannot minister a right, or opportunity of his being of the Church: so on the other hand, nothing more then this can be insisted on, as absolutely necessary to make a Man capable thereof; and therefore whoever attains thereto, cannot upon pretence of Impediments, or otherwise, which intrench not upon this Rule, be justly debarred his Communion with the Church.

Fourthly, That thing then which is the appropriate and immediate means of a mans visible entrance into and union with the Body or visible Church of Christ, is, *The Baptism of Repentance for Remission of Sins*, Act. 2. 38. *Repent and be Baptized every one of you in the Name of Jesus Christ, for the Remission of Sins* ---- vers. 40. *Then they that gladly received his Word, were Baptized: and the same day were added unto them about three thousand souls.* Act. 10. *Who can forbid Water that these should not be Baptized, which have received the holy Ghost as well as we? By one Spirit we are all Baptized into one Body*, 1 Cor. 12. *One Lord, one Faith, one Baptism*, Ephes. 4. Add hereunto the consent of all Christians (a few Notionists excepted) who have all consented to this, that in Baptism, Men profess to renounce the World, and to imbrace the Faith of Christ. Thus *Austin*, *What is the reason that we spend so much time in exhorting those whom we Baptize, to live in chast Widowhood, honest or honourable Marriage? &c.* Whereupon *Austin.* *Lud. Vives.* saith *Vives*, *Lest any should mistake this place, let him know that none were Baptized of old time till they desired Baptism, &c.* Then shews that by the Responses made at Baptism, there was a solemn Profession of departing from Sin, and ingagement thenceforth to live holily. Scripture and all Antiquity, with the consent of Modern Authority, is so full for this, that nothing can with pretence to strength be said against it. And if any be so hardy to say, that though this is one way, and very laudable, yet not the only way, he must be inforced to tell us how many ways God hath appointed to bring Men into Communion with his Church, two, ten, twenty, an hundred, and which be these ways? And when he doth this, he may rationally expect a further Answer to this Objection. Mean while we may safely conclude, That if Baptism duly Administred and Received be the Standard, or ordinary way, according to which Men are to be judged capable of Church-Communion, then it follows that what ever mistakes or infirmities are in Men, yet if they be not of that nature, as to detain them from imbracing sacred Baptism on Scripture terms,

those weaknesses do not, cannot justly debar them of Communion with the Church; and on the other hand, what ever qualification there is in Men towards the disposing and fitting of them for *Church-Communion*, yet if they be under the power and command of any such Error, which causes them to refuse Baptism upon those terms, according to which, upon Scripture account, they ought to obey God therein, and so causes them to fall short of the formal and immediate mean, of their regular union and visible conjunction with the Church, (and much more when they assert an Error in opposition to that Truth or way which God hath ordained to that end) this does necessarily deprive them both of right and opportunity of being of the Church visible, so long as they indulge themselves in such Errors.

These things considered, it is a plain Case that an Error which makes void so sacred an Ordinance as the Baptism of Repentance, must needs justifie any Church which refuses admission of Persons erring so into their Communion; and yet they may safely receive those that are weak in the Faith, who doubt the eating of certain meats (which in themselves are indifferent) which is the matter the Apostle treats of; and its evident it did not keep them from the Baptism of Repentance, for they had obeyed the form of Doctrine which was delivered unto them, and had been Baptized into the Death of Christ, as we have shewed before.

Sect. IV.

Certain Arguments against Church-communion, between Persons who are, and who are not Baptized with the Baptism of Repentance.

THat Communion which naturally tends to make void any standing Ordinance in the Church of Christ, or in the Christian Profession, is unlawful, and of dreadful consequence to all other of Christ's Ordinances. *Arg.* 1.

But to allow Church communion between Persons Baptized with the Baptism of Repentance, and those that neglect or oppose it, naturally tends to make void that standing Ordinance in the Christian Profession. Therefore such Communion is unlawful, and of evil consequence to all other Ordinances of Christ.

The Major *is evident. The* Minor *cannot be denied, because by what right the Church dispenses with some of her Communicants in their neglect of Baptism, or in their opposing it (for that is the Case of the Pedobaptists,*

dobaptists, to the Baptism held or maintained by the the Baptized Churches) she may and must dispense with all if they desire it; and by what right she allows them Communion in that Case, she will be inforced to do the like in others, or else be inconsistent.

Arg. 2. That Communion which leads Christians to neglect one of the great Blessings of the New Testament is unlawful, and of evil consequence with respect to other Blessings also.

But to allow Church-communion between Persons Baptized with the Baptism of Repentance, and those that neglect or oppose it, does lead Christians to neglect one of the great Blessings of the New Testament. *Ergo*, such Communion is unlawful, &c.

The Major will not be denied by any good Christian. The Minor *is true, Because he that neglects the means wherein a Blessing is offered, neglects the Blessing also; and much more when he opposeth that means, as is evident,* Act. 13. *For here the same, that put the Word of God from them, did render themselves unworthy of the Blessing offered in that Word Preached. In like manner the Baptism of Repentance is the Word of God, and therein is offered Remission of Sins,* Act. 2. 38. *as truly as eternal Life is offered in the Word Preached; and those Jews which rejected the part of Gods Counsel did themselves no small injury,* Luke 7. 29. *as also did the other,* Act. 13. *Had not* Naaman *the* Assyrian *washed himself in* Jordan, *he had certainly lost the Blessing of his cleansing,* 2 King. 5. *though that Blessing came from God; and so do all the Blessings held forth to us, and Ministerially communicated in Baptism,* Act. 22. 16.

Arg. 3. That Communion which puts well-ordered Churches out of good order, and upholds disorder among such as are out of order, is unlawful, and of evil consequence to all Churches.

But to allow Church-communion between Persons Baptized with the Baptism of Repentance, and those that neglect or oppose it, puts well-ordered Churches out of order, and upholds disorder where Churches are out of order. *Ergo*, &c.

Still the Major *is very evident. And the* Minor *is apparent, For it cannot be denied but those Churches which have been settled, in the practice of the Baptism of Repentance in order to their settlement, are in that respect well-ordered Churches, it being to accuse the Apostolical Church to deny this. Now to break this good order must needs be disorder: and it is broken when Persons are brought into such Churches without being Baptized, or as holding Pedobaptism; and when once such a disorder is allowed in some Churches, 'tis of ill consequence to the rest; and which is no small evil, those that neglect Christ Ordinances are by this means strengthened in such their negligence.*

That

That Communion which expoſes the Paſtors of the Church of Chriſt to unanſwerable difficulties, and unavoidable abſurdities, is unlawful and of very ill conſequence to all Churches. Art. 4.

But to allow Church-communion between Perſons Baptized with the Baptiſm of Repentance, and thoſe that neglect or oppoſe it. *Ergo, &c.*

No fault can be found with the Major, *and the* Minor *is as blameleſs: Becauſe it is certain, ſuch a Communion expoſes the Paſtors to thoſe difficulties.* 1. *He cannot anſwer him that ſhould ask why one is received into the Church by Baptiſm and another without? Nor why he may not omit it altogether as well as to omit it ſometimes? Nor can he ſhew that he follows Chriſt herein, nor any faithful Paſtor that hath gone before him; neither can he give a reaſon why he Preacheth it according to the Scriptures, being the next ſtep to Repentance and Faith, and yet practiſes not accordingly.*

The abſurdities are intollerable, It ſuppoſes the Paſtor knows not when to diſpenſe Baptiſm, every Babe muſt teach him that: if the Babe ſay he will come to the Lords Table before he be Baptized, the Elder muſt not gain ſay it; but if, he ſay, he will be Baptized before he come to the Lords Table, the Paſtor muſt allow it: Nay, the Babe will grow to be a Paſtor himſelf, and after be Baptized, or if he pleaſe it ſhall be deferred for ever, and the Paſtor cannot remedy any of theſe abſurdities, nor muſt he offer to go about it. And that which is as bad, if the Babe will ſprinkle his, or other Infants, and Preach that Doctrine too in the Church: ſuch Paſtors as admit of the Communion pleaded for by ſome, muſt indure all theſe things, which is either abſurd, or there is nothing which may be called abſurdity.

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That Communion which expells the Pastors of the Church of Christ &c. 4
to unnecessary Terms of Communion, and unavoidable Infirmities, is unlawful and of very ill consequence to all Churches.

But to allow Church-communion between Parties Agreed with the Imperfections, and those that neglect or oppose it, &c.

The Concluſion.

CONTAINING

A Defence of the Chriſtian Doctrine, touching the Reſurrection of the Dead; and of the Eternal Judgment.

Alſo Solemn Invectives againſt Atheiſm, Idolatry, and Superſtition, the Mortal Enemies of Chriſtian Religion.

With earneſt Motives to all Chriſtians to endeavour the Propagation of Priſtine Chriſtianity in all the Nations of the World.

CHAP. I.

Of the Reſurrection of the Body, &c. The Objections anſwered.

ALthough we have already aſſerted the Great Article of the Reſurrection of the Dead, *Book* 1. *Section* 8, 9. *Book* 2. *Chap.* 3. *Sect.* 8, 10. *Part.* 2. *Chap.* 5. *Article* 20. And *Book* 4. *Treat.* 2. *Chap.* 4. throughout: yet it may not be ſuperfluous to add ſomething further as a cloſe to this whole Work; that the ſenſe of that near-approaching Day being upon our Hearts, we may with the greater comfort proſecute the Holy Duties of Religion. And to this purpoſe we ſhall briefly ſhew,

1. *The Definition of the Reſurrection of the Body, according to Chriſtian Doctrine.*
2. *That the Reſurrection of the Body is not impoſſible with God.*
3. *That it is very plainly delivered in the Scriptures, the Word of God.*
4. *The Objections which ſome make againſt it ſhall be anſwered.*

For the firſt; *The Reſurrection of the Body is an Act of Divine Power, quickning dead Bodies, and reſtoring them to a ſtate of Perfection*; namely ſo as not to die again; but does not neceſſarily infer the happineſs of the Dead ſo raiſed, but with reſpect to the event of that Trial which they then ſhall undergo: and thereupon the Reſurrection is diſtinguiſhed in two parts; John 5. 28, 29. *Marvel not at this: for the hour is coming,* *Mat.*22.29. *Phil.*3.21.

in the which all that are in the Graves ſhall hear his Voice, and ſhall come forth; they that have done Good, to the Reſurrection of Life; and they that have done Evil, to the Reſurrection of Condemnation. And hence it's moſt plain, that the Matter to be raiſed being thoſe that are in the Graves, it muſt needs be the ſame Bodies which once lived upon the Earth, according to that of *Job* 19. 26, 27. *Though after my Skin, Worms deſtroy this Body, yet in my Fleſh ſhall I ſee God: Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another, though my Reins be conſumed within me.* And indeed (as the Learned have obſerved) the word ἀνάστασις, tranſlated *Reſurrection*, ſignifies *to ſtand again*, or the re-ſubſiſtance or ſecond ſtate of that which was before. All which is fully cleared to us in the Reſurrection of our Lord, who roſe with the ſame Body which was laid in the Sepulcher; and therefore did avouch it was *he himſelf*, even he *that was dead*, as before we have ſhewed. Howbeit, though we thus affirm the Reſurrection of the ſame Body, even thoſe which ſleep in the Duſt of the Earth, yet we alſo ſay with the Apoſtle, It is changed in the Reſurrection, from its vile or low Condition, from its mortal or corruptible State, freed from Weakneſs and Diſhonour, raiſed in Power and Honour; God Almighty therein giving evidence of his Power and Glory, in raiſing both the Juſt and Unjuſt to a ſtate of duration, though under very different Circumſtances.

2. *That this is poſſible with God*; or that it is not impoſſible for God to raiſe the Dead, as we have defined, is the clear ſenſe of the Apoſtle, *Acts* 26. 8. *Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the Dead?* And it is as clear as the Light, that *Paul* here ſpeaks of raiſing the Dead in the ſenſe we have defined: for this is that which was mocked at, or derided by the *Sadducees* and ſome Heathen People, *Acts* 17. 32. There is nothing but Ignorance or *Atheiſm* that can cauſe Men to look upon the Reſurrection among things impoſſible; for (as before is ſhewed) he that believes what he reads of the Creation, and the many wonderful Works which God hath done ſince, before the eyes of the Children of Men; can never queſtion the Power of the Almighty to raiſe the Dead. *Cicero* (as quoted by *Auguſtin*) will not allow the Reſurrection to be poſſible, becauſe, *Nature* (ſaith he) *allows no place for an earthly Body but Earth, and cannot poſſibly be contain'd in Heaven; every Element having its peculiar poize, and tends to its proper place.* To which *Auguſtin* anſwers very well, *That there are many earthly Bodies which live in the Air, and that we our ſelves do live between the Earth and the Air, not in the Earth, as Fiſhes do in the Sea. And then demands, Why earthly Creatures do not live in the Water, which is the next Element to the Earth, but in the Air, which is the third? And ſeeing earthly Bodies belong to the Earth, why doth not the Air, the next Element, preſently choak them?* And undoubtedly, take away the Power of the Creator, and Nature would fail to effect thoſe things; for as it was his Power which at firſt brought forth all Created Things, ſo by his Power they continue. And though it be true, that Nature produceth great things, yet this Nature hath always ſuch a dependence on the Creator, that it doth nothing without him; as is evident to him that reads the Lord's Anſwer to *Job*, concerning

Aug. *de Civ. Dei.* I. 22. c. 5.

Job 38, 39, 40, 41. chap.

concerning his Continual, as well as Original Power exerted or put forth in the great Works of Creation; otherwiſe Nature might array, *or deck it ſelf, with Majeſty, Excellency, and Beauty,* as being able of it ſelf to act. But for as much as this Point is not determined by Reaſon, (though Reaſon rightly taken will not queſtion the Power of God) we muſt ſtick to the Attribute of God's Omnipotency for the poſſibility, and to his Word for the certainty of the Reſurrection of the Body, to which we proceed.

3. It is obſerved by ſome Chriſtian Writers, that the Reſurrection of the Dead is proved in the Scriptures four ways: 1. *By plain Teſtimonies.* 2. *By plain Examples.* 3. *By Types.* 4. *By Reaſons.* The *Teſtimonies* are ſuch as theſe; *Many of them that ſleep in the Duſt of the Earth ſhall awake, ſome to everlaſting Life, and ſome to ſhame and everlaſting Contempt,* Dan. 12. 2. *Though after my Skin Worms deſtroy this Body, yet in my Fleſh ſhall I ſee God,* Job 19. 25, 26.

* *I will ranſom them from the Power of the Grave; I will redeem them from Death. O Death, I will be thy Plagues; O Grave, I will be thy Deſtruction; Repentance ſhall be hid from mine eyes.* Hoſea 13. 14. with 1 *Cor.* 15. throughout.

The *Sadducees* denied the Reſurrection of the Seven Brethren, and the Woman which was dead; whereupon our Saviour ſaith of them, *Ye do err, not knowing the Scriptures, nor the Power of God——as touching the Reſurrection of the* DEAD: *Have ye not read——I am the God of* Abraham, *and the God of* Iſaac, *and the God of* Jacob? *God is not the God of the Dead, but of the Living,* Mat. 22. 29, *&c.*

——*We look for the Saviour, the Lord Jeſus Chriſt, who ſhall change our vile Body, that it may be faſhioned like unto his glorious Body, according to his working, whereby he is able to ſubdue all things unto himſelf,* Phil. 3. 21. Where we have ſpecially to obſerve, both from our Saviour's words, and of this Apoſtle, that the Reſurrection is referr'd to God, as the Act of his Power; even that Power by which he is able to ſubdue all things to himſelf; which is not the ordinary courſe of his Power, but his great *or mighty Power*; an inſtance of which he gave, in *raiſing up Chriſt from the Dead,* Epheſ. 1. 19. So that we conclude with that Teſtimony, 1 *Theſſ.* 4. 15, 16, 17, 18. *For this we ſay unto you by the Word of the Lord, That we which are alive, and remain unto the coming of the Lord, ſhall not prevent them which are aſleep: For the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the Voice of the Arch-Angel, and with the Trump of God; and the dead in Chriſt ſhall riſe firſt. Then we which are alive, and remain, ſhall be caught up together with them in the Clouds, to meet the Lord in the Air; and ſo ſhall we ever be with the Lord. Wherefore comfort one another with theſe words.* Doubtleſs there is nothing delivered in the Holy Scriptures with more plainneſs than this great Truth concerning the Reſurrection; inſomuch that it may truly be ſaid, they are willingly ignorant who ſee it not. We come next to the Examples.

The greateſt Example in this caſe is Chriſt our Lord. For that there ſhall be a Reſurrection both of the Juſt and Unjuſt, God hath given full *aſſurance, in that he hath raiſed up Chriſt from the Dead.* Certainly ſuch Acts 17. 31.

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as will not believe, having such a president before their eyes, are not to be convinced by Instances of a lower kind; such are the reviving of the dead Man at the touching of the Bones of *Elijah*, 1 Kings 13. 21. The reducing the *Soul* of a Child to the *dead Body* at the *Prayer* of *Elijah*, 1 Kings 17. 22. And the like was done at the *Prayer* of *Elisha*, 2 Kings 4. 33. 34. Thus had the Jewish Nation Examples of God's Power this way. Yea, *Austin* gives some instance of the Records of some Act of God's Power in this kind which happened among the Heathen; and it is certain, that many of them did believe the Resurrection to be possible; the belief of a state of future happiness was found in many of them. Though it is very true, that this Life and Immortality whereof we speak, is clearly set forth by the Gospel; where (beside what is already said) we find an evidence of great weight, *Matth.* 27. 52. *And the Graves were opened, and many Bodies of Saints which slept, arose, and came out of the Graves after Christ's Resurrection.* Christ himself raised *Lazarus*, and some others, *John* 11. 11. *Mat.* 9. 25. *Luke* 7. 14. Some were raised from Death to Life by the *Apostles*, Acts 9. 14. & 20. 10. We must therefore either believe the Resurrection of the dead Bodies of Men to be both possible, and which certainly shall come to pass, or else deny credit to these plain Testimonies, the least whereof prove the thing possible; but considered together, do prove it certain and necessary, insomuch as the Apostle saith, *If the Dead rise not, then Christ is not risen;—But now Christ is risen, and become the first Fruits of them that slept: for since by Man came death,* (even the death of the Body) *by Man came also the Resurrection of the Dead,* (even of the dead Bodies of all the Sons and Daughters of *Adam*): *for as in* Adam *all die, even so in Christ shall all be made alive*, 1 Cor. 15. 20, *&c.*

Austin *de Civit. Dei.* l. 20.

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The Types serving to set forth the Resurrection are chiefly these, of *Enoch* and *Elijah*, who were taken up, or translated, that they should not see death. For there is no reason why we should think that these things were done to them for their sakes alone, but rather that we might see in these some Instances of the Power of God, and of his Love towards those that fear him. Some do take the budding of *Aaron*'s Rod, and the *return of the Jews from Captivity*, (signified by a Valley of Dry Bones) and of their standing up as an Army, to be a Type of the Resurrection. And doubtless the same God that could cause a dead Staff to bud and blossom, yea, to bear Almonds, can as easily raise the Dead: So that we conclude, He that believes the Scriptures, cannot question the truth of the Resurrection of the Body.

Gen. 5. 2 *Kings* 2.

Numb. 17.

The Reasons which prove the Resurrection of the Dead, are,

First, That of our Saviour, *Matth.* 22. For God's Covenant was not dissolved which he made with *Abraham*, because he was dead. But had not God provided for *Abraham* that he should live with him, it would not answer the intent of the Covenant, which is Life for ever-more, this being the sum of the Blessing promised, *Psal.* 133. 3.

The second Reason is taken from that which the Scripture so plentifully declares of God, how that he is just; and therefore cannot let ungodly Men go unpunished, no more than to suffer the Righteous to perish without

without the reward of his Righteousness. Should there be no Resurrection, much Wickedness would lie hid for ever; God should not do so equally himself, as he requires Man to do in the Acts of Righteousness. But far be it from us to think that the Judg of all the Earth should not do right. Now we know that the Wicked live long in this World, are full of Days, full of Children, full of Honour and Riches; and on the contrary, good Men are sometimes soon cut off, and are often either not endowed with, or deprived of the Comforts which this World affords, at least so as not to compare with many Worldly Men, in respect of Advantages of this kind, *Psal.* 73. 2. *to* 15. And doubtless, the consideration of this, caused the holy Apostle to express these most true words of himself, and other faithful Christians: *If in this Life only we have hope in Christ, we are of all Men most miserable.*

The third Reason is taken from our Saviour's being the Head, not only of his Church in a peculiar Sense, but of Mankind Universally; and therefore as we all derive Death from the First *Adam*, for that by his sin Death entred into the World. Even so, *For this cause Christ both Died, Rose, and Revived, that he might be Lord* (and so the Head) *both of the Dead, and Living.* Hence it is, that by virtue of his Death and Resurrection, *He will draw all Men unto himself.* And thus, *As by Man came Death*, even so *by Man came also the Resurrection of the Dead.* It is better to argue from Christ's Universal Headship over Mankind, to the Resurrection, than from his Peculiar Headship to the Church, as Members of his Body; the Resurrection of the Wicked being as necessary an effect of the Death and Rising of our Lord, as the Resurrection of the Righteous. And as he is that Lord which brought all Men, (even them that deny him, 2 *Pet.* 2. 1.) so Reason wills, that every Man indifferently appear before his Lord to give an account of himself, and to receive a reward according to his Work. But when all is said that can be said, this great Point of the Christian Faith standeth much more firmly upon the Authority of God's Word asserting it, than upon the strength of Reason to demonstrate it. Happy therefore are they, that *with the Mouth* so *confess the Lord Jesus*, as *in their Heart they* stedfastly *believe that God hath raised him from the Dead.* This will certainly teach them *to live to him that died for them, and rose again.* This will cause them also to walk *in the steps of the Faith of* Abraham, even *to believe that God is able to raise the Dead:* And this shall make them willing to obey this God, *even unto Death*, because Christ their Lord *hath swallowed up Death in Victory.*

Finally, As touching the Eternal Judgment, we have already spoken to that, *Book* 2. *Chap.* 3. *Sect.* 10. & *Chap.* 7. *Sect.* 6. *Part* 2. *pag.* 72: And indeed, the Resurrection being proved, does necessarily infer the Eternal Judgment: For in this World many have undergone a Temporary Judgment, even for that Sin which possibly may be their Condemnation; as Witchcraft, Murther, *&c.* unrepented of. How plainly does the Word of God give notice of this Great Day of the Lord, saying; *Behold, the Lord cometh with ten thousand of his Saints*, and that *to execute Judgment upon all.* All must come under Trial. *And to convince all*

THAT ARE UNGODLY among them, of ALL their ungodly deeds, which they have ungodlily committed AGAINST HIM. And is not this enough? Shall we need to assign the place of Judgment, the Accuser? *&c.* No, the Time will sufficiently declare all these things. God in mercy grant, that all Men whilst they have time, would prepare for the coming of their Judg, whom they must know will execute Judgment righteously. I shall rather refer the curious to the Author of *The Milenium great Judgment*, or to Mr. *Baxter*'s Discourse, or *Sermon of Judgment*. But above all, to the account given, *Rev.* 20. *throughout*, and 22. 12. *to the end*, where he that will may learn sufficiently how dreadful to the Wicked, how comfortable to the Righteous, that great and terrible Day of the Lord shall be. We come now to the Objections.

CHAP. II.

Certain Objections of the Quakers, *against the Resurrection of the Bodies which die, and turn to Dust in the Graves of the Earth,* &c. *transcribed* verbatim *out of the Writings of* George Whitehead, *and answered.*

Post-script to his Christian Quaker.

GEorge *Whitehead* taking notice of several things which (he says) make Men *Atheists*, makes this in particular to be one, *viz.* 'The *affirming that these self-same Terrestrial Bodies of Flesh, Blood, and Bones, shall be made Spiritual, Immortal, and Incorruptible, and yet the same Matter and Substance as now.*' He should rather have said, Mens not believing this Doctrine, (though not so well expressed by him as it might be) is that which makes them *Atheists*; and to be plain with him, I fear *Quakerism* is not far from *Atheism*, whilst they count this an incredible thing, that God should thus raise the Dead. But seeing he seems to hold the Immortality of the Soul, it would be understood what it is that he sometimes would have to be the Resurrection of the Dead. The Spirit, or Soul dieth not, therefore it riseth not from the Grave, *Mat.* 27. 52, 53. That self-same *Substance* and *Matter*, which was laid in the Grave, *G. W.* will not have said to rise and be *made Spiritual, Immortal*, and *Incorruptible*. What is then become of the Resurrection of the Body? But let us hear the Difficulties (as he calls them) which (saith he) *I object upon our Opposers Doctrines and Conceptions.*

Whitehead. Object. 1. *How the self-same Bodies should arise compleat after dissolved to Dust, without a new Creation, appears not, nor is demonstrated by them.*

Answ. Here the *Quaker* plainly confesses, That it appears not to him, that the same Bodies which are dissolved to Dust, can arise without a new Creation; which new Creation he is not willing to admit. (*Object.* 2.) But for Answer, I say, To raise up a Body dissolved into Dust, is not properly a new Creation, but a Restauration of the same thing to its pristine, or better Estate: And doth appear as credible, and as demonstrable,

ſtrable, as that *an Hand dried up, or withered,* ſhould by a word of Chriſt's Mouth, be reſtored to its *life and activity in the Body; or that* Aaron's *dry Staff ſhould bud, bloſſome, and bear Almonds.* It's every whit as eaſie for God to reſtore a Body diſſolved to Duſt, as to reſtore a Body that is withered, or dried up. Can Men cauſe Aſhes or Sand to become Glaſs? and cannot God cauſe that Duſt which was Fleſh, to become Fleſh again, and give a Perfection and Glory to it? Oh the infidelity of theſe *Quakers!* Did not Chriſt raiſe a Body who had been dead four Days, (and in reaſon was putrified in that time) as in the caſe of *Lazarus?* Nothing but unbelief can queſtion his Power to have raiſed him, if he had been dead four Years, in which he ſhould have been diſſolved to Duſt. Luke 6. 6. 10.

2. How can the *Quakers* look upon that Text, *Mat.* 27. 52, 53. *The Graves were opened, and many Bodies of the Saints which ſlept aroſe, and came out of the Graves— and appeared to many.* And is there not all the reaſon in the world to believe, that theſe Bodies had been diſſolved to Duſt? for we read of no Saints that died at that time of Chriſt's Crucifixion. Sure, this is a Demonſtration of God's Power to raiſe the Dead, beyond the reach of Exception.

Object. 2. *If a new Creation of compleat Bodies of the ſame Duſt, and Elements, ſhould be conceived, or admitted, it is incredible that God ſhould create any corrupt, ſinful, or polluted Bodies thereof, for perpetual Torments, ſeeing his Works are pure; and as incredible that he ſhould make a pure Body to be inveſted with the former evil habit of Sin and Corruption, for perpetual Torment in Hell-fire. And to be ſure, the firſt Elements, or Duſt of diſſolved Bodies, is as pure as at the firſt.* Whitehead.

Anſw. 1. To conceſs a little. The word *Creation,* as uſed in the Scriptures, does not always ſignifie the making of another Subſtance, but often intend only a renewing of the ſame thing. Epheſ. 2. 10. *We are his Workmanſhip created in Chriſt Jeſus.* 2 Cor. 5. 17. *If any Man be in Chriſt, he is a new Creature.* Pſal. 51. *Create in me a clean Heart.* Here the *Creature* is ſtill the ſame Man, and the Heart the ſame Fleſh, but freed from thoſe groſs Impurities which ſometimes had dominion over them, and endowed with vertuous principles and qualifications of Holineſs and Righteouſneſs. Let the word Creation be taken after this manner in our preſent Queſtion, and it will not at all prejudice our Doctrine of the Reſurrection. Nor will it be any incredible thing that God ſhould thus create, or reſtore the ſame Subſtance, devoid of Mortality and all Imperfections which once oppreſſed it, and confer perfections upon it of Immortality, and eternal Life and Glory.

2. God never did create any corrupt, or ſinful Bodies, as ſuch, neither do we read that the Bodies of the Wicked ſhall be inveſted by God, (or otherwiſe) with the former evil habit of Sin, but rather lie under perpetual Conviction. Luke 16. 27, 28. *I pray thee, Father* Abraham, *ſend* Lazarus, &c. *For I have five Brethren, that he may teſtifie unto them, leſt they come into this place of Torment.* The Wicked therefore ſhall be raiſed, and made capable to ſuffer for the Sins they committed againſt God, in the day of Grace, *Jude Epiſt. ver.* 15. &c.

3. It is very wicked to ſay, that the Bodies of Wicked Men being turned

turned to Duſt are as pure from Sin, as the Elements were at the firſt, (which is the ſenſe of this *Quaker*). And might not any Man as groundleſly ſay, That the Body of a wicked Whoremonger is as pure from Sin within one day after it is dead, as within a thouſand Days? Does length of Time, or the diſſolving a Body of Fleſh into Duſt, take away its Sin? This conceit is incredible, and not yet demonſtrated by the *Quaker*.

Whitehead. Object. 3. *If Infants be ſuppoſed to ariſe at the ſtature of Men, how can theirs be the ſelf-ſame Bodies they were.*

Anſw. This is the ſame Objection that the Infidels made againſt the Reſurrection of the Body, in the Days of *Auguſtin*, as may be ſeen in his Book *De Civit. Dei*; and it ſeems the ſame ſpirit is now at work in the *Quaker*. But I anſwer, Is not *George Whitehead*'s Body which once was an Infant, the ſame Body ſtill? It is not another Subſtance, becauſe it's bigger now than it was then. And what if God cauſe an Infants Body to attain Man's Stature in a little time, whilſt *George Whitehead* was long in growing up to it, is the difference here ſo great as to caſt an abſurdity upon our Doctrine, *that in the Reſurrection, the Body which died and was buried in weakneſs and diſhonour, ſhall be raiſed in Power, and glorified?* Nay, rather this idle Objection ſhews the abſurdity of the *Quaker*, for according to his Reaſonings, no Man hath the ſelf-ſame Body ſcarce a Year to an end; for from our coming into the World to our going out of it, we either grow, or decay, according to that moſt true Verſe.

Naſcentes morimur finiſque ab origine pendet.
Being born we die, our ends hang on our Birth.

Whitehead. Object. 4. *How the Bodies of the Saints, and Children, of the Reſurrection, ſhould be either a Celeſtial, Spiritual, Glorious, or Angelical Body, and they equal to the Angels in Heaven; and yet the ſelf-ſame Earthly Elementary Body, that diſſolved to Duſt*, &c. *Such a ſtrange Tranſubſtantiation appeareth not, unleſs that the Natural Body and the Spiritual, the Terreſtrial and the Celeſtial, the Humane and Angelical, be both one and the ſelf-ſame.*

Anſw. 1. We readily grant, that the ſame Bodies of the Saints which ſhall come out of the Graves, even the ſame which was dead and buried, ſhall be Spiritual; ſhall be as the Angels of God in Heaven, in reſpect of Immortality, not marrying, or being given in Marriage: and yet we ſay alſo, theſe Bodies ſhall be the ſame which was firſt Natural, and remains the ſame Fleſh ſtill, though Spiritual; for ſo was Chriſt's Body, and ours

Col. 3. ſhall be like his. *He ſhall change our vile Body, that it* (even the ſame Body) *may be faſhioned like unto his Glorious Body, according to the working, whereby he is able to ſubdue all things to himſelf*: So that this Objection fights againſt the evident Light of this Scripture.

2. It is falſe to ſay, The Saints Bodies in the Reſurrection ſhall be Angelical, (in a ſtrict ſenſe) for that were wholly to deſtroy the Nature of Man; ſo that *G. W.* may keep his *Tranſubſtantiation* to himſelf. For why ſhould it ſeem a thing incredible that we ſhould be like the Angels,

and

and yet retain true Humane Nature? It is ſaid of *Stephen*, That *all that ſat in the Council looked ſtedfaſtly on him, ſaw his Face as it had been the Face of an Angel*; and yet it's certain he was a Man, and ſhort of that perfection which he ſhall enjoy in the Reſurrection. It's certain Chriſt was true Fleſh and Bone after his Reſurrection; yet who dare deny him to be a Spiritual or Heavenly Body, though he retain his Manhood? Chriſtians are called Spiritual, even before they riſe again, 1 *Cor.* 2. 15. *Gal.* 6. 1. even becauſe their Hearts are endowed with Spiritual or Holy Qualifications. And how then can it be ſuch a ſtrange thing to call the ſame Men (or Chriſtians) Spiritual, when raiſed from the dead? And let it be obſerved, that though Chriſt's Body, and the Bodies of his Saints, are very Spiritual, as raiſed from the dead; yet are they not called Spirits, Chriſt himſelf affirming, that *a Spirit hath not Fleſh and Bone as ye ſee I have*; and we ſhall have the ſame, for we ſhall be like him.

Object. 5. *That the Soul ſhould not enjoy her ſelf in abſolute felicity, or miſery, in perfect glory or contempt, (in her proper Veſſel or Cloathing ſpiritually) without the earthly cloathing, which is Duſt, appears not, while the Children of the Reſurrection are equal unto the Angels of God in Heaven, who are abſolutely happy; and the Devil and his Angels abſolutely miſerable.* Whitehead.

Anſw. What perfect felicity ſoever the Soul attains before, it's certain it ſhall have more in the Reſurrection, *Heb.* 11. *Theſe all died in Faith, not having received the Promiſes—Theſe having obtain'd a good report through Faith, received not the Promiſe.* Acts 2. *David is not yet aſcended*, &c. Hence it's evident, there remains a greater felicity for *Abraham*, and the Faithful with him, than yet they enjoy; *God having provided ſome better for us, that they without us ſhould not be made perfect.* Neither are the *Angels* ſo compleat in felicity, but they may have more; they have freſh cauſe of joy as often as any Sinner is converted; and then ſure it will be augmented when they ſee them all in glory with themſelves. The Devils are not ſo in torment as they ſhall be; they tremble to think of the Torments to come, *Art thou come* (ſay they) *to torment us before the time?* They are *reſerved in Chains under darkneſs, unto the judgment of the great Day*, even the Day of Perdition of ungodly Men.

2. Away then with your dark Speeches, and tell us what is more truly the Soul's proper Veſſel than the Body? And how will you prove the Souls to be the Sons of the Reſurrection, without the Bodies belonging to them? When did theſe Souls riſe from the dead in a proper ſenſe? Is their Reſurrection paſt already? If not, ſhall not theſe Souls be more compleat at the Reſurrection than they are now? Anſwer plainly, Yea, or Nay.

Object. 6. *We cannot believe that the Inviſible, Infinite God ſhould be ſeen with bodily or fleſhly Eyes after diſſolution. Nor that* Job *intended he ſhould ſee God with his Fleſh or bodily Eyes; it being inconſiſtent, both with his being an Inviſible, Eternal, or Infinite Spirit, and with the true ſpiritual ſight of him, which* Job *received,* Job 42. 5. Whitehead.

Anſw. 1. Good is the Lord who forceth thee to bear witneſs of thy own Infidelity. But yet ſee if peradventure this thought of thy heart

may be forgiven thee. Canſt thou not believe that Chriſt now beholds his Heavenly Father with thoſe very Eyes, which once wept for poor Sinners? Nay, dare you deny that he could ſee him even with thoſe Eyes when he was on Earth? Certain it is, that the ſame Body which deſcended into the Sepulcher, aſcended to the right hand of the Majeſty on High, *even into Heaven it ſelf, there to appear in the preſence of God for us.* Did not God enable *Stephen* to ſee Heaven open, and Jeſus ſtanding on the right hand of God before he fell aſleep? And is it incredible he ſhould ſee him when raiſed from that ſleep, even with the ſame eyes made perfect and glorious? Sure theſe things were written to inform us, that it is no impoſſible thing for God to enable us to ſee him in our Fleſh, though Worms deſtroy theſe Bodies, and our Reins be conſumed within us. The ſight which *Job* had of God, *Job* 42. 5. was not that mentioned, *Job* 19. for *Job* was yet alive, his Reins were not yet conſumed, Worms had not yet deſtroyed his Body; after all which he believed to ſee God in his Fleſh, and to behold with thoſe Eyes (though immortalized) whom he ſhould ſee for himſelf, and not another.

2. Though God be inviſible, (as to us in our mortal State, unleſs by Miracle he enable us) yet he is not altogether inviſible, for the *Angels do always behold his Face,* as Chriſt witneſſeth. And remember now how thou haſt urged, that the Saints when the Sons of the Reſurrection ſhall be as the Angels; Wherefore they alſo ſhall ſee God.

Whitehead. Object. 7. *That the Seed to which God giveth a Body as it pleaſeth him,* 1 Cor. 15. *and the Body given to it, ſhould be one and the ſelf-ſame earthly Body, is a nonſenſical Doctrine, and an apparent incongruity.*

Anſw. But is this nonſenſe? Tell me then what Seed was ſown in the Sepulcher when the Body of our Lord lay there? Was it not real Fleſh? And what Body was given to that Seed? Sure the ſame Body which was ſown in weakneſs, (as Chriſt was, 2 *Cor.* 13. 4.) was raiſed by the Power of God; and therefore thou muſt either ſay, that the ſame Body of Chriſt which died and was buried, never roſe again, or elſe keep thy nonſenſe to thy ſelf, and confeſs it to be good ſenſe to ſay, of the ſame ſubſtance it is ſown in Weakneſs, it is raiſed in Power: the difference lying not in Body, or Subſtance, ſimply conſidered, but in the ſtate or condition of Mortal and Immortal, *&c.* Even as Barly ſown cometh not up Wheat, nor Wheat Barly, but Wheat is Wheat ſtill, *&c.* Even ſo Fleſh is ſown, and Fleſh is raiſed; the Body is not ſown Fleſh and raiſed Spirit, but it's ſown natural, weak, diſhonourable and mortal; and raiſed Spiritual, Strong, Honourable, and Immortal. By its *own Body* then we underſtand *its own Kind,* even the *humane Nature* exalted in the Reſurrection; or elſe let the raiſing up the Body of our Lord Chriſt himſelf ſerve to expound the Apoſtle in this place, and then the difficulty vaniſheth.

Whitehead. Object. 8. *That the Terreſtrial Bodies ſhould be ſo deſirable to the Souls of the Righteous after diſſolution, (for the compleating their Felicity, and perfecting their Glory) appears plainly inconſiſtent with their deſiring here to be diſſolved; and to be abſent from the Body, to enjoy and poſſeſs a Building of God, an Houſe Eternal in the Heavens.*

Or

Or that the Souls of the Righteous ſhould be ſo variable, as to deſire to be abſent from the Body, and preſently after diſſolution, to deſire the reſuming of the ſame earthly Body, or a reunion to it. This implicitly accuſeth the Souls of deceaſed Saints, with being in their Affections, both earthly, variable, and unquiet, as in a kind of Purgatory, *which we can never aſſent to.*

Anſw. 1. This Objection is plainly fouliſh; As if it were a fault in the Souls of the Righteous to deſire what they know is the Will of God. They know God hath decreed both the Death and Reſurrection of the Body; the firſt brings them to a reſt from their Labours; the ſecond gives them a full enjoyment of the Fruit of their Labours. The Righteous Soul is not ſo unkind as to deſire to enjoy all the happineſs, and that the Body ſhould periſh for ever, which in its place did and ſuffered for Chriſt as well as the Soul. It is therefore very rational that the Soul ſhould deſire to be diſſolved and reunited, *&c.* However it ſeems the Souls of the *Quakers* deſire no ſuch thing, as any reunion with their Bodies, and yet they would have the World believe they own the Reſurrection of the Body; but that they do ſo, I do not, nor I hope never ſhall believe them till they change their minds.

2. Well, what think you of Chriſt's Soul? It left the Body, and delighted to do the Will of God, in being ſeparated from it by death, *Heb.* 10. His Soul may rationally be ſuppoſed to be as happy after death as any Saints whatſoever. And yet we are ſure (and let who dare deny it) that it was united to the Body again: And it is alſo certain, that his Soul deſired to be glorified with his Body, witneſs the Prayers which proceeded from his Holy Lips on that account; and it knew as well that Chriſt ought to ſuffer death, and ſo enter into Glory, and therefore his Soul deſired that alſo; yet was not *variable*, *earthly*, *unquiet*, nor in a *Purgatory*, or *inconſiſtent*: No, let theſe pertain to the *Quakers*, whoſe abuſes they are, by which they would obſcure the Glorious Truth of the Reſurrection of the Body, both of Chriſt and all his faithful Followers.

Finally; Let all that fear the Lord, beware of the dangerous conſequence of theſe Objections; and let me hereby provoke thoſe that are particularly concern'd, to examin that Book whence I have taken theſe Objections, and to give a full Anſwer to it; for it is ſo framed, as it requires a diligent hand to lay open the ſubtilties and cunning craftineſs thereof; by which the Pen-men thereof do certainly lie in wait to turn Men away from Chriſtianity, in the plain honeſt ſimplicity thereof, in many of the moſt important particulars of it.

CHAP.

CHAP. III.

Containing Serious Invectives againſt Atheiſm, Idolatry, and Superſtition; with ſome earneſt Motives to all Chriſtians, eſpecially the pureſt Churches, to endeavour more induſtriouſly the propagation of Chriſtian Religion in the World.

HAving, by the help of God, finiſhed thoſe ſeveral *Syſtems of Doctrine*, together with theſe ſhort *Polemical* Diſcourſes, in which we have endeavoured, with all poſſible ſincerity, to give Teſtimony to the *Chriſtian Religion*, according to its *native Purity* and *Integrity*, wherein not many things are intermitted, though ſome (perhaps) too briefly touched; which if God permit, and this preſent Work find acceptance, may be farther amplified.

I ſhall now, for a *Concluſion* to this Work, add a few Conſiderations, as well for the propagation of this Holy Profeſſion, as to diſſuade Men from the too much prevailing Errors of *Atheiſm*, *Idolatry*, and *Superſtition*, the mortal Enemies of Man's Salvation, and Inlet to all Prophaneneſs.

SECT. I.

Againſt ATHEISM.

1. *Atheiſm* is either *a flat denial that there is any God*, who rules the *Univerſe by his Power and Providence*; or elſe, *an utter regardleſneſs whether there be any God, what he doth or requires to be done.*

This damning Sin, in the firſt Branch of it, I hope is not very common; and where it is, it obtain'd its entrance by Mens deſiring to be overwiſe, and are withal of bold and daring Spirits, ſuch as *Paul* mentions, 1 *Cor.* 1. 21. *The World through Wiſdom knew not God:* or, as *Pharaoh*, who ſaid, *I know not the Lord*; and *who is the Lord that I ſhould obey his Voice?* Exod. 5. 2. Or as *Statius*, who held, *That only Fear made Gods firſt in the World.* Or rather as *Diagoras* and *Theodorus*, who are ſaid flatly to deny there was any God at all; *Protagoras Deum in dubium vocavit, Diagoras excluſit.* Theſe Men (how wiſe ſoever) are juſtly cenſured by the Apoſtle, *Rom.* 1. 22. *Profeſſing themſelves Wiſe, they make themſelves Fools:* and ſo they ſtand upon Record, *Pſal.* 14. 1. *The Fool hath ſaid in his Heart, There is no God.* Of this ſort were our late *Ranters*, (the Fore-runners of the * *Quakers*) as may be ſeen by their execrable Books yet extant.

Lact. de fal. Reli. c. 2.

* *See Mr.* Pennington *in his Book written to all the Madmen in Great* Bedlam, (*meaning the Ranters in* Great Britain) *where he propheſies of their Revolution, and how they ſhould be very famous in it; and it was not long before the Quakers ſhewed themſelves: and what the natural conſequence of their Doctrine is, hath been ſufficiently made manifeſt by many Witneſſes.*

The

The Atheist fights not against the Scriptures only, but against Heaven it self; which hath wont to convince Men that there is a God which ruleth the very Stars themselves. *Homines ceperunt Deum agnoscere*, &c. *Men first began to acknowledg a God, when they considered the Stars to maintain such a comliness Day and Night, both in* Winter *and* Summer, *to observe their designed Risings and Settings.* Why then should any so far *unman* themselves, as not to lift up their Eyes, and dispose their Minds to consider the Eternal Power and Godhead, which shineth forth in the Creation and continuation of the World. *He that would see* (saith Boetius) *the Laws of God, let him with a prudent mind look up to Heaven, and observe there how all things agree. The Stars run their Courses in peace. the Moon's cold Sphere is not injured by the heat of the Sun, but each one keep their Course with exact motion*, &c. The consideration whereof, seems to have kept *Aristotle* himself from *Atheism*: *What* (saith he) *can ever be compared with the motion of the Stars in their several Revolutions, which move exactly as it were by the Rule and Square, by Line and Level, from one Generation to another.*

Plutarch. Boetius. Aristotle.

The *Atheist* being required to shew how the World came to be, and to bear so excellent a Form and Order? Is said (by a learned Pen) to give only this account: *That the World was produced of certain Atoms, dancing in an Eternal Circle.* But this is so vain, that it cannot be heard without just indignation; and it may well be demanded, Why *Atoms* do not still *produce the same effects?* Why are there not new *Heavens*, new *Earths*, new *Suns*, new *Moons?* &c. No Reason can be given why there are not the same things produced, if they had no other cause of their first being than *Atoms*: And it would be understood whence these *Atoms* had their beeing? But surely, as the Scripture informs us, that the *Heavens are God's Handywork*, Psal. 19. 1. So *Lactantius* said well against the Heathen Man, *As that which is made, had never been, had not God commanded*, Let it be: *So neither had they continued, unless he had given the Charge*, &c. Now he that denies a Deity, is confuted by every Creature in the World. All which in their kind proclaim a Creator, seeing their state is such as evidently shews they could not give themselves a Being; nor are they able to continue, though they desire it. Which shews they are under a Power, to which all must submit.

Lactant.

2. *Atheism* in the second Consideration, is justly chargeable upon the *Irreligious*, or those that make *no Conscience of Religion.* Seeing there is no sufficient evidence that Mankind does either know, or love God, any more than the Beasts of the Field, but as he is distinguished from them by the Bond of Religion: And hence it was that *Adam* only, of all Creatures, had an Institution of Religion given him in his Innocency, which he not observing, was *like the Beast that perisheth*, Psal. 49. 10.

Those Men therefore are without God in the World, who are without Religion, or make no Conscience of the Worship of God (though they do not flatly deny his Being) the impious language of whose ungodly Conversation is expressed, *Job.* 21. 14, 15. *They say unto God, Depart from us, for we desire not the knowledg of thy Ways. What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?* Yea

they plainly ſay, *It is in vain to ſerve God*, Mal. 3. 14.

Theſe kind of Atheiſts are not only oppoſed to the principles of *Theologie*, but have therewith caſt off the very Documents of Nature, which leads Mankind to acknowledg their Maker, and to delight to pleaſe him in all things: *The* Gentiles *having not the Law, do by Nature the things contain'd in the Law*; Whilſt thoſe ſordid Creatures defile themſelves in what they know, (or might underſtand naturally) as *Jude* ſpeaks.

They arrive at this Impiety, to neglect Religion, by the love of preſent things: *Ye cannot ſerve God and Mammon*, ſaith Chriſt. And by degrees conclude, that God takes no notice of Religious Performances; yea, their Cogitations often-times are very ſtrange concerning God, as that *the Lord hath forſaken the Earth*; that *he will not do good, neither puniſh them with evil*, Ezek. 8. 12. & 9. 9. When yet it is moſt certain, that nothing ever ſo much provoked the Lord to Wrath, as the neglect of Religion; this brought the Curſe on *Adam*, Gen. 3. and this brought Deſtruction on the old World, *Gen.* 6. and 7. This often hindred the Mercies of God from deſcending upon his Ancient People, and particularly in the time of the Prophet *Haggai*, Chap. 1. ver. 9. *Ye looked for much, and loe it came to little—— Why, ſaith the Lord of Hoſts? Becauſe of mine Houſe that is waſte, and ye run every Man to his own Houſe.* And hence Lactant. *Lactantius* truly ſaid, *Diſcite igitur, ſi quid vobis relictæ mentis eſt*, &c. *Learn thus much then (if you have any underſtanding left) that Miſchief daily befals Men, becauſe God the Creator and Governour of the World, is forſaken of them—— and finally becauſe you will not permit the Worſhip of the True God, ſo much as to a few.*

2. Another great cauſe of Irreligion, or want of Conſcience, is the ill example of many who are ſet over the People, in this and other Nations, as their Guides and Teachers, who live not in any meaſure as they teach, nor are they fixed in the Worſhip, or Religion they profeſs; but have been found ready to change with the Times, as if Religion was only to ſerve a turn. This the Vulgar obſerving, are ſtumbled, and made to regard no Religion at all. And here we may juſtly remember the complaint of the Prophet, *Iſa.* 3. 12. *O my People, they that lead thee, cauſe thee to err, and deſtroy the way of thy Paths.* Worldly-minded Preachers are the ruine of true Religion, and the promoters of this kind of *Atheiſm*; for whilſt they make their Belly their own God, in vain do they preach another God to the People. Againſt theſe, holy *Paul* enveigheth moſt bitterly, and under his juſt Cenſure I leave them, Phil. 3. 18, 19. *For many walk, of whom I have told you often, and now tell you even weeping, that they are Enemies of the Croſs of Chriſt: Whoſe end is Deſtruction, whoſe God is their Belly, whoſe glory is in their Shame, who mind Earthly things.*

Let all Men ſeriouſly conſider, that unleſs there be ſome duty of Religion pertaining to Mankind, as previous to a ſtate of Happineſs, it will be hard to dignifie Mankind (generally) above the Beaſts of the Field. For though ſome few by reaſon of their Wealth and Honours, may ſeem to out-vie thoſe *Animals*, yet the generality of Men ſeem to be (and doubtleſs are) expoſed to a more anxious Life than the Fowls of Heaven,

ven, the Fiſhes in the Sea, and many Beaſts of the Earth; to whom it is hard to add any thing to make their Life more happy than it is, ſave that they are Mortal. But wretched Mankind, if now debarr'd of the Knowledg of God, and true Religion, and the Glory that ſhall follow, is an object of the greateſt Contempt (eſpecially the Poor of this World) of all other; and by how much he hath reaſon to conſider his ſtate as ſuch, it will by ſo much augment his Sorrows, and not relieve him at all.

But now, Conſider him as capable to know the Lord, and to walk with him in a way of Faith and Religion whilſt here, and to be thereby fitted to live for ever in the full enjoyment of the Preſence of that God, who giveth Life and Being to all things; this, even this, and only this, makes him the moſt happy of all Creatures here below. This makes him forget his Sorrows as Triſles which laſt *but for a moment*, and which (by the power of the true Religion) *work for us a far more exceeding and eternal weight of Glory*, whilſt he can chearfully *look at the things* (by Faith) which appear not to ſenſe: *for the things which are ſeen are Temporal, but the things which are not ſeen are Eternal.*

Wherefore let all Men be perſwaded to hate, ſcorn, and deteſt the odious principles of *Atheiſm*, which ſo baſely ignobles the Children of Men, as to make them the moſt wretched of all others. And let us love, walk, and delight our ſelves greatly in Religion, the true Religion, *even the Ancient Chriſtian Religion*; which ſo advanceth, dignifieth, and for ever ſecureth the Faithful, to, and in, that *Joy which is unſpeakable, and full of Glory*. Nor ſhall we *actum agere*, ſhew here what this true Religion is, having done that already.

SECT. II.

Againſt IDOLATRY.

Idolatry, is the next crying Iniquity to *Atheiſm*, by which the Honour of God is given to a *thing of naught*. For ſo the word *Idol* is truly taken, 1 *Cor.* 8. 4. *An Idol is nothing in the World.* So far from being a God, that 'tis a meer empty Sound, a thing of no Exiſtence, a meer Fancy. For though the Image in reſpect of the Matter be ſomething, as *Gold, Silver, Wood, Stone*, &c. yet the Internal form is meerly imaginary, and hath nothing of a Deity pertinent to it. As for the Controverſie among Learned Men about the agreement, or difference between the words εἴδωλον, and *Imago*, an *Idol*, or *Image*, we ſhall not enter into it; it's ſufficient that we know, God hath forbidden us to Worſhip any but himſelf. Mat. 4. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* Exod. 20. 5. *Thou ſhalt not bow down to them, nor worſhip them.* He therefore that is the Object of *Religious Worſhip*, muſt be God, yea, very God, as *John* teacheth, 1 *John* 5. 20. *This is the true*, or *very God, and Eternal Life*; namely, that God whom he hath ſet forth under the Name of *Father, Son*, (or Word) and *Holy Ghoſt*: And then, inhibits the worſhipping of any other: *Little Children, keep your ſelves from Idols.* Amen.

Idolatry

Idolatry may be conſidered as it is *more groſs*, or as it is more *obſcure*, and hard to be detected. 1. *David* ſhews the great vanity of the firſt, *Pſal.* 115. 4. *Their Idols are Silver, and Gold, even the Works of Mens hands*, &c. *They that make them are like unto them, and ſo is every one that truſteth in them.* For as the *Idol* hath Eyes and ſees not, even ſo the *Idolater* is blinded in his underſtanding, not perceiving the Living God, *becauſe of the blindneſs of his Heart*, Epheſ. 4. 18. And ſo the Prophet, *Iſa.* 44. 9. at large diſcovers the unreaſonableneſs of Idolatry: For a Man to worſhip a Tree, with part whereof he warms himſelf, and with the other part he makes an Idol, and ſaith, *Deliver me, for thou art my God.*

Now though this groſs Idolatry is greatly impared where the true Light of the Goſpel ſhineth, yet it is not wholly extirpate there. Witneſs (beſide other Vanities not a few) that Worſhip which the *Papiſts* give to the Bread and Wine, which they conſecrate and ſacrifice, and then *adore it*, as *very God.* A thing too evident to be by them denied, (neither do they deny it) and therefore to be by all that love Chriſt lamented, that ever thoſe who pretend to advance that holy Name, ſhould ſo obſtruct the growth of Chriſtianity, by ſuch Idolatry. Theſe Men ſeem to come under the cenſure of *Lactantius*, which he wrote againſt the Heathen: *Quæ amentia eſt*, &c. *What a madneſs is it either to make things which themſelves fear, or to fear thoſe things which themſelves have made?* Neither do theſe fooliſh Men underſtand, that the Images [or Wafer-Cakes] *which they adore, had they but ſenſe and motion, would adore them who formed and framed them: But theſe things none,* [no not the Papiſts] *do conſider*——: *They which have ſenſe, adore things without ſenſe*, &c. What ſhall we think, that the *Romaniſts* who of old Time, were (as 'tis ſaid) without Images, till they had conquered all the World, and then receiving into their Cities the Idols of all the Conquered Nations, became Vaſſals to the Idols of all the World. Shall theſe, I ſay, be the pattern of the *Roman*-Chriſtian Church? Who at the firſt, we are ſure, held forth the only Bread of Life throughout the World; As may be gathered, *Rom.* 1. 8. And ſhall they now adore, as the Godhead it ſelf, the *Common Bread of every Nation*? And what though they ſay it ceaſes to be Bread when they have Conſecrated it, doth not a ſilly *Mouſe* convince them of Falſhood, whilſt ſhe will eat it up before their Faces? How then can it be God? How then is it not Bread?

Lactant.

Hakewell.

When we conſider this, how ſhould we wonder, That the Nations of the World which are without that means of Knowledg which we enjoy, ſhould worſhip either they know not what, or the things which they behold. As ſome the *Devils*, ſome *Men living*, others *dead-Men*, others *four-footed Beaſts*, *creeping Things*, *Fowls of the Air*, and *Fiſhes in the Sea*, and the *Hoſts of Heaven*, of all which, the laſt hath the faireſt ſhew. Yet as it is abundantly reprehended in the ſacred Oracles, ſo ſome of the Ancient Chriſtians, even by *Reaſon*, did convincingly ſhew the Vanity thereof; which for the clearneſs of the Demonſtration, I will here ſet down at large. *Argumentum illud*, &c. *That Argument from whence the Heathen do collect, that the Stars muſt needs be Gods, doth moſt plainly prove the contrary:*

Lactant. l. 2. Inſtit. c. 5.

contrary: For if they take them to be Gods, because of the certainty of their Courses; this rather shews they are no Gods, because they are not able to depart from their set courses; whereas if they were Gods, they would move both this way and that way in the Heavens, as freely as living Creatures do upon the Earth; who, because they have the freedom of their Will, they go up and down whither themselves think fit. But for the Stars, their greatness in their Creation, comliness in their Order, constancy in their Courses and Seasons, could never at first have been framed without a cunning hand; nor so long have been preserved without a powerful Inhabitant, nor so wisely governed without a skilful Regent, as even Reason it self maketh plain and evident.

If then the Constellations of Heaven may not be accounted Gods, as by the Light of the Scriptures and Reason we see they may not, then no Created thing known by Man is worthy of that honour, the Heavenly Luminaries being far more excellent than any thing upon the Earth, or in the Sea. And therefore we are justly lead to the Maker of these things, as to him who only is worthy to have all Divine or Religious Worship, Service and Obedience: Let us then hearken to him, who saith, *Fear God, and give glory to him,——and worship him that made Heaven, and Earth, and the Sea, and the Fountains of Waters,* Rev. 14. 7. *Yea, let us say from the heart, Whom have I in Heaven but thee? and there is none upon Earth which I desire in comparison of thee.*

2. There is yet another kind of Idolatry too common among Men, and that is, *the love of earthly things, more than him that is the bountiful doner thereof,* to the Children of Men. Against this great Iniquity, *Christianity* in the Purity and Power of it, is a most sure Fortress: In this case her Sacred Doctrine crieth out on this wise; *Mortifie your Members which are upon the Earth,——inordinate Affection, and Covetousness, which is Idolatry,* Col. 3. 5. *For this ye know, that no Covetous Man, which is an Idolater, hath any inheritance in the Kingdom of God, and of Christ.*

Now Covetousness standeth in these Particulars;

1. Dissatisfaction with our present Condition, be it never so plentiful; Heb. 13. 5. *Let your Conversation be without Covetousness, and be content with such things as ye have.* Thus this Vice is known by the Vertue of Contentment, which is its opposite. Against this part of Covetousness, which is the Inlet to all the rest, our Saviour bends his Discourse, *Luke* 12. 15. *Take heed and beware of Covetousness; for a Man's life consisteth not in the abundance of the things which he possesseth.* And the Apostle shews the dangerous nature of this Sin, even in this first branch of it, whilst it takes away the profit of Religion from us; *Godliness with* (not without) *Contentment, is great gain,* 1 Tim. 6. 6.

2. Covetousness is a desire of that which is another Man's, or none of our own, and strictly forbidden by the Lord, *Exod.* 20. 17. *Thou shalt not covet thy Neighbours House,* &c. *nor any thing that is his.* This φιλαργυρία, or love of Silver, is the root of much evil among Men. This Covetousness hath been the ruin of Kingdoms, and the disgrace of Christians; and is so at this day, as well as the prevention of the conversion of the Heathen, who have occasion to observe the abounding of this Iniquity

among those who bear the Christian Name. He that would know the truth of this, (among others) let him read the doleful History of *Benzo* the *Italian*, where he will find cause of holy indignation, when he shall hear the God of the Christians blasphemed by the Covetousness of the *Spaniards*: the poor Natives having too much cause to say, *The God of the Spanish Nation is Gold*; insomuch that when they of *America* could take one of them, they would *pour Gold into his Mouth*, supposing nothing else *would satisfie the God of Christians*. *Benzo.*

3. Covetousness is a with-holding that which we possess, when we may do good with it, and especially the best good, namely to help forward the Salvation of Men, by the publication of the Gospel of Peace. For like as it profits nothing to say to a poor Man, *Be filled, be cloathed, go in peace*, if we do not withal give him those things which are needful; even so neither will it argue that we have a true Zeal for the Conversion of Souls, when we only pray for the Conversion of the Nations; but with these Prayers, Endeavours must be used; Men must be sent, whom God hath fitted to preach the Word, and this cannot be done without denying our selves, and laying out of our Substance. Would Christians but do what they can this way, it would certainly be blessed with some advantage; for *in all Labour there is profit, but the Talk of the Lips only tends to poverty*, Prov. 14.23.

Mr. *Stanley* having described the Covetous Man, by certain devouring Creatures, who live upon the ruin of their Fellows, gives too notable Rules by which such may be known. 1. *They will often plead, and contend for the upholding profitable Sins*, (or sinful wayes by which they get profit). 2. *They will plead and contend against charitable and chargeable Duties.* And in this he saith most true. Nevertheless, we know that there is no Duty pertaining to Christian Religion, but is under the reach of such Blessings, both Temporal and Eternal, as will more than requite all that we can do. Let me therefore exhort all Christians, especially the most pure Churches of Christ, to consider and labour after some singular Atchievment this way, to do more than others for the information of the Nations. They are not destitute of Men (let not that be pretended) who are competently capacitated to do the Truth service in many Nations. The greatest difficulty seems to be the different Languages of Men: for though in natural things Men can help with ease to understand each others meaning; in Heavenly things it is not so, these being the most hard to unfold, and yet require the most plain demonstration. Howbeit, sith (as we have proved) the Gifts of God, *even that of Tongues*, is not so taken away from the Church, but that *the right of it* remains to her, with other Gifts, to the end of the World; during which time she is obliged *to Teach all Nations*, to *Preach the Gospel* (by her Ministers) *to every Creature*: We may not lawfully doubt that there shall ever be any failure on God's part, his Servants doing what in them lieth. So that upon the whole Matter, let us but *refuse to serve Mammon*, and *devote our selves to serve God with all our Heart, with all our Might, and with our whole Substance*, (part whereof is given for necessaries for our selves, and part for pious and charitable Uses, and God is served in both) and then if blessed Effects

Serm. p. 22.

Mat. 28.19. Mar. 16.15.

Effects follow not, we shall have a strange disappointment. But let us remember, *That he is faithful that hath promised*, Heb. 10.

SECT. III.

Against SUPERSTITION.

As *Atheism* and *Idolatry*, even so *Superstition*, hath been a very great hinderance to true Religion, as some have observed, but have not been so happy as to remove such a pernicious Stumbling-block, as *Mr. *Calvin*, and many other Protestant Writers; for seeing it is granted by the Learned, that *Will-Worship* and *Superstition* are of the same import; and that the latter does signifie, (of *supra statutum*) *more than is appointed by God in his Word, voluntary Religion, such as Man's Wit deviseth to himself, without any Precept of God**. We are sufficiently admonished thereby, against the manifold Innovations in the Papal Worship, and the too too many yet remaining unpurged in many of those Churches, who have contended for Reformation. I shall do little in this case, but call to mind the Testimonies of our Reformers, which may be worthy the consideration of those that succeed them. *Luther* teacheth expresly, That *no Man can avoid Idolatry, if God himself doth not shew--the manner how he will be worshipped.* And speaking of the Sacraments, particularly he saith, That *the Pastors are then cloathed with Righteousness, when they execute a Righteous Office; that is, when they teach the Word sincerely; also when they minister the Sacraments purely without corruption; so that whatsoever they do, or speak, be either the Word or Work of God.*

* *Instit.* l. 1. c. 12.

* *Leigh. Crit. Sac.*

In Psal. 132. *vers.* 5, 9.

And *Wicklif* before him is very positive against *supra Statutum*, Superstition, or adding any Ceremony in the Worship of God, which is not appointed by the Word of God: His words are, *That we must receive nothing but what is in the Scripture,—That no Rite or Ceremony ought to be received in the Church, but that which is plainly confirmed by the Word of God. That wise Men leave that as impertinent which is not plainly expresst. That we are to admit of no Science or Conclusion that is not proved by Scripture-Testimony. And that whosoever holds the contrary Opinion, cannot be a Christian, but flatly the Devil's Companion.*

As quoted by Mr. Danvers, Treat. of Bapt. p. 286. second Edition.

Calvin makes little difference between Superstition and Idolatry, but seems to make the terms convertable. *So oft* (saith he) *as the Scripture affirmeth that there is but one God, it striveth not for the bare Name of God, but withal commandeth this, That whatsoever belongeth to the Godhead, be not given to any other. Whereby also appeareth that pure Religion doth differ from Superstition,--because always even the Blind themselves have found that this Rule ought to be holden, that God be not worshipped but as he hath ordered.* EUSEBIA, *in Greek, signifying as much as true Worship.—— And that it is a fond colour which the Superstitious do pretend, when with indiscreet Zeal they give themselves leave to do all things,—but herein shameful ignorance bewrayeth it self, that neither they cleave to the one God, nor have any regard to Order in the worshipping of him; who will be a severe revenger, if he be mingled with any fained God. And then he setteth forth the lawful manner*

Instit. l. 1. c. 12.

manner of worſhipping, to hold Mankind in Obedience, containing both theſe Points in his Law.

Dr. *Fulk.* To theſe we ſhall add the Teſtimony of Dr. *Fulk*, upon *Coloſ.* 2. 18. *What Religion of Angels ſoever it be, ſuch as the Heathen uſed, ſuch as* Simon Magus *invented; ſuch as ſome Jews obſerved, or ſuch as Papiſts uſe: All Religion of Angels is forbidden, yea all Superſtition or Will-Worſhip which is not after the preſcript of God's Word.* And indeed who can imagin that any thing deviſed by Men, (though never ſo ſpecious) can add any advantage to the Way and Worſhip of God; and if not, to what end are ſuch additions made? And who ſeeth not, to add one Ceremony, is the ſame as to add one thouſand; if therefore we deſire God's Worſhip to be kept in purity; Let all that love Chriſt beware of Superſtition altogether; becauſe, as a Learned Proteſtant obſerves, That *as the Atheiſt is like hard Ground where no Corn groweth, ſo the Superſtitious exceeds in his Worſhip, and runs as far into the other Extremity: Chriſt ſuffered between two Thieves, ſo Chriſt ſuffereth between Atheiſm and Superſtition.*

Wilſ. Chriſt. Dict. *p.* 629.

Sect. IV.

Motives to all that Love Chriſt, ſpecially the Pureſt Churches, to endeavour the propagation of Chriſtian Religion in the ancient purity of it.

1. In Undertakings of Moment, conſideration is to be had of the poſſibility of the thing; and eſpecially whether it comport with the Will of God, ſeeing where theſe oppoſe, no undertaking can be warrantable; however, the pride or confidence of any may prompt Men thereunto. But in our Caſe the way is moſt clear, for (not to ſcrutinize into the Secrets of God) his Word abundantly ſhews his Will to be, That his Church (and particularly his Miniſters) ſhould labour *to make all Men ſee what is the Fellowſhip of the Myſtery, which from the beginning of the World hath been hid in God, who created all things by Jeſus Chriſt*, Epheſ. 3. 9. In purſuance of which gracious Deſign, Chriſt hath given perpetual Authority to his Servants *to Teach all Nations; to Preach the Goſpel to every Creature*, and hath promiſed his concurrence therein by his preſence *with them to the end of the World.* So that (as hath been ſhewed abundantly in our Defence of the Office of Meſſengers to preach the Goſpel) no Man hath Power to teach any thing which Chriſt commanded, if this Commiſſion be not in force for the teaching *all Nations*; and indeed this Work is Antecedent to all other Teaching, in reference to what Chriſt commandeth, ſeeing *Faith comes by hearing*; nor can they hear (ordinarily) *without a Preacher*, Rom. 10. Moreover when the Church prayeth, *Thy Kingdom come. Thy Will be done on Earth as it is in Heaven*; It muſt needs reſpect the Propagation of the Church, as well as the Accompliſhment of her Glory. And when we conſider how that Prayer for all Men is good in the ſight of God, *becauſe he will have all Men to be ſaved, and come to the knowledg of the Truth*, 1 Tim. 2. 3, 4. We muſt believe it is agreeable

agreeable with his Will that the Truth be preached to them: And hence the poſſibility of the thing is apparent, ſeeing God puts not his Servants upon any Impoſſibilities: And this ſhall ſuffice for the firſt Motive.

2. *The moſt glorious and worthy Work to be done by God's People, is to advance his Truth, and to ſeek the Salvation of the World,* by all poſſible means. About this Work God ſent his *only Son* into the World, as being the moſt glorious Service he had to concern him in, in the days of his Fleſh. 1 John 5. *The Son of God is come, and hath given us an underſtanding, that we may know him that is true. God hath in theſe laſt days ſpoken to us by his Son,* Heb. 1. 1. He that is an *Ambaſſador* of Peace from an Earthly Monarch, is a glorious Miniſter commonly. But how much more glorious is it to be ſent with an Ambaſſage from the *Prince* of Life, to proclaim Peace and Reconciliation between God and Man, yea Peace on Earth, to the whole Earth, and good Will towards Men. Surely 'tis ſo glorious, the very *Angels deſire to look into it. How beautiful upon the Mountains are the feet of him that bringeth good Tidings?* Glorious and worthy Actions do excite great Spirits to undertake them. How have Men undertaken to ſubdue Nations, yea, the whole World, to themſelves! How much better is it to endeavour the ſubjection thereof to God, that Souls may be ſaved, and the Kingdom of Satan ſubverted. What a beggarly Warfare is it to obtain an Earthly Crown, a *Corruptible Crown,* and to bring a Nation into Bondage, when compared with the Spiritual Warfare, which veſteth every faithful Souldier with *an Incorruptible Crown,* and brings the Conquered out of Bondage, into the *glorious Liberty of the Sons of God?* Suppoſe all the People in a Nation, or City, were ſmote with Blindneſs, would any thing be more worthy than for ſome skilful Artiſt to reſtore their Sight? Why, this is our caſe, *Paul* was ſent *to open the Eyes of the Gentiles, and to turn them from Darkneſs to Light,* Acts 26. 18. And are not many Nations Blind at this day? Is there not the ſame Eye-Salve in the Church as afore-time? Why then is not the ſight of the Nations recovered? Surely there wants Phyſicians, or elſe they are not induſtrious to endeavour the Cure. It is true, *There is a Lion in the way.* But who delivered *Paul out of the Mouth of the Lion?* Who ſtood by him, that his Preaching might be fully manifeſted? *Is the Arm of the Lord ſhortned that it cannot ſave?* And is not any good Work ſo much the more glorious, as by how much it is attempted under difficult Circumſtances? Let theſe things ſerve for the ſecond Motive.

3. *No Work under the Sun ſo needful,* all is but Trifles in compariſon: Yet the peril of Waters, Robbers, differing Climates, the abſence of Friends, great Labour, great Coſt, *&c.* all is put to the venture, and diſpenſed with for a Ship burthen of *Earth, Wood, Stone,* &c. and oftentimes without any neceſſity, either on the part of the Adventurer, or thoſe that furniſh him with Commodities. But who is able to expreſs this *one thing needful?* to wit, the Hearing (and by conſequence the Preaching of) the Word of Man's Salvation. A *neceſſity* was laid upon *Paul* to Preach the Goſpel; It's ſtrange *no Man* ſhould be under a neceſſity now! The darkneſs of many Nations is as great now as then. The Truth is more oppoſed in the purity of it now, then it was in his days.

The Enemy hath had a long time to corrupt the Word. There is the ſame neceſſity of Salvation as formerly, a Soul was then of more value than the gain of the World, and ſo it is now; Men are in as great danger to be loſt to Eternity as then; there is therefore a neceſſity that the Goſpel be faithfully Preached now as well as then. Thus much for the third Motive.

4. *It is but wiſdom to avoid an eminent Danger.* We muſt e're long appear before the Lord to give an account of our Stewardſhip, ſome truſt God hath committed to the preſent Churches, to hold forth the Word of Life to them that ſit in Darkneſs. And why did *Paul* cry out, *Wo is me, if I preach not the Goſpel?* Sure he ſaw the Danger to be very great! *To him that knoweth how to do good, and doth it not, to him it is ſin.* In former times God *ſuffered all Nations to walk in their own ways, but now he exhorteth all Men every where to repent.* Doth he exhort them (or command them) to repent? but then we know he doth this by his Miniſters (ordinarily). The Jews had no ſpecial Commiſſion to go to the Nations, *but we have.* Our danger in the neglect of this Duty muſt needs be great, if indeed we are negligent. Conſider this fourth Motive.

5. *Many* (and ſome ſhort of the Truth as now underſtood by many) *have done much more this way than we have done.* To ſay nothing here of the Primitive Labourers in the Lord's Harveſt, of whom it will be ſaid they were attended with miraculous Operations: Which is true of ſome of them, but not of them all. One ſhining and burning Light there was, who did no Miracle, and yet made ready a People for the Lord. We read not that *Timothy* or *Titus* did any Miraculous Works, yet did they Preach in many Countries, (as ſhewed above); but to let theſe paſs, and come to lower Inſtances, we ſhall find our ſelves ſo poor in Works of this kind, as we may juſtly be moved to jealouſie with our ſelves.

It is reported of one *Remigius*, about *Anno* 550, That he converted all *France* from Idolatry to the Faith of Chriſt. And that about the ſame time, one *Martin* reduced the *Sweeds* from the *Arrian* Hereſie. How much *Auguſtin* the Monk prevailed in *England* in oppoſition to Paganiſm, is famous in our own Hiſtories, though he came from *Gregory*, when the Church of *Rome* had not all its Priſtine Purity. 'Tis ſaid alſo, That one *Lambert*, a Religious Man, brought *Taxandria* in *Lower Germany* to the Faith of Chriſt, about *Anno* 620. And that *Kilian* a Scotch-Man, wrought the like in *Franconia*, where he died a Martyr. *Wilfrid* is ſaid to perſwade the Inhabitants of the *Iſle of Wight* to receive the Faith, in *Anno* 683. Theſe indeed were zealous Men, yet not ſo Apoſtolical in their Doctrine as might have been deſired. I could multiply Examples out of the Works of *Jerom Platus*, whence alſo I have taken theſe Inſtances; and though many things recorded by him are doubtful, yet many alſo are true. However thus much may be obſerved from him, That it is no impoſſible thing for ſuch as have a love and zeal for Chriſt, being ordinarily gifted, (for theſe Men were no more) to do (through God's bleſſing) very great ſervice for God in the inſtruction of the Nations that know not the Truth. One Inſtance my Author hath, not unfit to be remembred,

remembred, 'tis this; One *Hieronimus Esculus* being sent to *Constantinople*, prevailed with the Greeks to a kind of Reconciliation; *And brought* (saith my Author) *forty Peers of the Country to submit themselves; and (which was* (saith he) *a joyful sight) they kissed the Popes feet.* The use I make of it is this; first, To shew the need true Christians have to be active to prevent those false Conversions wrought by Papists. 2. To perswade true Christians to be as zealous for *Christ*, as others are for the *Pope*; for why should not Noble Men be perswaded to *kiss the Son, lest he be angry*, as to kiss the Popes Feet? Thus we have the fifth Motive.

6. *The certainty of being highly favoured of the Lord in this Work*, may greatly encourage us to go about it; for being thus devoted to God, and being faithful in our Endeavours, we shall be accepted according to that Ability and Opportunity which we have, and not according to that which we have not. If things succeed not according to our desire, yet shall we not lose our Reward. The same Jesus who said of the Woman that did not much, *She hath done what she could*, will bear witness to our Work and Labour of Love. Small beginnings often prove excellent; and if the Lord be with us, we shall find the Work more easie than we can conceive it at a distance. May *these Motives* be some-way useful to further the sincere Reformation of Religion where it is wanting, and the Propagation of it where it is not known, to the Glory of God, I have my end.

FINIS.

Too many Faults have escaped the Press, the most ('tis hoped) are here corrected; the rest the Reader is desired to amend or pardon.

IN Epist. Dedicat. Page 3. line 7. for *published*, read *polished*. P. 5. l. 5. f. *obstructions*, r. *Obstructors*, Introduction, Page 5. l. 5. f. *do not*, r. *not do*. Book II. Part I. Page 42. l. 1. f. *Mar.* r. *Micah*. P. 81. l. 11. r. *Mat.* 21. P. 87. l. 29. r. *Philip* 25. Part 2. P. 9. l. 17. f. *Ministery*, r. *Mystery*. P. 9. l. 35. f. 14. r. *Act.* 16. P. 13. l. 5. f. *prone*, r. *prove*. P. 14. l. 29. f. *Eph.* r. *Epist.* P. 48. l. 38. f. 15. r. 8, 12, 13, 14. P. 80. l. 29. next *and*, r. *only*. P. 84. l. 39 f. *exhibited*, r. *inhibited*. P. 92. l. 9, r. *such*. P. 97. l. 7. dele *and*. P. 104. l. 19. f. ὑμῶν, r. ὕμνος. P. 107. l. 19 r. *is taken from*. P. 110. l. 6. f. *as*, r. *and*. P. 115. l. 1. r. *prevention*. l. 18. r. *Poem*. P. 116. l. 44. dele *as*. P. 145. l. 13. f. *of*, r. *from*. l. 22. r. *or the condition*. P. 147. l. 20. r. *rewarded*. P. 152. l. 28. f. *perfection*, r. *persecution*. P. 154. l. 27. f. *ever*, r. *even*. P. 163. l. 18. r. *of*. P. 168. read the 8 last lines after the Discourse of the Lord's Day next following. Book III. P. 6. l. 5. r. *to do*. P. 20. l. 23. f. *conceived*, r. *concerned*. P. 57. l. 21. dele, *more than thou gavest*. P. 69. l. 35. f. *b*, r. *be not*. P. 73. l. 17. f. *designing*, r. *assigning*. Book IV. Ep. 1. P. 3. Column 2. l. 25. dele *not*. P. 6. l. 3. f. *e.* r. *ex*. P. 28. l. *ult.* r. *not*. P. 30. l. 16. f. *in*, r. *into*. P. 37. l. 37. f. *fire*, r. *five*. P. 42. l. *ult.* r. *and the like for their Government as above is fully declared*. P. 45. l. *ult.* r. *not*. P. 54. l. 12. f. *taking*, r. *take*. P. 59. l. 39. r. *therefore thou never shewed*. P. 61. l. 37. f. *thus*, r. *has*. P. 64. l. 21. f. *Richard*, r. *Robert*. P. 65. l. 12. r. *must now put*. l. 29. dele, *well*. P. 68. l. 12. r. *the way of Life*. P. 69. l. 23. *put the Comma next, deny*. P. 7. l. 8. f. *speaks*, r. *spake*. l. 33. f. *curious*, r. *various*. P. 72. l. 27. r. *which is*. P. 74. l. 8. f. *that you*, r. *you that*. P. 80. l. 43. f. *hottest*, r. *honest*. P. 84. l. 3. f. *thing*, r. *things*. l. 9. f. *Mileritan*, r. *Milevitan*. P. 99. l. 42. next the word *Infants*, add *themselves*. and put the Comma next *Authority*. P. 100. l. 10. f. *deversion*, r. *direction*. P. 141. l. 30. f. *fame*, r. *sense*. P. 143 l. 7. f. *ver*, r. *Mark*. P. 145. l. *ult.* f. συνάμεως, r. δυνάμεως. P. 146. l. 8. f. *Truth*, r. *Trust*. P. 147. l. 15. dele, *as he supposed it to be*. P. 163. *at saying*, r. *thus: For*, P. 169. l. 13. f. *Inspiration*, r. *Institution*. P. 178. l. 14. dele *the* Conclusion. P. 195. l. 26. f. *brought*, r. *bought*. P. 198. l. 3. f. *groundlessly*, r. *groundedly*. P. 199. l. 27. r. *thing*.

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